

**A Postill,**  
**OR EXPOSITION OF**  
the Gospels that are usually read  
in the Churches of God, upon the  
Sundays and Feast dayes of Saints.

Written by *Nicholas Heminge* a  
Dane, a Preacher of the Gospel, in  
the Vniuersitie of Hafnia.

And translated into English by  
Archer Golding.

¶ Before which Postill, is set a warning of the  
same **NICHOLAS HEMINGE** to the Mi-  
nisters of Gods word, concerning the con-  
tinual agreement of Christs Church in the  
doctrine and true worshipping of God least  
any being offended at the varieties of opi-  
nions and multitude of sectes, might eyther  
for sake their profession, or doo their doctrine  
more sloothfully.

¶ Imprinted at London, for **Lar-  
cas Harison, and George Byshop.**



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W. A. F. L. A. N.  
OF EXTENSION OF

the Gospel of the Kingdom of God

in the United States of America

by the Rev. J. W. F. L. A. N.

of the Methodist Episcopal Church

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To the right honorable Sir Wm.

Middmay Knight, Chamberlaine of the  
Queenes Maities Courte of Eschequer,

and one of his highnesse most honourable  
pruise Counsell, Arthur Golding

wishest health and prosperitie with

full perfection of all Christy

an knowledge and

godlynesse.



**T**is, and alwayes hath

bee the custome of godly and well  
disposed wyse men, to employ their  
tyme and trespasse too the maynte-  
nance of vertue and godlynesse, and  
to the furtherance of such as are  
willing for to learne. Which thing  
appeareth by the manifolde woorkes  
of such as in tymes past, too their

owne great paynes and our ease, haue searched out; not onely  
the groundes of those things that naturall reason is able too  
reach vntoo, but also the ministeries of such matters as haue  
neede of the light and secret working of a hygher and more  
diuine power, than reason is. Whereby they haue leste vntoo  
a playne and pleasant pathway, vntoo all knowledge and  
vnderstanding: and the neerer that euery of them approacheth  
vnto the truth, the greater commendation doth hee deserue  
too haue, and the greater profite yeeldeth hee too his Reader.  
But neyther is there any certayntie in mortall mannes woorkes,  
so long as they speake but of theyr owne: Neyther is there any  
assured truth too bee founde elsewhere than in the Woorde of  
G. O. D. Wherefore lyke as Gods worde is the fountayne of  
truth, the key of knowledge, and the Lanterne of light, or ra-  
ther, the very truth, knowledge, and light itsef: So is cheefe  
(or rather onely) account too bee made of theyr authoritie  
and doctrine; which vnderstanding the same righte, doo sette  
in forth purely and sincerely, either by preaching or wryting,

to the behoofe and commoditie of others. For the Scripture accounted him a leaude seruaunte, that hidde his Talent in the grounde, and occupi'd it not. And certayne it is, that hee hath the true vnderstanding and sense of the Scripture, whose interpretation beeing alwayes one without variablenesse, agreeeth with the groundes of our fayth, with the meaning of the holy Ghost vttered in the whole body of the Byble, and with the vniforme iudgemente and opinion of the Primitiue Church. Of such teachers hath G O D at all tymes rayfed vp some, and in these dayes hath giuen many too his Church: which labouring lyke good woorkemen in the Lordes Vineyarde, endeauour for too cutte vp the Brambles and Bryers of Ignorance, Error, Hypocrisie, and Superstition, nowe long tyme rooted in the hartes of Christians, and in steade of them, to plant againe true knoledge, feare of G O D, holynesse, and religion, vnto the aduancement of Gods glory and enlarging of Christes kingdome, and too the vtter ouerthrowe of Antichriste, and Satans tyrannie. Such a one is the author of this present worke, *Nicolas Heminge*, a Minister of G O D S woorde in the Vniuersitie of Hafnie in Denmarke, who wrote this Postill in Latine for the helpe and furtherance of his fellowe Ministers. Wherein he opening the Gospels after the manner of our prophecyngs, setteth foorth a Confirmation of the Articles of our beleefe: and confuteth the cheefe errors, heresies, and abuses wherewith the Church is troubled. Agayne, hee teacheth the the ryght vse of Christes Gospell and Sacramentes, and sheweth the fruite of the miracles and examples of Christe, and of all holy men.

Moreouer, hee toucheth the dueties of all Estates, from the Magistrate, too the poore afflicted ouercaust among men, and declareth the right vse of things indifferent. Finally, hee instructeth the Minister, and comprehendeth the whole summe of Christian life and doctrine. And these things doth hee, both breefly, playnely, distinctly, and orderly, which are great helpes of remembraunce: And also aptly, fully, pithily, and learnedly, which are great furtherances too instruction. As for the Doctrine that hee teacheth, it is founde and wholsome.

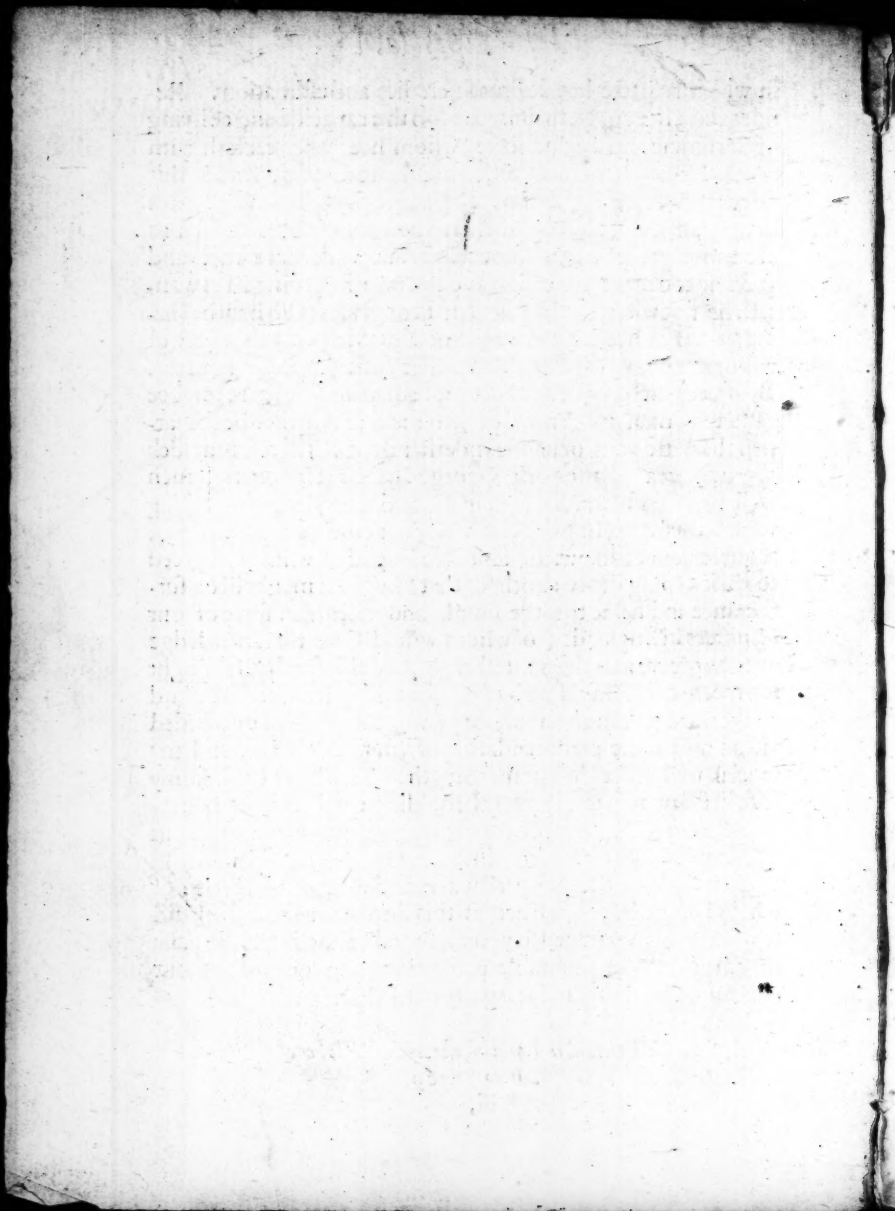
## *The Epistle.*

in which respect hee deserueth credite and estimation. Besides this, hee applyeth himselfe too the capacitie and edifying of the simple and weaker sorte, whom hee rather dieteth with sweete Milke, than combereth with strong meates. And in this respect, hee dooth (as it were) glaunce ouer certaine poyntes of deepe misterie, leauing them to the consideration of such as are more profound in knowledge and vnderstanding, and growne too more perfection and ripenesse in Christe. Yet wanteth he not whereby the wiser and stronger sort also may be furthered. For hee hath diuerse woordes that cary the effect of whole sentences, and sentences that conteyne large matters. By both which, hee oftentimes giueth inling of more too bee gathered, than is openly expressed: and so doth hee both sharpen the witte, and open the vnderstandyng. Therefore at such tyme as Lucas Harison and George Byllhop Stationers, men well mynded towards godlinesse and true Religion, taking vpon them too Imprint this woorke at their proper charges, requested mee too put the same into English, I willingly agreed to their Godly desire: both for that I hoped it myght bee a furtherance and helpe too the simple and vlearned sorte of our Ministers in England. (of whom would God the knowledge were as greate as is theyr number:) And also for that I thought it a meete occasion whereby I myght testifie my duetifull good will towardes youre honour, for your great goodnesse extended vntoo mee at the commendation of your deere friend and my speciall well willer Sir Thomas Smyth. To whom I thinke myselfe in many respectes greatly beholding: and yet in no one respect more, than for procuring mee an entraunce into your honorable fauour. The continuance whereof (God willing) I shall not cease too seeke by all wayes and meanes of duetie: of which I beseeche you too accept this Booke as a first hanfel, and too suffer this my trauell so necessarie and behoofefull, to passe foorth vnder your fauorable protection, too the profit of our common Countrey, and the glory of G O D.

*Written at London, the xij. of October.*

*Anno. 1569.*

*\*\* .iii.*



To all the seruantes of God, and  
Ministers of Iesu Christ, his deare

beloued brethren in Christ, within the famous Realme  
of Denmark and Norway, Nicholas Heminge

Minister of the Gospell in the Uniuersitie of

Hafne, wisheth grace, mercy, and peace

from God the Father, and from our  
Lorde Iesu Christ.



*T*is very behoouefull

(ryght deere beloued brethren)  
too marke the continuall consens  
of Christes Catholike Church,  
in the doctrine and true seruice of  
God: specially in this most great  
varietie of opinions, which ma-  
keth many, (and those not of the  
moost sorte) too bee troubled in  
theyr myndes, doubting with  
what company they may ioyne  
themselves in felowship. For

while some boast of one master and some of another, glorying of his  
wisdom and godlynesse, not without contempt of others, whom  
they outface with their loftie lookes: it commeth to passe that accor-  
ding as they perceyue any man affectioned towarde them to holde  
with them or agaynst them, so they with blinde iudgment commend  
or discommend his doctrine and Religion. Whereupon growe hart-  
burnings, frowarde suspicions, hatred, fallings out, and desire of re-  
uenge: wherethrough all thyngs are turned vpside downe. And from  
hence (to passe ouer other thyngs with silence) springeth a double dis-  
pleasure. For both the enemies of the Gospell are boldned in their  
stubboynesse and vngodlynesse: and also the weaker & vnskillfull  
sort, which earst were more froward in embracing of the truth, are  
not a little troubled, wauering and uncerteyne, too whether parte  
they were best too ioyne themselves. Among whom, not a fowle (as  
though nothing certayne could be taught or determined of all the  
whole Religion) begin to doubt, not only of all the partes of it, but



also of all manner of Religions. In this case it is our dutie (my deare brethren) to succor the weake both with our prayers and aduertisementes, that they stumble not at this huge heape and dunghill of opinions, and so fall headlong into certayne destruction. The best remedie for this mischiefe, is too marke the continuall consent of the Catholike Church, in doctrine and in the true seruice of God. For as there is but one God: so is there also but one everlastings, stedfast, and infallible truth of God, one true religion, one sayth: one rule whereby too lyue well, and one Church of Christ, which onely knoweth the true manner how to serue God aright. Hee that is not a Citizen of this Church, is false from grace and saluation, though he boast him self to haue neuer so great masters. Contrariwise he that in this church worshippeth god in spirit & truth, is the heire of grace & saluation, though hee had but a Cowherd to his master or teacher. For this matter hangeth not vpon the worthinesse or vntworthines of man, but vpon the mastership of Christes spirit, whose will is, that his pure and vncorrupt worde should be our rule of life and saluation. In the which worde and worshipping taught in the worde, there hath been a most sound and perfect consent of al the holy Patriarkes before the flud and after the flud: of the Prophets and Apostles: yea and of all godly men. Whose doctrine and manner of worshipping if wee holde arpyght: wee maye lawfully glozy in Christ, that wee are Citizens of the Church of Iesu Christ, although the whole worlde hated vs and abhorred vs as Heretikes. I meane therefore (brethren) too say some what concerning this continuall agreement, too the intent wee may be assured in our selues, whether wee bee in that consent of the Catholike Church, or not, or whether our aduersaries be in it, who making great braggies of their masters (whom they call fathers) endeour with sworde and fire to stoppe the course of the doctrine of the Prophets and Apostles. In the handling of this matter many things surely doo meete, which all ame as it were at this one marke. For of necessitie it must come heere in question, from whence true religion hath his beginning, and what assurance is thereof: how great hath been the consent of the Church in the same doctrine through all ages: by what sleights Satan is wont to assault the true religion: and finally what aduisednesse the godly ought too vse agaynst the treasons and craftes of Satan: least (as our first pa-  
rents



rents did) we suffer our selues to be led with fayre wordes, from the fountaynes of saluation, too the Diuels puddles, that is, to mens traditions and willworshippings.

Wee should not neede too shewe from whence true religion hath his beginning, but that the rage of men and friendes, both hath been in olde tyme, and is at this day so great, that they durst set by newe religions, after the blynde imagination of their owne bzayne maynteyning them with swoorde and fyre, and persecuting that religion, which is onely of God: that they may fulfill the prophesie which was spoken of the serpents seede that shoulde byte the heele of the womans seede. But much more rightly than these, iudged that heathen man Socrates, who being demaunded in Zenophon, which was the true religion: answered: It was that which God himselfe had appoynted. For in as much as the Lord sayth playnly by his Prophet, that he abhorreth the doctrines and worshippings of men: Let vs be out of all doubt, that the true and continuall abyding religion, hath his beginning from the euerlasting God him selfe. Apollo Pithius being asked of the *Athenians* what religions they shoulde chiefly followe, answered, those that their auncetors had bled. When they objected agayne, that the custome of their auncetours had oftentimes been chainged: hee sayd that the best was too bee followed. For (as Hesiodus sayth) the auncient custome is euer best: after the same manner, our aduersaries in these our dayes boast of antiquitie, vtterly suppressing the name of the authoz of true religion, where as they ought rather too aunswere as Socrates dyd, than as the wicked fiend dyd. For like as Satan abused the authoritie of antiquitie, too stablish errors, so doo they. True it is in deede, that the auncientest religion is best: so as it haue his beginning from God who is best, and not from the olde serpent, who from the first beginning brought into the worlde his religion, fighting fulbut agaynst the religion of God. Wherefore there is a distinction to be made betweene the two Antiquities. For the one antiquitie is referred too God; and the other to Satan. The first of these antiquities is the auncientest of all antiquities, as which hath neyther beginning, nor shall haue ending. Out of this most auncient antiquitie sprang the truth of God, whereby is taught which is the true religion, for the confirmation whereof, God hath added wonderfull recordes, which shoulde be

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as it were certayne euerlasting and authorized seales of his heavenly truth. The latter antiquitie is such a one as both had beginning and shall haue ende, out of which issued all superstition, and vngodlynesse. Either of these religions hath his furtherers, and as it were certayne Patriarkes whom the men of late yeares haue termed fathers, of whom they glorie not a little. The Papistes haue alwayes in their mouth, the Fathers, the Fathers: And in all controuersies concerning the doctrine and seruice of G D, they flee to them as too their last Anchorholde. We also acknowledge the Fathers, howbeit farre after another manner than they doo. For we admitte those for Fathers, who hauing receyued their religion at Gods hand, haue also deliuered the same saythfully too posteritie as are the Patriarkes, holy Kings, Prophets, Christ himselte, and the Apostles. These onely doo we reuerence as Fathers, and to varie from them in opinion we iudge it a falling away from saluation. Of the Fathers that folowed the times of the Apostles, we deeme according too the rule of Ambrose. Wee iustly condemne all newe things which Christ hath not taught, bycause Christ is the way too the faithfull. Therfore if wee teach any other thing than Christ hath taught, lette vs iudge it detestable. And according too this rule of Pauls: If any man teach any other Gospell, accursed be he. But the Papistes to bleare the eyes of the simpler sorte, doo tell them they must enquire of the auncient wayes, and that they must not passe the olde boundes which our Fathers and Ancetors haue stablished: which thing if it be scarce lawfull to doo in the bounds and buttels of fields, how much lesse shall it be deemed lawfull to be doone in the boundes of religion? Surely wee passe not the boundes which God the first founder of religion hath pitched: which the holy Patriarkes and Apostles receyuing by heavenly inspiration, maynteyned: from which the holy Partys (among whom holy Abell holdeth the first place) with inuincible courage of mynd draue backe the Bores & Molues: & finally which the sonne of God hath stablished in his own precious blood: but we abide within them constantly. As for the boundes which the olde Serpent with his broode hath pitched, within which is enclosed nothing but mere damnation, wee make no conscience too passe them. Therefore we father the true religion vpon God, who is called of Daniell, the auncient of dayes. Whereby it will  
appear,

appeare both that the same is the auncientest, and that it representeth the nature and disposition of the first founder of it. Wherefore as it is most stedfast euermore: so it alwayes continueth lyke it selfe.

But which is that religio continually stedfast in it selfe? What is the effect of it? Which are the parts? Gods woord & the signe added to the woord, appoynteth the true rule of Religion & seruice of God: for God hath alwayes been wont to utter his wil too mē by his woord, & by some outward signe. For looke what the woord putteth into mens eares to be conueyed vnto the mynd, the same thing doth the signe see before the eyes to be seen, to the intent that by them as it were with windowes, a certayne lyght myght be conueyed in vnto the soule, so as the woorde and the signe myght bee a double warrant, audible and visibill, the ende and dykt of which is all one: For wee it, so as the enterpretation of the signe is to bee fetched alwayes out of the woorde alone. What maner of things these be, the fūe tymes in whiche G D uttered his woord, and gaue signes, will shewe most openly: as are the state of man before his fall: the time wherein he was promised recouerie: the tyme of renewing the promise: the tyme of Moysees publike weale: and finally the tyme of the performance of the promise, by exhibiting Iesus Christ our Lord. It is to bee shewed by Gods woorde and heauenly signes, that in these fūe times the religion was one selfesame, and alwayes agreeable with it selfe in all poyntes.

Before mans fall when Adam was garnished with Gods Image, God had deliuered to man both the woord and the signe. The woord required the knowledge of God and obedience towarde him: It forbade man too attempt any thing agaynst Gods prohibition vnder a threat of punishment: and it had a promise of immortalitye, which promise Adam embraced by faith. And the tree of life as a visibill warrant conueyed the same by the eyes into the minde. All which things tended too this ende, that Adam presenting Gods Image as it were in a glasse, should continually serue and praise God. Whereby it is manifest, that the true religion before mans fall, was the pure woordshipping of God according too Gods woorde, the rule whereof was the woorde and the signe. The parts thereof were the acknowledging of God, beleeve of the immortalitye that  
was

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was promised, and obedience towarde God both inwarde and outwarde. And the end thereof was to represent Gods Image, and to praise and magnifie him. And in that estate was the seruice of God most perfect, such as it shall bee after the resurrection, sauing that as then it shall bee much fuller, not in substance, but in degrees. This manner of seruing God in such sort, as was entoynd too the first man, is required of vs also after his fall. Neither is there any alteration made in the manner of woozshipping: but there followed an horrible mayme in all mankinde after the fall of our first Parents, insomuch as no man is able to performe this seruice too the full, no, nor too begin it, vlesse hee haue accesse too the tree of lyfe, which is Iesus Christ.

Agayne, after that mankinde was falne in our first Parentes, God eftsone vttered his will by woozde and signe: whereby is learned with what seruice God would bee woozshipped after the fall. By the woozde hee rebuketh the transgression of his commaundement: by the woozde hee made promise of the Melsias, who becoming man, should pay the raunsome for Adams guiltinesse, and restore too man the image of God, which he hath lost by sinning. And hee added a signe too the woozde which was as it were a certayne visible Sermon concerning the Melsias. The signe was the kylling and offering vp of beastes and fruites of the earth. Whereupon it followeth, that God requireth the selfe same manner of woozshipping after the fall, which was before the fall, although it haue not the same perfection, in his degrees, which it had before the fall. For God requireth heere an acknowledgging of hym: hee requireth an acknowledgging of our owne sinne: hee requireth an acknowledgging of Christ, who is in steade of the tree of life that was in Paradise: he requireth fayth in the Melsias: he requireth obedience through Fayth, too the intent that by litle and litle Gods Image may bee more and more repayed in man by Christ, that is too say, that in the mynd may shyne assured knowledge of God: in the soule, holynesse: and in all the powers, obedience to bee performed according too the precisenesse of the woozde. These things are breely shewed by woozde and sygne in the beginning of Genesis. For (that I may vse Platoes woozdes) the auncient Fathers heeing better than wee, and dwelling neerer vntoo G O D: were better and more substanti ally

substantially taught by short groundes and outward signes, than wee bee taught by long Sermons. For in olde tyme this manner of teaching was common and familiar, as well vntoo Diuines as Philosophers, that whatsoeuer they had uttered in short groundes, the same thing they auouched with certayne outward signes. As soone as man was salne, G O D uttered this grounde wth his owne voyce. The womans seed shall breake the heade of the Serpent. The outward signe (which in a certayne Image purposed the same thing) was the offering of Sacrifices commaunded too the Fathers by G O D. Therefore when Abell offered his Sacrifices, hee hadde an eye alwayes too the first grounde that hadde beene uttered, and in offeryng, hee thought of these thyngs. First, by beholding the death of the Sacrifice, hee was put in mynde of the death whereuntoo all mankynde was salne throughe synne: Whereby no doubt but his mynde was moued too ryghte great grieve. Agayne, by looking vppon the blood of the Sacrifice, hee was put in remembrance of the promysse concerning the Messias, by whose merite and intercession hee assured hym selfe, that Gods wrath was pacified accordyng vntoo the promysse: whereby there grewe both comfort in his harte, and also fayth, by which he was accepted intoo Gods fauour through Iesus Christ. Beeyng iustified by this fayth onely, hee mynded true holynesse accordyng too Gods woorde, prayling and magnifyng God for his ryghteousnesse and mercy. And so Abell, hauing after a sorte repayed Gods Image in hym selfe, performed true seruice vntoo God: which seruice hee afterwarde confirmed with his death. For when his brother Cayn beeing an Hypocrite, went about too withdraue hym from acknowledging the promised seede, and from the true seruice of God, hee chose too dye rather than to consent vntoo his brothers wicked purpose; giuing vs too vnderstand by this his steadfastnesse, that hee onely wooshippeth God aright, which preferreth his obedience towardes God, and the profession of Christ, before all thyngs in the worlde, yea and before lyfe it selfe, than which nothing is moone too bee deerer vntoo man. By this woorde and signe delineated too our first parentes after their fall, it appeareth, that the Religion after the fall, was all one with that which was before the fall. And although certayne outward circumstances were added in respect of  
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the corruption of Nature, and the promise of the repairement of it agayne: Yet the substance or ground of Gods seruice continued ellone, and tended too the selfe same ende, though much more imperfectly. This pure woorthip of G D endured in the Church (which was very sinall) untill the flood, that is too witte, a thousande sixe hundred and sixe and fifty yeares. For Cains offsprynge understanding the promise after a fleshly manner, persecuted the true Church: vsurped too themselves the title of the Church: and chaunged the true woorthipping of G D intoo Heathenish Hypocrisie and Superstition. Howeouer, after G D had punished this Hypocrisie & superstition and other horrible crimes, with the flood, hee deliuered the true Religion agayne by woorde and outwarde signe vntoo Noe: not a new religion, but euen the very selfesame that hee had appoynted from the beginning. Howbeit, when Iaphet by Hypocrisie and Superstition, and Cain by crueltye had put this true Religion too sight: It remayned onely in the boilde of the Patriarke Sem. For hee vnderstanding the promise and the signe thereof aright, woorthipped G D through faith, and obeyed hym after the same maner that Abell and Noe did. And although that Noe and Sem liue stil the same woorde and outward signe that was deliuered too our first Fathers: Yet notwithstanding, by reason of a newe occasion there was added another newe signe. For when God destroyed the wicked world by the flood, for they falling from the true and pure woorthipping of God; hee promised Noe and his offsprynge, that he would no more destroy the world by water: Untoo this promise hee added a token, namely the Raynbowe, which was a certayne remembrance of the promise. Therefore God printed a marke of his woorde in the Raynbowe which is wont too appeere in the cloudes, too the intent hee myght (as it were with a seale) warrant that promise of his too bee ratified: whereby hee gaue assurance not onely that hee would bee the God of Noe and his posteritie, who had put them selves in his tuition, and seruice: but also that hee would neuer destroy the world any more with water. Noe and Sem therefore beholding this signe, did after the example of holy Abell, performe true and spirituall seruice vntoo God.

Nowe followeth Abrahams age vntoo the tyme of Moyse, in  
which



which age the same religion is betaken too the Patriarkes, both by Gods owne voyce, and by a newe signe. For in as much as the wisdom that had beene in the forefathers was nowe decreased: as there was neede of more euident woorde: so was there neede also of a more apparant token. Therefore was this woorde vttered vntoo Abraham: In thy seede shall all kinreds of the earth bee blessed. And the signe or token that was added, was the circumcision of the member of generation in the male children. Then like as by the woorde hee taught and required the true wooshipping: so did hee lykewyse by the signe, which was the seale of the doctrine and religion. For when he sayth, shall bee blessed in thy seede, hee conueyeth therein thre things most euidently. Whereof the first is a reuersall of the accusation of all mankind for sinne, and falling away from G D. For in that hee promisseth blessing, hee giveth to vnderstand that all men sticke in curse, which curse soked into all mankind with sinne. The second is a reuersall of the promise of the seede and of his benefites, which was spoken too Adam in this forme of wordes: the womans seede shall breake the serpents heade. Which selfe same thing is expressed heere by a more pithie terme of blessing, For by the terme of blessing is ment Gods fauour, attonement, forgiveness of sinnes, and righteousness for Christes sake, according as Paule the interpreter of Poyles expoundeth it. The thirde thing is a bewraying of our weakenesse, that wee can not attaine blessing by our owne power: but that wee must obteyne it by fayth in the promised seede: Too thys fayth of his, Abraham added obedience in his whole lyfe, according too the commaundement: Walke thou before mee, and bee perfect: which obedience the holy Patriarke shewed by the offering vp of his owne sonne. For heereby it appeareth how much hee regarded hys obedience towarde God, that hee woulde rather at Gods commaundemente offer in sacrifice his onely begotten sonne Isaac, whom hee had begotten in his olde age, and to whom so royall promises were made: than too steppe backe from his obedience towarde God. Nowe must the signe that is added too the woorde, be holde his interpretation of the woorde. This signe therefore setteth thre things before our eyes: Namely that our fleshy birth is corrupted: agayne that there is a seede promised, whereby nature shall bee



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bee repayed: and also that by the Circumcision of the flesh is signified the Circumcision of the hart, whereby is cutte of ignorance of God, the filthinesse of affections, and the stubboynnesse of hart: that a man may bee borne anewe, bearing the image of God in true holynesse and ryghteousnesse. Beholde, how fitly these things match with the former things. The forme of woordes is altered: but the meaning abideth still. This varietie of the woorde and signe, serueth mans weakenesse, and remedyeth our ignorance: but it appoynteth not any newe fashon of seruing God, as the fleshly seede of Abraham hath surmised. For like as Cains broode embracing hypocrisy, and reiecting the pure vnderstanding of the woorde and signe, persecuted Abell and the followers of his sayth: So the Iudaelites sticking in the letter of the Circumcision, and neglecting the spirituall meaning of it, persecuted the true children of Abraham: whereby it came to passe, that the true worshipping remayneth with very fewe. For whyle the Fathers sojourned in Egypte, only the house of Ioseph did after the death of the Patriarke Iacob, hold still the true Religion, which beeing after the decease of Ioseph, little better than quite quenched, then was Poyles borne: in the fourescore yeere of whose age, beeing the three hundred and fortith yeere after the promise was made vntoo Abraham, God renewed agayne the woorde of promise, addi- thereuntoo many signes: and too the intent the true Religion might bee preserved, hee set by a kingdome and a Priesthood. And although hee betooke the same woorde and the same signe to Poyles, which hee had betaken afore to the Patriarkes: yet notwithstanding he addeth longer Sermons and more signes besides, according as the state of that age required. All which things dyd leuell at one marke, and deliuered vntoo men one selfe same manner of spirituall worshipping God. For in the wilderness (too passe over the burning bushe, and the pillars of fire and cloude) the Manna, the Rocke, and the brasen Serpent were set forth, as signes or sacramentes of the doctrine and worshipping of God: which three things, signified Christ that was promised long ago. For the Manna, according too the interpretation of Paule, signified the spirituall foode, whereby men beeing made newe by Christ, are fedde in Christes kingdome. The Rocke betokened the spirituall drinke wherewith the beleeuers are refreshed.

The

The serpent being hanged vp, did foreshadowe Christ, that should bee hanged vp vpon the Altar of the crosse for the finnes of the world, according as Christ himselfe interpreteth this sygne. The looking vpon the brassen Serpent, was a figure of sayth, whereby men being iustified and quickned, doo walke before God, and seeke after ryghteousnesse. But after that the people was broughte intoo the lande of promise, which was a figure of the heauenly dwelling place: there were yet moe signes, as it were visible Sermons deliuered too them: of which I will touche a fewe: for my purposed breifenesse will not suffer mee for too go through with them all. All their whole common weale betokened the Church: the Priesthood and Princehood did figure Christ: who with his Priesthood pacified his fathers wrath according to the first promise, & with his soueraintie, destroyeth the Diuels kyngdome, sinne and death: and with his Priesthood and soueraintie toogether, repayreth Gods Image in man, according vntoo which, man was created: that beeing so garnished agayne with Gods image, hee might serue him in true obedience, and set forth his prayles.

Many Ceremonies were added, of which the ghostly meaning openeth the first promise, and setteth out the spirituall worshipping of God. Howbeit forasmuch as they bee many, I will picke out a fewe of them (and those of the notablest) which I will expounde in fewe wordes. The furniture of the Priest, the peerele oblation of the high Priest, the Arke of Couenant, the Paschall Lambe, the sprinkling of the bloude, the washings, and the dayly offerings, hadde a singular signification of spirituall things, all which doo sweetely put vs in minde of the conditions of our mediator, and the duetie of the Godly. The high Priest ware a plate on his forehead, and cleane garmentes. The plate of Golde, betokened Chrystes Godhead, and his cleane garment, betokened his manhood, howbeit pure and cleane from all sinne. The going in of the Priest once every peere, intoo the holy place, was a figure of Christ the hygh Priest, who with one oblation should make perfect all that were too bee sanctified. This is shewed playnly in the .38. of Exod. where the Lord sayth, That the Lord may bee well pleased with him. Agayne, the Priestes rayment betokeneth holinesse, wherewith the Lord will haue his Priestes too bee garnished, according as Dauid

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vnto the interpreter of Moyses expoundeth, when hee sayth: Let thy  
 Priestes bee clothed with Ryghteousnesse, and let thy Saintes  
 leape for ioye. The Arke of couenaunt betokeneth Gods people  
 with whom the Lorde hath made a couenaunt by expresse wordes.  
 In this Arke were the tables of the lawe, which were couered in  
 the Arke with plate of Golde. Whereby was none other thyng  
 signified, than is conteyned in the first promyse. The womans  
 seede shall treade downe the Serpentes head, sauing that the out-  
 warde signe expresseth the thyng moze pleasauntly. For the Table  
 of the ten commaundementes is couered in the Arke with a plate of  
 Golde, which is called the propitiatorie. That is too say, Christe,  
 who is the propitiation for our sinnes, both in his Church hyde the  
 sinnes of men, agaynst the wrath and horrible iudgement of GOD.  
 I pray you what is this else, than that the womans seede shal treade  
 downe the Serpentes head? Thus dooth Paule the interpreter of  
 Moyses, expound this figure in the thirde vnto the Romaynes: We  
 are iustified freely by his grace through redemption that is in Christ  
 Iesu, whom God hath set forth too bee a propitiation through faith  
 in his blood. For as the hygh Priest of the Hebrues was wont  
 euery yeare once too embzewe the propitiatorie with blood, when  
 hee entred intoo the holy of all holyes. So our hygh Priest Iesus  
 Christ offered himselfe once by too his father for the sinnes of the  
 worlde, and found euerlasting redemption. The Paschall Lambe  
 had also a secret meanyng, wherein the first promise was paynted  
 out as it were in liuely coloures: The figure whereof, Paule ope-  
 neth, when hee sayth: And Christe was offered by our Pascheouer.  
 And whereas this Lambe was taken out of the flocke, it signified  
 that Christ tooke our fleshe bypon him and bare the iniquities of  
 our fleshe, and that hee was tempted, as wee are in all respects  
 sinne excepted, too the intent hee myght make vs also heauenly, that  
 are earthly, and spirituall, which are carnall. And whereas it is  
 sayd of the Lambe: And all the multitude of the chyldren of Israell  
 shall offer hym by: it is ment that Christ dyed not for one or twos,  
 but for the whole Church, that is too say, for the whole corporation  
 of those that are registred in the booke of lyfe. The spynklynge  
 of the blood hath a manifest signyficacion. For it was a token of  
 Christes blood shed bypon the Altar of the Crosse, wherewith our  
 consciences

consciencs being sprinkled, are clenſed from dead woorkes, accord-  
 ing as the authoꝝ of the Epiſtle untoo the Hebrewes expoundeth this  
 figure after a godly manner. Too the ſame purpoſe pertaine theyꝝ  
 waſhings and dayly offerings. Foꝝ theſe things in generall, vꝝ  
 betoken as well that clenſing, wherewith Chriſt waſbeth and pur-  
 geth vs cleane from all iniquitie, as alſo the true holynelle, where-  
 with the beleeuers are garniſhed: ſo as from hencefoorth they may  
 begin too repreſente Gods Image too his gloꝝy and prayſe. Theſe  
 ſhadowes of the Lawe were couert interpretations of the firſt pro-  
 miſe: which who ſo vnderſtood with Adam, Abell, Seth, Enoch,  
 Noe, Abraham, &c. Thoſe peelded true and ghosſtly ſeruiſe vn-  
 too G D, not vnlke (as in the reſpect of the ſubſtance of the ſer-  
 uice) but altogetheꝝ like and the very ſelfe ſame. But what is done  
 heere? Lyke as Cayns broode vnderſtoode the promiſe carnallꝝ;  
 and of the ſigne that was added, did make a ſeruiſe oꝝ worſhipping  
 by it ſelfe: Euen ſo heere the moſt part of the Jewes, leauing the  
 ſpyꝝte, gazed vꝝpon the letter, and determined Gods ſeruiſe in  
 theſe outward Ceremonies without ſapth: which errour the Lords  
 repproueth moſt ſharply in the Prophete, where hee ſapth: What  
 paſſe I foꝝ the multitude of your Sacrifices (ſapth the Lords) And  
 anon after: Offer mee no mo Sacrifices in baine, your incenſe is  
 abhominatiõ vntoo mee. And ſtraight after hee addeth the cauſe  
 of this matter, when hee ſapth: Your aſſemblies are wicked, my  
 ſoule hateth your newe Moones and ſolemne feaſtes: By theſe  
 woordes God dooth vs too vnderſtand, that hee hath not ſo ordeyned  
 Ceremonies, as though he requyꝝed them as a ghosſtly worſhippe,  
 but that the people ſhould enure them ſelues in them vnto godlineſſe,  
 and ſtrengthen theyꝝ ſapth by them, and keepe themſelues moꝝe and  
 moꝝe in the pure worſhippyng of God. Howbeeit, according too  
 mans ſuperſtitious nature, the moſt part are led away by Hypocry-  
 ſe from the true vſe of Ceremonies, and haue grounded the  
 whole weyght of theyꝝ ſaluation vꝝpon the obſeruatiõ of them.  
 Thoſe errour, when the Prophetes that were ſent vꝝo reppꝝe,  
 they were vꝝaine to puniſhment as blaſphemous folke againſt Gods  
 lawe.

By theſe things it is manifeſt, that thoſe godly perſons which liued  
 in Poyles cõmon weale, agreed fully both in Doctryne and Religi-

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on, with the holy Fathers, before the flud and after the flud, vnto the calling of Poyles, and from Poyles euen vnto Christ. For what is required here but acknowledgment of sinne, beleefe in Christ, innocation, holynesse, obedience, and other vertues, which are required as parts, to the reparation of Gods Image in vs: Now remaineth the last age, wherein the eternall woorde according to the prophetes, tooke vpon him the womans seede, that is to say, mans nature, that he might tread down the serpent's head, that is to saye (as John expoundeth it) that he might destroy the woorkes of the Deuill

This Christ beeing interpreter and fulfiller of Poyles and the Prophetes, did by word and outward signes, raise vp againe the same seruice of G D D well neere salue to the ground: commaunding repentance and forgiveness of sinnes to be preached, garnishing the that beleue in him with his own righteousness: enduing them with his holy spirit: stirring vp in them newe motions agreeable vnto the Lawe & will of G D D: and to be short, repaying Gods Image, according to which, the first man was created, bidding vs let our light shine so before men, that our father may be glorified in Heauen. This selfesame seruice commendeth he to his Disciples, which they both taught by word, and expressed in their life. Notwithstanding, to the intente the Church might keepe this seruice continually, hee deliuered them his assured word and put as it were two outward seales to the worde, namely Baptisme, and the Lords Supper. The word interpreteth the first promise more clearly. The sacraments are as it were certayne visible sermons, which proffer the same thing too the senses, which the woorde teacheth. But what is done in this case? Like as in olde tyme Caines broode, Chams broode, and the false Israelites corrupted the woorde, and by their fleshly foolishnesse patched mens dreames vppon it: So the hypocrites fleetyng from the woord in this last age of the worlde, haue defiled the seruice of G D D, so long, tyll through the outrage of heretikes and the tyrannie of Antichrist, the sacramentes were partly dystayned with mens traditions, and partly mangled, and the doctrine with the true Religion welneere agayn overwhelmed. Notwithstanding, about a fortie yeeres ago, God rayled vp a Prophet (that blessed Luther) who brought agayn the auncient doctrine & religiō, which both our first fathers receyued of God, and Christ deliuered to his disciples

And

And that this seruyce of God which our Church holdeth at this day, is the true and continuall seruice of God, hee shall most cleerely vnderstand which trieth it by the rule of the Patriarkes and of the Apostolike Church. But what happeneth vnto vs: Verely the same that hapned too our first fathers, too the followers of Abraham, and too the Apostolike Church. For the Dyuell rusheth in with all hys force, too destroye the Gospell, and to abolishe the true seruyce of G D D. And thys doth hee the more outrageously in these our dayes, by cause hee knowes hee hath but a small tyme to execute hys crueltie agaynst Chyistes Church. Howe what slepghtes, thys aduerlarie of Chyistes vbleth, to wipe out the sincere doctrine and true wooshipping of G D D, the matter it selfe at thys day openly declareth. For first hee hath set vp a kingdome, and that a right large one, namely of the Turkes, which openly blasphemeth the name of Chyist. Agayne, hee hath planted another kingdome, whiche men call the Popedome: which though it professe not it selfe openly too bee agaynst Chyist, dooth neuerthelesse with singular wyllynelle and craft, step into Chyists kyngdome, marryng the doctrine, destroyng the sacramentes: and finally overthrowing the true seruice of God. For the Pope hauing gotten the primacie vnder coloure of the ministerte hath brought all kinde of superstition and Idolatrie into the worlde, so that since man was created, there was neuer yet a more vyolent and intollerable tyrannie heard of, neyther was there euer any kinde of Idolleruice, whereby was wrought more spytefull derogation to Gods maiestie, or wherewith Chyistian mennes mynds haue bin more monstrously bewitched. And now that Satan percepueth hys slepghtes too bee found out in this behalfe, he taketh no truce, but calles togither the maysters of mischiefe, such as are the Libertines, Anabaptistes, Serueticians, Antnyonians, and others: who with their foule snouts endeuor to beraye agayne the purged doctrine and Sacramentes. And when he sees hee cannot by these his practises hinder the course of the Gospell and the pure wooshipping of G D D, he goes to it another waye, drawing asunder by inward debates, and setting togyther by the eares among themselves lyke enimies, those whom he perceyued to minde earnestly about others the restorment of the Church, and of true religion: Verely least by ioyning in endeuor and counsel togeather, they should with



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one minde goe through with this so excellent a woork. Besides this, from tyme to tyme he chaseth some out of Christs campe, who becomming forsakers of theys order, do exceeding great harme to the Church: among whom there are that inuent new deuises, whereby too bying the pure doctrine in hatred with the weake and unskillfull. For they gather together the contrarieties in the sayings of those, whose trauell G D hath vled to the clenzyng of his Church in this last olde age of the world: when as notwithstanding, they are not able to shewe any true contrarietie in no part of the foundation of the doctrine and wooshipping of God, howsoever these Protheuses transforme themselves intoo a thousand shapes. By these practises of Satan wee see it brought too passe, that the wilfull sorte are made moze stoute in their superstition: and the weaker and vnsedier sort, do for the the most part giue ouer, to the great grieve of al the godly: and wiclesse Christ make hast of his coming, it is to be feared least many will bee wrapped agayne in their former darkenesse. What is too be doone in this case my brethren I beseech you: Wee must beware of Satans wyles: Wee must haue an eye backe to the examples of our Aunceters, Abell, Abraham, the Prophets, Christ, and his Apostles. Let vs accompanie our selues with them in doctrine, wooshipping, and Inuocation. Let vs not bee disquieted at the multitude of our enimies. Let vs not bee moued at the number of the runnagates. Let vs not be disnayed in harte, at the persecution and miseries which the godly are sayne to suffer in this worlde. Let vs not onely haue an eye to the lowlynesse of the Church, which in this world lyeth vpon the ground despised: but also let vs haue an eye to Christ triumphing, who will in tyme too come rewarde those with the glory of blisshed immortalicie, whom hee maketh lyke vnto him selfe in this lyfe, so they continue stedfast to the ende. Let vs beare in mynde this most weyghty saying of Chrystes: Watch and pray, that pee enter not into temptation. That which I say too you, (sayth hee) I say to all. The world tempteth: the flesh prouoketh: the armies of Heretikes trouble: the stumbling blockes of doctrine and manners offende: the fond quarellings of proud persons vex: agaynst all these thinges the surest remedie is, too call vppon G D. For it is not for nought, that Salomon sayeth: The name of the Lord is a most strong Towre: the ryghteous man shall flee



flee vnto it, and be saued. In our calling vppon God, let vs haue an eye to the Propheticall and Apostolike Church, and let vs arme our mindes agaynst the Idoll gaddings of Mahomet and the Pappyses, and agaynst the wranglings of Heretikes. Let vs oftentimes bethinke vs vppon how sure and vnmoueable foundations the continuall doctrine of the Church, and the stedfast religion of the Catholike Church is grounded. Let vs bethinke vs of the heauenly Revelations, whereby G D D hymselfe reueled his will vnto men when he spake to the holy Patriarkes and Prophets: which wyll of his he hath confirmed by many woonderful myracles both in the olde and newe Testament. Let vs beholde the most sweete consent of Peoples, the Prophetes, Christ, and the Apostles in doctrine and religion. Let vs bee stirred by too the acknowledging of G D D, by the example of many Martyrs, who (with Abell the first Martyr) confirmed the heauenly doctrine with theyr own bloud. Let vs absteyne from sonde disputing, by which the bonde of peace (which is charitie) is broken: and let vs rather applye our selues to godly lyfe, than too little and vnpofytable disputations, by means of which, what euill hath rysen in the Church: it greueth me ryght sore at the harte too thinke. For although in these realmes (G D D be thanked) there bee a very great calme, and a godlye agreement in all our Churches: yet notwithstanding godlynesse would wee should bee sorry for the miseries of those, which at this day are afflicted through the vnreasonable stryfe of certayne persons, wherewith the myndes of many Princes and diuers others are wounded. Howbeit sith wee are not able too remedy these euilles, let vs flee too hym who all onely is able too doo all things. Praye yee therefore with the whole Church of Christ, vnto the eternall God the father of our Lorde Iesu Christ, that hee will gather too hymselfe a Church in this worlde, and that hee will in the same Church mayntayne the purenesse of doctrine, and the true worshiping of him: so as wee may worshippe him aright, and for euermore magnifye and prayse hym. Pray him too gouerne with his spirite our most meeke soueraine Lord Kyng Fredericke the second of that name, who as hee hath succeeded his most holy father in the kyngdome: so also is hee the very ryght heire of his fathers vertues: and is not onely a Prince that beareth speciall iustice and equite: but also

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a singular fauor and patrone, or rather a most faythful foster father of the Churches and schooles. Pray to Christ that he will with his spirit rule the counsellors and nobilitie of the realme, and the gouerners of the Churches, ciuill offices, schooles, and houthouldes, giuing them courage to maynteyne Gods glory, true doctrine, and honest discipline, so as wee may leade a peaceable and quiet lyfe, with al godlynesse & honestie. Pray for al the states of this realme, that al may knit the selues together in sweet concord, & one releue another, so as the superiours may thinke that their inferiours shall be coheirs with them of Gods kingdome: and the inferiours obey their superiours in the Lord, as Paule willethe them: so that all the degrees of the realme beyng settled in a most sweete timableness, wee may lyue peaceably and quietly. Pray agaynst the enmies of the King and this realme. Pray Christ to repelle the rage of Satan, & to graunt vnto his Church teachers and shepherds agreeing in true doctrine and godlinesse, which may set forth Gods glory by teaching aright, and by example of godly life: too the intent that at the length all of vs fully beholding the glory of the Lord with open face, as it were in a glasse, may bee transformed into the same likenesse, as it were from glory too glory, by the spirit of the Lord. So be it.

Now remaineth that I should say somewhat concerning myne owne purpose, namely wherefore I haue published these expositions of the Gospels vpon the Sundayes. About a fourteene yeeres ago, I vttered privately certain short notes vpon the Sundayes Gospels to my scholars at home at my house, to the intent I myght by this my small trauell, further their studies, not thinking at all to haue put them forth. But what followed: the things that were endited to a few scholars, were communicated to many. And when I perceyued, that diuers sought earnestly after them: I enlarged them somewhat a litle yeeres ago. And now at length the entreatance of certaine godly shepherdes, compelled me to publishe them and put them forth in print. Wherefore seeing that this worke is wholly ordeyned for the godly ministers of the Gospell, I thought it good (ryght deare brethren) to put forth this my trauell vnder your name. If yee shall reape any thing thereby, giue G O D the thanks, and commend mee to God with your Prayers. This one thing haue I earnestly regarded, namely to set forth plainly the doctrine of the Catholike

holike Church, which both the *Uniuersitie of Wittenberge* mayn-  
teyned a fortie yeeres agone, and yet still maintayneth : And also  
which those most excellent men the *Studentes* of this *Uniuersitie*,  
*D. Iohn Machabeus of the Alpes* : *D. Peter Palladie*, *D. Iohn Se-*  
*ming*, and *D. Olaus Chrysostomus*, (at which do nowe rest in the  
*Lord*, looking for full deliuerance by the coming of the *Sonne of*  
*God*) haue taught. In this consent stande wee also, who haue suc-  
ceeded them in office in this Schoole : and wee pray God hartely,  
that wee may liue and die in this consent. For wee doo not

doubte but that this is the continuall consent of Gods

Churchē, as wee haue sufficiently shewed be-

fore. I beseeche God the Father of our

Loꝛde Iesus Chꝛist, to knit vs

together in his spirit, that

we may bee at unitie in

him. Fare yee well,

and God sende yee good lucke in Christ.

At Hafnie the xxx. of Marche.

The yeere since Christ

was borne, 1561.

The expedition of the T. 1.

not be considered in every level of detail, but the  
collaboration has been in other instances, and  
more, which is highlighted in the following: The  
of the "rounding of one's nose," is the first of the  
ORASIMV H. AS the first (Col. 10, 10, 10)



The first Sunday in Aduent.

g The Gospell. Math. xxi.



ND WHEN THEY drewe nigh vntoo Ierusalem, & were come vntoo Bethphage vntoo mount Olyuete, then sent *IESVS* twoo of his Disciples, saying vntoo them: Go intoo the towne that lieth ouer agayuste you, and anon yee shal fynde an Asse bouind, and hir Colt with hir, loose them and bring them vntoo mee. And if any man saye awght vntoo you, say ye, the Lorde hath neede of

them, and strayght way he will let them go. All this was doone, that it mighte be fulfilled which was spoken by the Prophete, saying: Tell yee the daughter of Sion: beholde thy King commeth vnto thee mecke, sitting vpon an Asse and a Colte, the foale of an Asse vsed vnto the yoke. The Disciples went and did as *IESVS* commaunded them, and brought the Asse and the Colte, and put on theyr clothes, and set hym thereon. And many of the people spred theyr garments in the way. Other cut downe braunches from thee trees, and strawed them in the way. Moreouer the people that went before, and they also that came after, cryed, saying: *Hosanna* too the sonne of Dauid: Blessed is he that commeth in the name of the Lorde: *Hosanna* in the hyghest.

The exposition of the Text.



ORASMUCH AS this feast (of Aduentoꝝ) of the conning of our Lorde, is the first of all in order, which is solemnised in the Church: It is necessary that wee bee put in minde what things are too bee considered in euery seuerall feast, least eyther

ther with the wicked & Heathenish world we abuse them to the dishonour of God: or else solemnise them with lesse deuotion than it becometh vs, not without the offence of many. In generall, there are three things to be considered in euery feast. The storie, which is the foundation of the feast: the benefite, wherof the storie maketh mention: and the true and lawfull vse of the feast. For as the storie instructed the minde: So the benefite of God, (the remembrance wherof the storie stablisheth) doth nourishe and strengthen Fayth. Out of which faith issueth thankfulness, which prayseth God for the benefite receyued, with mind, with voyce, with confession and with behauior: In which thankfulness the true vse of the feast is to be seene. These three things are to be applyed vnto all feastes. Wherefore inasmuch as this feast is instituted concerning the coming of our Lord, the storie of his coming, which pertaineth to the Conception, birth, doctrine, and doings of Christ, (which are the chiefe Articles of our beleefe) is to be lerned. The benefite of God, (which is to saue the lost sheepe by the sacrifice propitiatorie,) is to be recorded in remembrance. With the first, the mind is to be instructed, and with this latter, Fayth is to be cherished and strengthened: too the intent that therupon may spring thankfulness of mind, wherby we both with mind, voyce, confession and behauior, set out the glory of God, who hath vouchsafed to gyue his sonne for vs. Now to the intent this present feast may become the more behoouefull, both to the glory of God, and to the instruction of our selues: I will entreate of three places in order, which are these.

- 1 Of the coming of the Lord.
- 2 The description of Christ our king, and of his kingdome.
- 3 Of the Citizens of this king, of theyr dutie, and in conclusion of the true vse, and healthfull meditation of the Lordes coming.

*¶ Of the first.*

**T**he intent wee may the better and certeynlier be instructed of the coming of our Lord Iesus Christ, to the prayse of God and the healthful edifying of our selues: Let vs with Saint Bernard pro-  
pound

## The first Sunday in Aduent.

pound fixe circumstances to be weyed in it, which are these. Who he is that commeth: from whence: whither: to what purpose: when: and what way.

1 He that commeth is (according to the testimonie of Gabriel) the sonne of the hyghest, equall to the most high Father in true Godhead. Whereby we may learne how great is his maiestie, dignitie and power. He that commeth is the seede of the woman, very man of the seed of Abraham and Dauid, according to the Oracles of the Prophets, and the testimonies of the Apostles: lesse than the Father as touching his very manhood. Whereby we may learne, with what society of nature he is alped vnto vs, so as we neede not to be afrayde to come vnto hym. It is Christ then that commeth: who is bothe very God and very man: being one person in two natures: who is both able to saue, bycause hee is God: and will saue, bycause he hath taken our nature vpon hym, that he might bee made a sacrifice for vs.

2 From whence commeth hee: he commeth from heauen, hee commeth out of the bosome of the father, who filleth all things, and is inuisible euery where. Also, he commeth in the virgins wombe, conceived by the working of the holy Ghost. Hee is nourished with the virgins bloud: hee is boyne: hee is brought vp: hee is circumcised.

3 Whither commeth hee: He commeth into the worlde, which was made by hym. He commeth into his owne, and his owne receyued hym not. He came into the lower partes of the earthe. And out of all doubt, this is that great myserie whereof the Apostle speaketh. 1. Tim. 3. God was shewed openly in the fleshe, iustified in the spirit, beholden of the Angels, preached vnto the Gentyles, beleueed vpon in the worlde, and receyued vp into glory.

4 Too what purpose came hee: The causes of the Lordes coming intoo the worlde, the voyce of God foretellet: the Types prefigure: the sayings of the Prophets proclayme: the wordes and woorkes of the Lord being come, doo proue: the wytyngs and preachinges of the Apostles witnesse: and the ioyful congregation of all Saints confesseth.

God sayd too the Serpent, Gen. 3. The seede of the woman shall tread



tread downe thy head. Which text the Apostle expounding sayeth: Christ appeared to destroy the workes of the deuill. The same God dyd oftentimes beate the meaning of this saying into the holy Fathers heades, and specially intoo Abrahams, saying: In thy seed shall all nations be blessed. By these things then it is to be understood, that Christ came for two causes. The first is, to destroy the workes of the deuill: and the other, to bring the blessing vpon the children of Abrahā, that is to say, vpon al that shal receiue Christ by faith, as Abraham dyd. For when Adam had by his fall peried himselfe and all his offsprynge, bondslaues vnder the Tyrannie of Satan, and cast them into deserved curse: the righteousnesse of God required, that eyther we shoulde suffer due deserved punishment, or else that some of mankind shoulde sacrifice Gods iustice. Nowe soasmuch as no mane power was able too vanquish the diuell, & pacifie Gods wrath: the sonne of God cometh forth of his secrete dwelling place: he cometh into the worlde: he becommes man: he taketh our case vpon him: he ouerthroweth the kingdome of the deuill; and pacifieth hys Fathers wrath, byng made vnto vs both our Sacrifice and our Priest.

This selfe same thing doo many types figurate: as the sacrifices of the Fathers, the Pascale Lamb, the sprinklyng of the red rowes blood vpon the people, and moreover the Arke of couenant, and al the Aaronical sacrifice, with al the rites and ceremonies therof.

Innumerable sayings of the Prophetes doo declare these selfe same causes of the Lordes coming, with agreeable consent: as Esay. 53. He suffered our diseases, and bare our sorowes in deede; he was wounded for our transgressions, and was torne for our iniquities. The Lord did take vpon him the iniquities of vs all. Many such testimonies as these, are in the Prophets, which for hertnesse sake I omit.

The wordes and workes of Christ at his coming, doo ppe the same thing: Come vnto me (sayth he) all yee that laboure, and are heauie laden, and I will refresh you. Also, He that beleeueth in me shall not perishe, but haue lyfe euerlasting. Also: For these doo I sanctifie my selfe, that is to say, I offer my selfe a sacrifice to God the Father, for the purging of their sinnes. Which thing, not onely the great number of myacles that he dyd, & by which he destroyed the workes

of



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of the deuill, doo assuredly proue : but also his very death, and his glorious victorie ensuing the same,

The testimonies of the Apostles, who is able to number : Paule sayth, He dyed for our sinnes, and rose agayne for our iustification. The same man writeth thus : Him that knewe no sinne, hee made sinne, to the intent that we myght be made the righteousnesse of God in him. John Baptist cryeth out : Beholde the Lamb of God, that taketh away the sinnes of the worlde. John the Apostle : Iesus Christ clenseth vs from all our iniquitie. The same Apostle making a bryefe summe of Christes benefites, writeth : Christ appeared to destroy the deuils workes.

Finally, the whole Church of Christ ioyfully through Christes Spirit confessed these selfe same causes of Christes comming, singing thus : Thou taking vpon thee to deliuer man, didst not abhorre the virgins wombe. Thou, when thou haddest ouercome the sharpnes of death, didst set open the kingdome of heauen to all beleeuers.

Now if ye demaund the time of his comming, the Apostle Paule answereth : After that the fulnesse of time was come, God sent out his sonne borne of womā, bound vnder the law, to the intent he should redeeme them that were gilty of the law, that we myght receiue the adoption of chyldren. He came therefore neither later nor slowlyer than he ought to come. Concerning this time of the Lordes comming, the Prophets Iacob and Daniell spake before. Of which thing more shall be spoken in the day of the Lordes birth.

One thing more is yet behind : namely the way by which he cometh. This also is to be sought out diligently, that we may meete him rightly. Therefore like as to our saluation he came once in the fleshe visible, so to saue eche mans soule, wheresoeuer his woorde is thought vpon, read, or preached, he cometh daily in spirit and inuisible : yea rather he is there alwayes present according to his promise : I will bee with you vnto the end of the worlde. And then againe shal hee appeare visible to iudge the quicke and the dead, to the intent that they which heretofore held scoone to take him for their phisition and sauour, shall then feele him a most iust iudge and punisher of theyr wickednesse. Of which comming we shall heare more the next Sunday. And thus much bryefly concerning the comming of the Lord.

## ¶ Of the second.

**T**he second place which the text of the Gospell conteyneth, importeth the discription of Christ our king, & of his kingdome. Which discription is confirmed by the testimonie of Zacharie, which the Euangelist alleagech: that wee may vnderstand, howe this pompe was not instituted rashly, but forethrewed long before, according to the will of God, and the secrete counsell of the Trinitie. For this pompe teacheth vs many things. of the state of Christ our king, and of his kingdome. First this pomp of Christes riding into Hierusalem, maketh a difference betwene Christ our king, & the kings of the world, & sheweth the diuersitie of their kingdoms. For this base pompe doth sufficiently argue, that neyther Christ is a worldly king, nor the administration of his kingdome worldly. For worldly kings (to the intent they may bee counted honorable of their people) are gorgeously apparelled. In lyke wyse the Administration of worldly kyngdomes requireth gorgeouslynesse, and a sumptuous furniture. Secondly this story teacheth that vnder this base pompe, lieth hid a certeine almightyngesse and Godhead. For when he sayth, I see yee and bring vntoo mee: and ageyne, The Lord hath need of them: and also, He shall by and by let them go: Christ our King gyueth vs too vnderstand, that by his heauenly power hee is able too byng to passe what hee lysteth: yea, and that he hath the hartes and wylls of men in his hand.

Therefore although the kingdome of Christ seem dispiseable in this world: yet notwithstanding if a man looke vpon the power and diuinitie of the king, nothing is more stately: nothing is more mighty, nothing finally is more glorious, than it.

Moreover the prophery of the Prophete conteyneth three things. First an exhortation to the Church, at that tyme cast down and utterly vnderfooote. Be glad (sayth he) and leap for ioy thou daughter of Sion. Heereby we are taught, that the Gospell perteyneth too them that are cast down and vnder foot, and altogether broken in spirit. Secondly this prophecie conteyneth a commaundement from God, that we should do homage to this king, lyke as the second Psalme exhorteth where it sayeth, Kisse the sonne. Thirdly this prophery conteyneth a description of the person of Christ: namely that he is the king

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king that was promised to the Church. Behold (sayth it) thy king commeth. As if he should haue sayd, heere is at length that king that was promysed thee, of whom are wrytten so many testimonies, which shall restore the kingdome of God, that the Diuell hath invaded and destroyed through sinne. He sayth, that this king is gentle and meeke, to the intent we should not shunne hym as a cruell tyrant, but rather come vntoo hym with full confidence: and demanda of hym the saluation promised. And whereas he setteth hym for the poore, that is to be referred to the state of this present lyfe. Whose will it was to bee poore for this purpose, that he might with his spirit, enrich vs that are poore, and make vs blisled for ever.

### *Of the third.*

**T**he Cytizens of this Kyng are described vnder the persons of Christes disciples, and of the people, whose example wee must followe, if wee will bee reckened among the Cytizens of Christes kingdome. First therefore, let vs with Christes disciples bring the Ass to hym. That is to say, let vs too whom the ministracion of the woord is committed, doo all things that are appointed vs, too the glorie of Christ, and the enlarging of his kingdome.

Secondly let vs lay our clothes vpon the Ass: which thing wee shall then rightly doo, when wee employ all our power and abilitie to the preservation of the Mysterie. Alsoo wee must cut downe bowes from the trees, and cast them before Christe, that is too say, wee must preach Christ, and acknowledge hym too bee the eternall king, whose kingdome wee shall with too flourish for ever lyke the Palme tree, that it may not sinke downe vnder the burthens of the mysteries of this world. We must cry Hosanna, that is too say, wee must call vpon hym with faith, and confesse hym too bee our kyng, assuring our selues that his kindome is blisled in the hyghest. And heerevpon wee may breefly gather, what is the right vse and healthfull meditation of this feast, concerning the healthfull comming of Christe. The first vse therfore is, to endeavour that this King may come vnto vs. And how shall that be brought to passe? He is called to vs by true repentance, kept by substanciall faith, and delygthed by pure worshipping. The second is, too put vs in mynd of thankfulness, that  
wee

Wee glorifie hym with hart, voyce, confession and behauiour. Iustice  
for our sakes came vnto vs: who beeing made man, gaue hymselfe  
for our sinnes, too deliuer vs out of this present euill worlde, accor-  
ding to the will of God our Father, too whome bee glory for euer  
and euer. Amen.

## The second Sunday in Aduent.

The Gospell. Luke. xxi.



Here shall bee signes in the Sunne, and  
in the Moone, and in the Starres: & in  
the earthe; the people shall be at their  
wittes ende, thorowe dispaire. The Sea  
and the water shall roare, and mennes  
hartes shall fayle them for feare, and  
for looking after those things which  
shall come on the earthe. For the po-  
wers of Heauen shall moue. And then  
shall they see the Sonne of man come

in a Cloud, with power and great glorie. When these things be-  
ginne to come to passe, then looke vp, and lifte vp your heades,  
for your redemption draweth nye. And hee shewed them a st-  
multitude; Beholde the Figge tree, and all other trees: when they  
shoote forth theyr buddes, yee see and knowe of your own  
selues, that Sommer then is nigh at hande. So lyke wise yee al-  
so (when yee see these things come to passe) bee sure that the  
Kingdome of G. O. D is nye. Verely I saye vnto you: this gene-  
ration shall not passe, till all be fulfilled; Heauen and earthe shall  
passe, but my wordes shall not passe. Take heede vntoo your  
selues therefore, leaste at any tyme your hartes bee ouercome  
with surfetting and dronkenesse, and cares of this lyfe, and that  
that day come on you vnwares. For as a snare shall it come on  
all them that sitte on the face of the whole earthe. Watch there-  
fore continually and pray, that yee maye obtayne grace to see  
all this that shall come, and that yee maye stande before the  
Sonne of man.

The second Sunday in Aduent.

The exposition of the text.

**L**ike as the last Sunday the Church celebrated the remembrance of Christes comming in the fleshe: so this lesson of the Gospell entreateth of his seconde comming, and belongeth to that Article of our fapth, wherein we confesse wyth hart and mouth, that the same Lorde which came heerebefore to bee a mediator and Sauour of them that beleue in hym, shall come heereafter too iudge the quicke and the dead: that they which in this lyfe haue receyued Chryste, and acknowledged hym to be theyr Sauour, should be raysted ageyne in theyr bodies, and be rewarded with euerlasting lyfe: and that those which haue despyed him, in following theyr owne affections too the dishonor of God, should bee punished euerlastingly with deserued torments. Of this Euangelical lesson, let there bee made three places.

1. Of Christes comming to iudgement.

2. The vse and fruyt of the forewarning of the same comming.

3. Christes exhortation to his disciples, that they should bee ready without let.

*Of the first.*

**O**ccasion of this Sermon concerning Christes comming, arose vpon the talke betweene Chryste and his Disciples in the Temple of Ierusalem. For when the Disciples wondered at the sumptuousnesse of the Temple: the Lorde hymselfe answered, that the tyme woulde come; it should bee so wasted one day, that one stone should not be left vpon another. His disciples hearing this, demaunded of hym the tyme. Too whom hee answering, declared the tokens that should go before the destruction of Ierusalem, strengthening them, leaste they should be discouraged in theyr myndes, for the evils that were at hand. Heere vntyraking occasion, he passeth vnto the vniuersall and last iudgement; and rekeneth vpon the signes that shall go before it.

Wherof, too the intent all things may become the cleerer vnderstand, first wee will examine fise circumstances; which the text comprehendeth. And afterward wee will describe the iudgement itselfe according to the Scriptures.

**Th**

The first of the circumstances ther efore, is concerning the time. For he sheweth the tyme by signes, & confirmeth the same by comparison. And there are many kyndes of signes which go before the comming of the Lord vnto iudgement.

The first signe is seene in the Sunne and the Moone, and the Starres: which what manner of one it shall bee, Marke in his. xiii. Chapter uttereth in these words: The Sunne shall be darkned, that is to say, there shall be many Eclipses of the Sunne. And the Moone shall not yeeld forth hir light, namely while the also suffereth eclipse. And the Starres shall fall from Heauen, that is to wit, shall seeme to fall. That many of this kind of signes are already past, our present age beareth witnesse. For ther neuer hapned so many Eclipses, eyther of the Sun or of the Moone.

The second signe of the iudgement at hand, is the perplexitie of people through dispaire: the meaning whereof is (as Mathew and Marke interpret it:) that natio shall ryle against nation, & kingdome against kingdome, and no place shall bee free from warres. And doe not these dayes testifie the world to be full of such signes?

The thirde kinde of signes, are of the Sea, of flouds, of the aire, of tempestes, of horrible tumultes, and of certaine vnaccustomed and belement windes. And hath not our age seene very many signes of this sort?

The fourth kind of signes issueth out of the second and thirde, which is a pyning away for feare, and for looking after those things that shall come vpon the whole world.

The fifth sort is: that the powers of heauen shall be moued, that is to say, there shall be vnwoonted sights in heauen, and earthquakes in the earth. To be short, both heauen and earth shall (after a sorte) resemble the countenance of the angry iudge, that sinners beyng moued by these tokens of Gods wrath, should repent and turne vnto the Lord.

These signes doth the Lorde apply in this wyle to the last iudgement. Behold the Figtree, and all other trees: when they haue shot forth theyr buddes, yee seeing it, do knowe of your selues, that sommer is nye at hand. So lykwise when ye see these things come to passe, vnderstand ye that the kingdome of God is nye. For these signes out of all creatures which are caried by & downe, shall be as it



## The second Sunday in Aduent.

were messengers, by whose mouth such men shal be summoned to appeere at the dreadfull iudgement seat, as running at ryot heere in this world, haue neglected theyr owne saluation, & like drunken men haue despised Chyist, the author of saluation.

Besides these five sortes of signes, whereof the text maketh mention, ther. are others also: Math. 24. Mark. 13. 2. Thes. 2. Daniel. 2. and. 7. Apoc. 17. all which are as it were certayne visible sermons of repentance, by which God forewarneth men too slye to his Sonne our Lorde Iesus Chyist, in whome only is saluation.

The second circumstance is, that he which is the Sonne of God, and mā, Iesus Chyist, shal bee a Iudge. Wherein both the Godly and vngodly haue to learne. The Godly, too knowe that hee shall bee theyr iudge, who had promised eternal life too al that beleue in him, adding an oth: Verely I say vntoo you, all that beleue in mee, shall not perish, but haue lyfe euerlasting. This promys confirmed with an othe, cannot by any meanes fayle. And the vngodly haue to learne, eyther too repent and forsake the rable of the wicked, and so to enioy theyr saluation purchased by Chyist: or else too remēber that he whome they haue refused to be theyr Saupour, shall adiudge them to endlesse paines: that then at leastwyle, they may (too theyr great mysferie) learne, howe horrible a thing it is, too fall intoo the hands of the lpying God.

The thirde circumstance is, that hee shall come in the clouds, glorious and terrible; not a seruant as before, but a Lord: not too bee iudged, but too iudge: not now too allure men too repentance, but too punish vnrepentant persons with eternall paines: and that as a righteous iudge.

The fourth circumstance is, that he shall come mightie, with power and great glozie: whereby it is to bee learned, that he can both damne the rebellious, and is able to rewarde the beleeuers with eternall lyfe.

The fifth circumstance expresseth the causes of Chyists comming vnto iudgement, so farre sooth as it perteyneth to the Godly. Your redemption is at hand. By which saying, lyke as Chyist sheweth that his Churche shall not bee well at ease in this world (for before that day, it can not be delpyered from the banitie of the world) so he dooeth

doeth to vnderstande, that the accomplishment of Christs benefices towards his Church, is the full deliuerance from all euils: wherewith is ioyned the perfect fruition of the eternall God, with euertlasting ioye. These things therfore pertain to the comfozt of the Godly. But as touching the vngodly, this day of the Lords coming, shall be a day of ioy and sorrow, and not of deliuerance: a day of mist and darknes, and not of light: a day of mourning, and not of myrrh: a day of destruction, and not of saluation.

And the maner of the iudgement is describ'd in the .25. Chap. of Mathew, by these words: When the sonne of man shall come in his maiestie, and all the Angels with hym: then shall he sit vpon the throne of maiestie, and all nations shall bee gathered together before hym; and he shall separate them asunder, as a shepheard putteth his sheepe asunder from the Goates, and shall set the sheepe on his right hande; and the Goates on his left. Then shall the king say to them on his right hand: Come yee blessed of my Father, and possesse you the kingdome prepared for you from the beginning of the world. For I was hungry, and yee gaue mee too eate, &c. And vnto them on his left hand he shall say: A way from mee yee cursed, into euertlasting fyre, which is prepared for the Diuell and his Angels. For I was hungry, and yee gaue mee no meat, &c. And so the vngodly shall go into euertlasting punishment, but the righteous into euertlasting life. And in the Apocalip. 20. Chap. Hee shall sitte vpon a great white throne, at whose looke the heauen and earth shall flee away, and the dead both great and small shall stand in the sight of his throne; and then shall bee opened the booke of life, and the bookes of consciences, and they shall bee iudged by those thinges that are written in those bookes, according too theyr woorkes. They that haue doon good, shall go into euertlasting life: and they that haue doone euill, into euertlasting fyre.

Now in the sentence of iudgement, twoo things are too be considered. On Gods behalfe, blissing: on mennes behalfe, good woorkes. When he sayth, come yee blessed of my Father, he meaneth that they are freely sau'd through Iesus Christ, whom they haue receyued by Fayth. For in Christ only are men bliss'd, receyued into Gods fauor, and freely iustified. But when he calleth forth to good woorkes, the Lord dooth it, not for that they are causes of saluation, but for their

The ij. Sunday in Aduent..

respectes. Namely, for that they are witnessers of true sayth and the feare of God; and mozeouer, that by setting before them a recompence of the miseries which they abyde in this lyfe, hee may the moze sure them by to Godly and holy conuersion.

*Of the second.*

**W**hy Christ forewarned his Disciples of his coming too iudgement, he declareth when he sayth: When these things beginne to come too passe, looke vp and lyfte vppe your heads. &c. All these things will put vs in minde of a certaine continuall repentance in this lyfe. But what doo wee? wee see the last day ready to light in our necks, and yet neuerthelesse wee delay to repent, and seeke our owne fantasies. What doo noble men? What do Princes? what doo learned men? what doo vnlerned men? what doo townes men? what doo countrey folke? and too bee short, what doo (in manner) all men? What is hee that earnestly myndeth this forewarning of Christes? We make more accompt of a Ferme in the countrey than of the kingdome of G D D. Yea rather who is hee that preferreth not the commodities of this lyfe (bee they neuer so slender) before the health of hys Soule?

*Of the third.*

**B**ecause Christ foresaw with what euils the world should overflowe about the tyme of his coming, hee framed an exhortation, partly to the intent they should eschue the things which at that tyme shoulde exclude the greatest parte of the world from the promised saluation: and chiefly too the intent they should steepe themselves stout souldiers, too fight with watching & prayer against this world, vnder the standarde of only Iesus Christ. And to the intent they maye bee the readier vntoo both, hee alledgeth reasons too perswade them. For hee both telles them that that day shal come vpon the sodain: and also declareth plainly, that by this meanes they shal bee quite rid from all euils, and bee set in the presence of the Sonne of God.

Therefore he sayth: Take heede too your selues, that your hartes bee not at any tyme ouerloadē with surfeiting & drunkenesse, & the cares of this.

of this world. These then are the things that are too bee eschued, that is too saue: sursetting, drunkenesse, and the care of this world: namely vngodly & heathenish care, which quēcheth the faith of Christ. In as muche as it is most manifest, that all estates of the world are wrapped and snarled in these euils: so much the more ought this exhortation of Christes too bee in our sight, least wee perishe beeing deceyued with the euill trades of this world.

Furthermore, where as the Lorde addeth: Watche yee continually in Prayer, hee teacheth with what things it beehoueth those to be occupied, that couet to escape the euils that are to come. In that summe he requireth, the shunning of euill things, and the earnest following of good things. Both these the Apostle ioyneth togyther in his Epistle vnto Titus, writing: Renouncing all vngodlynelle & worldly lusts, let vs lyue soberly, vprightly, and godly in the world, looking for the blisshed hope, and the comming of the glorie of the great God, to whome wee prayle, souerainty, & glorie world without ende. Amen.

### The thirde Sunday in Aduent.

The Gospell. Luke. xi.



Hen Iohn beeing in pryson heard the workes of Christe, hee sent two of his disciples, & sayde vnto him: Art thou hee that shal come, or doe wee looke for an other? Iesus answered and sayde vnto them: Goe and shewe Iohn ageine, what yee haue heard and seene. The blinde receyue theyr sight, the lame walke, the leapres are censed, and the deafe heare, the deade are raysed vp, & the poore receiue the glad tydings of the Gospell, and happie is hee that is not offēded by mee. And as they departed, Iesus beganne too saye vnto the people cōcerning Iohn: What went ye out intoo the Wildernesse too see? A reede that is shaken with the winde? or what went yee out for too see? A man clothed in softe rayment? beholde, they that weare softe clothing, are in kings houses. But what went yee out for too see? a Prophete? verly I saye vntoo you more than a Prophete. For this is hee of whome it is written: Beholde, I send my messenger before thy face, which shall prepare thy way before thee.

B, iiii,

The

The exposition of the text.

**T**his Gospell describeth vntoo vs the Kingdome of Christe, and peynteth it out in his proper colours: so much at least- wyle as perteyneth too the outward apperance thereof, which is seene with outward eyes. For if yee regarde his se- crete power with the eyes of fayth, it is a most bright and a most glo- rious thing. In this place therefore is intreated only of his outward shape. The foreunner lieth in prison. Whereby we are warned, that Christes kingdome is put vnder the crosse. The disciples beeing in doubt, are sent forth: he wbept vntoo Christ only. Christ the king hymselfe is conuerlant among the poore, the blind, the deafe, and the leapers. These are healed, and receyue the glad tydings of saluation, which things the mightie, noble, and wyle men of the worlde despyle. In fewe wordes, as this Gospell peynteth out the kingdome of Christe: so it confyrmeth the mynisterie of Iohn, and by assured arguments proueth, that Christe is the true Messias, that was promised to the fathers. Notwithstanding, for more plenty- full doctrines sake, let this Gospell bee distributed into foure parts, which are these.

- 1 Is shewed both the lot and office of the Mynisters of the worde.
- 2 The question of Iohn.
- 3 The answer of Christ.
- 4 The commendation and prayle of Iohn.

*Of the first.*

**A**Nd when Iohn beeing in prison, heard the workes of Christe, he sent twoo of his Disciples vntoo hym: Iohn beeing bound in giues, teacheth by his owne example what is the lot of the Mynisters of the worde. And the same Iohn by sending his dis- ciples vnto Christ, sheweth the true dutie of the Mynisters of the worde. I will therefore speake of epyther of them in order, and first of the present state in this lyfe.

Iohn exhortheth men to repentance, and findeth fault with theyr wickednesse. And what happens to hym for it: that doth the Noyse tell Math. 14. for there it is shewed, that because Iohn repproved Herode, and

and told him it was not lawfull for him to haue his brothers wyfe, he was cast in pryson, and at length lost his head. This reward receiued the holy Baptist at the vngodly tyrants hand. For as a Surgeon if he touche the wounde of a mad man, and goe about to cure it, can looke for none other thing, but that the mad man should fall vpon him, and render euill for good; euen so if the minister of Gods worde reprove the sinne of any vngodly man (and especially of any tyrant) to the intent he should repent and be heales of the wound of sinne: let him looke for none other than threates, reuillings, and death. Nowe true this is, not onely Johns example teacheth, but also the story of the whole Church, and the story both of the olde and newe Testament. For this, haue so many beene famous through martyrdome: For this, haue so many Propheets been put to death: for this, were the Apostles persecuted: for this, was Paule murdered, Peter crucified, and diuers others diuersly tormented; which things doo put vs in mynde of the lot of the Saints in this lyfe. But happy is that Crosse which Christ auoucheth too bee noble, Blessed is that Crosse, which is the way to true and everlasting victorie by Christ Iesus.

And therefore the ministers of the Gospell must not bee slacke in their duetie bicause of persecution: but beyng stirred vp by the example of John, they must doo theyr duetie manfully, which consisteth chiefly in these poyntes: First, let them preache Christ, and shewe the Lambe that taketh awaye the sinnes of the worlde. Then let them rebuke sinne. For they are the instruments of the holy Ghost, who by them reprove the worlde of sinne, as wee see in John. Thirdly, let them beautifie theyr ministerie by their holye and godly lyfe. Fourthly, let them despise the threathings of the worlde as John dyd, putting themselves in a readinesse to suffer any torment, rather than to seeme slacke in their office. Fiftly, if it happen them to bee cast into pryson, and too bee put to torture for performing their duetie accordingly, what shall they then doo? Shall they denie Christ: in no wyse. But they shall sende theyr Disciples vnto Christ: not fearing them that can doo no moze but kill the body: but him rather, who as he can destroy both body and soule, so also can hee saue them both. Thus much is spoken byie by concerning the first place.

Of the second place, which is the rebuking of sinne, I shall speake in the next Sermon. Of the third place, which is the beautifying of the ministerie by the holye and godly lyfe, I shall speake in the next Sermon. Of the fourth place, which is the despising of the threathings of the worlde, I shall speake in the next Sermon. Of the fifth place, which is the sending of Disciples vnto Christ, I shall speake in the next Sermon.



**A**Rt thou hee that shall come, or doo wee looke for an other? The error of Johns Disciples concerning the Melsias, gaue occasion of this message and demaunde. For they being partly offended at the outward appearance of Christ, (as it appeareth by the Lordes answer) and partly being beggled through affection to their mayster, mistooke John to haue been the Melsias. John to the intent to rid his disciples of this error, sendeth them to Christ, to enquire of him whether hee were the very Melsias, or whether some other were still too hee looked for: that by this meanes they myght both by woordes and deedes of Christ himself, bee more fully instructed concerning Christ, that he was the true Melsias, and not John. John then sendeth not his Disciples to Christ, for that he himselfe doubted of Christ: but to procure the saluation of his doubting Disciples. Let vs therefore learne of John, to haue a lowly opinion of our selues, that wee take not any thing vpon vs atragantly. And let vs learne of his disciples, to performe obedience too our superiours: and specially too them that by woord and lyfe doo send vs the right way to Christ.

## Of the thyrd.

**B**Ut what answereth Christ? Go and beare Iohn woorde what ye heare and see. The blinde see, the lame walke, the lepres are clenfed, the deafe heare, the dead rise againe, the poore receyue the glad tydings of the Gospell, and blisfed is hee that is not offended at me.

This answer conteyneth foure things: signes vndoubtedly shewing the true Melsias: the image of the Church in this lyfe: to whome the Gospell pertyneth: and an admonition that no man shoulde bee offended at the outward appearance of Christ and hys Church.

The prooffe that Iesus himself is the very Melsias, is this: Who soeuer by his owne power, giueth sight to the blinde: to the criples, ablenesse to go vpright: to the lepres, healeth: to the deafe, hearing: to the dead, lyfe: and preacheth the glad tydings of the Gospell to the poore,

poore, (that is to say, to the consciences that are broken and forroren full with the feeling of sinne :) Hee out of all doubt is the true Messias. For Esay prophesieth of the Messias in these: Ye weake harted, be of good comfort, feare not: Beholde your God shall bying a discharge of vengeance. God himselfe shal come, and saue vs: Whereby shal we knowe him: the Prophet answereth: Then shal the eyes of the blinde bee opened: and the eares of the deafe shal heare: and the lambe shal leape as a hart: and the tongues of many shalbe loosened. And the same Prophet sayth: The spirit of the Lorde is vpon mee, because hee hath anoynted mee to preache glad tydings to the poore, that I should remedie them that are broken in hart, & preache libertie too prisoners, and let them out, that are shut vp. In as much then as yee see mee (according too the foresayings of the Prophets) to performe these things by mine owne power: why doo yee not acknowledge mee too bee the Messias: And so Christ by this demonstration proueth himselfe too bee the true Messias, and teacheth that it is his office to giue ayde to the miserable and afflicted.

Furthermore, the image of the church and kingdome of Christ, is seeme heere too bee despised before the world. The hearers of Christ, are, the poore, the sicke, and the despised in the sight of the world: vnto these doth Christ preache the way of saluation, and healeth their diseases. And lyke as he dyd then heale the diseases of the body: euen so at this day healeth he the consciences of sinners wounded with sinne, and bringeth spirituall gladnesse to their hartes: which thing they feelee in very deede, which in true inuocation do heare the voyce of the Gospell.

Where he sayeth that the poore receiue the glad tydings of the Gospell, he sheweth to whome the Gospell belongeth: namely to the poore, that is to say, to the broken in hart for the filchinesse of theyr sinnes. Whereupon it is sayd in the psalme. A sacrifice to God is a troubled spirit: a contrite and humbled hart. O God, shalte thou not despise. And another psalme: Which healeth them that be of a broken hart. And Esay the. 57. God dwelleth with the broken & lowly spirit, too quicken the spirit of the lowly, and to quicken the heart of the broken. The Gospell then pertyneth onely to such, as feeling their owne sinnes, are sorie for them, and are afraide of Gods iudgement, and cast away purpose of sinning any moze. The Gospell therefore is a topfull tydings of the womde and the holy ghost, which belongeth

longeth vnto them onely that repent and beleue the Gospell, receiue remission of theyr sinnes, are indued with the righteousnes of Christ, (which beynge imputed to them for their owne, they appeare as righteous in the sight of God) are endued with the holy Ghost, and being now made a newe creature in Christ, begin to obey Christ through Faith, and endeouour dayly to abounde in all knowledge and understanding. Philip. i.

The Lordes admonishment, Blisfed is hee that is not offended at mee, giveth an inkling heere, first, that Johns Disciples were offended at the person of Christ: secondly, it warneth all men in generall, not to bee offended at the outward appearance of Christs kingdome: so as they should eyther not receyue the Gospell at all, or else hauing receyued it, shoulde reiect it: after which sorte many are in all tymes offended: *Cicero* in hys tyme was so offended at the bondage of Gods people, that he would not receyue the Doctrine of the Churche. Euery citie (sayth he to *Lalins*) hath his pettiliar religion, and wee haue ours. Though Hierusalem were in prosperitie, and that the Jewes were in quietnesse: yet notwithstanding should we for the glory of our Empyre, the maiestie of our name, and the traditions and customes of our auncetors, hold scoyne of the superstitious of their religion: and now much more, bycause that nation hath shewed what good will it beareth to our empyre, by warres, and howe deepe it is too the Gods immortal, in that it is subdued and let out too ferme, &c.

These foure thinges doo the Papistes also boast of at this daye, Glory, maiestie of name, traditions of elders, and Lordship. But Christ in this place byddeth vs take heede, that wee suffer not our selues too bee deceiued with such ghosts: but rather that wee should ioyne our selues with the little and despised flocke, which beareth the voyce of the shepherd Christ. For it is more wisdome to enter into the Arke with *Noe* and a fewe other, and too bee saved from the daunger of the floud, than with the greatest and most flourishing part of the world to perishe. It is better to reioyce with *Lazarus* full of sores in *Abrahams* bosome, than with the rich glutton to bee punished with the torments of hell.

**A**S they departed, Iesus began too speake to the people concerning Iohn. What went yee out into the wildernesse too see? &c. This commendation of Iohn serueth too this end, that the people should highly esteeme the ministerie of Iohn, and beleue his voyce, as that which was heauenly. And Christ in this commendation, ioyneth together all the things that become a right Apostle, and he praiseth him for foure vertues: first for constancie, for he compareth him to an immouezable rocke, which is not shaken of the windes as a reede. Went ye out too see a reede shaken wyth the wynd? as if he shoulde haue sayd, Iohn is no such man: but rather like a firme rocke, which yeeldeth to no tempests nor waues. The true preacher of the Gospell therfore, must neither for feare of men, nor for fauour, swarue from the truth: Which thing (alas for sorrow) too many doo now adapes.

Secondly, he commendeth Iohn for his kind of lyfe, that is to wit, for that hee lyued not a nice lyfe, as the flattering courtiers: nor sought estimation, as they that hunt for the fauour of men: but led a life meete for his office and calling, such as neyther hindred the seruice of God, nor made hym slouthfull in executing his duetie. This generally pertaineth also to al the ministers of Gods woord: Namely, that they should lyue in such wise, as neither nicenesse may be seen in their behauiour, nor they themselves bee by other bayne thinges hindred too doo their duetie.

Thirdly, hee commendeth Iohn for the excellentnesse of his Prophecie, for hee preferreth him before all other Prophetes. Fourthly, hee commendeth hym for the message that hee commeth of. For this is hee of whom it is sayde: Beholde, I sende my messenger before thy face, which shall prepare thy way before thee. Therefore is Iohn the Ambassador of Messias, and the forerunner that maketh way for the King comming after, by preaching of repentance. This mans example must the ministers of the Gospel (after a certayne manner of theirs) followe. They must prepare the way vnto Christ: they must bring men vnto Christ: They must shewe the onely way vnto saluation, Christ Iesus: To whom bee hono-  
 nor and glory for euer. So be it.

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of The Gospell. Iohn. 1.



His is the recordē of Iohn : when the Iewes sent Priestes and Leuites from Hierusalem, too aske him : what arte thou ? And he confessed and denyed not, and said plainely : I am not Christ. And they asked him : what then , art thou Helias ? and he sayth , I am not : art thou the Prophet ? & he answered ; no. Then sayd they vnto hym : What art thou that we may giue an answer vnto them that sent vs ? what sayest thou of thy selfe ? he sayd : I am the voyce of a cryer in the wilderness : make streight the way of the Lord, as sayd the Prophet Esay. And they which were sent, were of the Pharisyes : and they asked him , and said vnto him : why baptystest thou then, if thou be not Christ, nor Helias, neyther that Prophet ? Iohn made aunswere to them, saying : I doo Baptise with water, but there standeth one among you, who you know not, he it is, which though he came after mee, was before me, whose shoe latchet I am not worthy to vnloose. These things were done at Bethabara, beyond Iordā where Iohn did baptise.

The exposition of the Text.

**T**he occasion of this Gospell was this : The Phariseyes had heard how that Iohn set vp a newe manner of doctrine, and brought in newe ceremonies : and that without authoritie from the Bishops : As howe he bad men prepare the way of the Lorde : how he receyued all Iewrie vntoo Baptisme : howe he cryed that the promysed King and Messias was at hand. The Phariseis beyng moued at the report of these things, sent messengers too him intoo the wilderness, too demaunde of him by what authoritie hee did those things. This they did, not for that they were desirous to giue eare to his doctrine : but rather that they might destroy both Christ and him : that they might keepe styll their olde gaynefull ceremonies : and that ( without any regarde had too the welfare of the

the people committed to their charge) they might maintaine their owne authoritie. The example of whom the papistes doo lay before themselves, and follow it stoutly enough.

The summe therof is this: that they enquire of John, whether hee be Christ: and that John (as a true seruant of Christ) beareth record vnto Christ, and biddeth them make streight the waye of the Lorde: couerly confirming his owne vocacion to be heavenly. For instructi- on sake, let this Gospell be deuised into thre places.

1. Johns record concerning Christ.

2. The description of John: and in him, of all godly mini- sters of Gods word.

3. What it is to prepare the way of the Lorde.

*Of the first.*

**I**n the record of John, six things are too bee considered. First, who are sent, & why they are sent. Those that are sent, are Phariseis, & they are sent from Phariseis: most holy men (so backward appeared) from most holy men: which seemed to themselves the pillars of Gods Church, which had prerogative of hierusalem: which challenged too themselves alone the title of the church. But behold, they that seemed to be the heads of the church, are enemies of Christ. Whereby we may learne, that credit is to be giue neither to titles nor to successions, but only vnto Gods word. Also we may marke the craft of Satan, which these phariseis had learned of their master Sauiour. For they enquire here, not to make they fauoured either Christ by John (as they would seeme to haue done) but too the intent to haue outwitted them both, as vpon the Serpents in Paradise.

2. To whom is record borne vnto Christ. Who beareth record? John. By this, learne two things. First, that the ministers of the word must shoote at the marke, that is, to beare record vnto Christ. Secondly, that it is the part of a Christian, to stay himselfe vpon the pure confession of Christ, against the craftes of Satan.

3. Before whom is record borne? Before the iudges and Christes equities, whereby it can be learned, that the godly man must recasse all his best all the while he liueth, vnto the proue of his estimati- on, his goods, and his life, whether they maye be the occasion of paine

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the threatning wyl prouoke vs. The promise is this : Whosoever shall confesse mee before men , him also will I confesse before my heavenly father. The threatning is this : Whosoever shall bee ashamed of mee before men, of him also will I be ashamed before my heavenly father.

4 The summe of Johns record concerning Christ, is this , That Christ is very man, very God, the true Messias, and the forgiver of sinnes . For when he sayth, He it is that was to come after me, hee sheweth his true manhood : and where hee addeth, And yet was before mee, he confesseth his Godhead. But whereas he sayth, And he standeth among you, whom you know not, he answereth too their question, and pronounceth Iesus to be the Messias. The Lauer of Baptisme doth openly declare, that it is the office of the Messias to forgive sinnes.

5 The vse and fruite of this record is, that wee ought too beleue the witness of John, and embrace Christ the true forgiver of sinnes, who hath washed vs from all our sinnes with his owne blood: whereof he hath deliuered vnto vs an effectuall signe, namely Baptisme, of which we will increat elsewhere.

6 The Pharisees are an Image of disguised Christians, (that is to say, hypocrites) which cannot away with the doctrine of true godlynesse: but feyne themselves godly in outward behaviour, and pretend too bee most holy, whereas they beare another person inwardly: and thereupon it is, that such are called hypocrites. For lyke as they are hypocrites in Enterludes, which in apparell and outward gesture represent persons absent: Euen so the Phariseis set forth as it were but onely a visor of godlynesse which is farre from them, for men to looke vpon: whereupon they are called hypocrites, as who (although in very deede they bee vngodly in their hartes: yet ) soo seeme outwardly most holy.

### ¶ Of the second.

**I** Am the voyce of a cryer in the desert. First, John defineth all Prophets, Apostles, and ministers of Gods woord, that they are a voyce. Secondly, that they are not a hyne voyce, but the voyce of a cryer, that is to say, of a preacher. Thirdly, in the desert, that is to say,

lay, in the whole world. Fourthly, the hearers are doone to understande of the wondrousnesse of the voyce, for it is not the voyce of man, but of God, that cryeth. &c.

Fifthly, that John alledgeth the testimonie of *Esay*. For the goodly preacher must avouch nothing without the testimonie of the holpe scriptures: This present testimonie is taken out of the 40. Chapter. Sixthly, the preachers also are warned, that they saie not another mans voyce but Gods, than his owne. For such as do so, are not the ministers of God, but the bellowes of the Devil, which kind of men we ought to flee no lesse than wolues.

*Of the thynde.*

**T**he way to the Lorde, is (by the witness of the same John Baptist,) to worke repentance. And not without great cause by John vs this figure of speech, which properly pertaineth vnto worldly kingdomes. For the wayes where kings shall passe, are wont to be prepared or made level against their coming, to the intent they may go without perill and stumbling. This dooth *Esay* expound, when he sayth: Every valley shall bee rased, and every mountaine and hill shall bee made level, and the crooked wayes shall bee made straight, and the rough places shall bee made smooth. These things are to be understood spiritually, concerning all impediments both inward and outward, which may hinder the coming of Christ our King vnto vs. Inward impediments are, lacke of the knowledge of God, lusts, lechennes, foolish holynesse and such like. Outward impediments are, all stumbling blockes which Satan casteth in our wayes, in doctrine, in the Sacraments, and in conuersation. And (to speake the matter in few words,) the moistaines (that is to say, whatsoever is high in the world) are to be cast downe by the preaching of the law. The ballies, (that is to say, such as are broken in spirit) are to bee raised up by preaching of the Gospel. Breers (that is to say, all life & lewd affections,) are to be stubbed by new obedience, and with an earnest desyre to frame the lyfe according to Gods woordes. And too the intent that that may bee doone, it is required first, that there bee cryers in the desert. Secondly, there is neede of wholesome doctrine, which is the lamp of them that prepare the way.

*Et.*

*Thirdly,*

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Thirdly, it is requisite, that when the Lord commeth, (that is too say, when the grace of God shyneth in our hartes) we peele our selues obedient through true repentance, and shew our selues too bee Gods people, by doyng homage vnto Christ our Lord. Lastly, it behooueth vs to offer vnto him gistes and the sacrifice of our lips, that is to say, to acknowledge hym, both with minde, voyce, confession, and conuersation.

Howbeit, in as much as these things cannot be vnderstoode without applying of examples: We will briefly declare the meaning of Iohn and of the Prophet by examples. The summe of Iohns sermon was this: Doo penance, and beleue the Gospell: which is all one with that which he sayth out of Esay, Prepare the way of the Lord. How did hee that? He dyd beate downe the hilles: For when he saw many of the Phariseis and Saducees come vnto his Baptism, he sayd vnto them: Ye generation of Vipers, who taught you to flee from the wrath that is to come: Say not within your selues, wee haue Abraham to our Father. For I saye vnto you, that God is able, euen out of these stones, to raise vp children vnto Abraham: for now is the axe layde to the roote of the tree. Euery tree that yeareth not good fruite, shall be hewen downe, and cast into the fire. See heere, howe Iohn maketh the mountaines lowe. First, when he calleth them the generation of Vipers, hee findeth faulth with their leud harte, which was desirous of bloud, and vnthankfull. Secondly, hee taketh away the cause of their chiefe boasting. For they had a pride in themselves, because they were the children of Abraham. But he telleth them, that this auailleth them nothing: For God is not an acceptor of persons. Neither ate those by & by the children of Abraham, which are borne of the fleshly seede of Abraham: but those are Abrahams children, which follow Abraham in faith & obedience, like as Christ beareth witnesse in the Gospell of St. Iohn, calling them the children of the Devil, which boasted themselves too bee the children of Abraham. Thirdly, hee addeth a threatening, vnlesse they amend. The axe (saith he) is laid to the roote of the tree. That is to say, gods vengeance is not farre of, that euery euill tree may bee cut downe, and cast into the fire. In likewise must ether ministers of Gods worde dig downe the mountaines, by telling men their faulth, by taking away the cause of boasting, and by laying before them the punishments, which rest vpon

pon all them that amend not. Then shal they also raise by the ballies: and how? Euen as Iohn did in shewing Christ, who he said: Behold the Lamb of God that taketh away the sinnes of the world. When he saith, behold, he allureth them to sayth. When he addeth, the Lamb of God which taketh away the sinnes of the world, he expounereth the ground of reconciliation. Thirdly, he cutteth vp the breeches, when he saith: Bring ye forth frutes worthy of repentance.

A lyke example haue we in the Prophet Nathan. First he dyd cast downe the mountayne, that is to say, the hypocrite in Dauid: who haupng committed aduoutrie and murder, lyued carelesse as though hee had doone very well. And this dyd hee by propounding a parable of two men, of whome the one was poore, and the other ryche. The rich man had many Oxen and Sheepe, and the poore man had nothing but onely one sheepe, which he had bought and nourished, and which had growen up in his house among his owne chyldren, eating wyth hym of his bread, and drynking of his cuppe, and sleeppng in his bosome, and was to him as his daughter. But when a stranger came to the rich mans, the ryche man took this poore mans sheepe, and set it on the table for his guest, sparyng his stone. When Dauid heard this, hee was sore displeased, saying: hee is the child of death that hath done this deede. Nathan answered, Thou art the same man. Thou hast slaine Urias the Hethite with the sword, and hast taken his wyfe too bee thy wyfe. Beholde (saith the Lord) I will raise vp unchiefe against thee. Soe howe Nathan chargeth Dauid with his sinne, taketh away the matter of boasting, least hee should thinke heeought not to be punished, because he was a kynge and hee threatened punishment vnto him. Heere is that great mountaine and hypocrite beaten downe. But when Nathan saue Dauid cast downe and vnder foot, in so much that he sayd with a great cuttynge, I haue sinned against the Lord: hee raiseth vp the ballie, sayinge The Lord hath take away thy sinne, thou shalt not dye. Afterward also hee cutteth vp the Breeches, when by prophesying the death of his sonne for a punishment, hee keepeth him in his duetie.

After the same sorte, Peter in the Actes of the Apostles, first by preaching the lawe, cutteth the combes of the Jewes, and maketh low their mountaines. He chargeth them with their sinnes: he collecth them it bootes them nothing at al to be of the posteritie of Abraham,

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and he layeth befoze them the threatenings of punishmentes, butesse they amend. By and by after, when he heareth how they are stricken to the hart, and cast downe with consideration of their sinne, hee raiseth them vp, by offering Christ vnto them. He byddeth them repent and be baptised in the name of Christ. And finally, he taketh heed that no Breers grow by, by promising them the help of Christ.

These examples are notable, and agree to the conuersion of the first man. Adam by following his new scholemaster the Deuill, waxed proud. Him both God first cast downe to the ground by rebuking him, in setting befoze his eyes the greatnesse of his sinne. Anon after, he raiseth him vp againe, by giuing him a promise of the seede that should tread downe the Serpents head.

Likewise the Lowe abaseth the proud Phariseis, and raiseth vp the troubled Mary Magdalene, whom he encourageth to godly and holy life, saying: Thy faith hath made thee whole, goe in peace.

But as for those ministers of the woorde, which after this sort doo neither beate downe the mountaines, nor rayse vp the vallies, nor cut by the bryambles: they deale not like the seruantes of God; but lyke the bondslauies of the Deuill, and of theyr owne bellye. Many make outcries in generall termes against inuoluedome, incest, vlturie, and other vices: but there are fewe that will charge a man with hys sinnes to his face, as Iohn dyd Herod, the Phariseis and hypocrites: as Christ dyd to hys hearers: as Ambrose dyd to Theodosius. And why doo they not so? Partly because they wey not earnestly wholke soothe they supply: and partly because they feare hazarde of theyr life and goods. But let them against this blindness and fearefulness for the committment of theyr calling, & the promise wherby Christ hath assured his seruants that he will be present with them, and that he imputeth doone vnto himself, whateuer is doone vnto his ministers. Furthermore, they must confirme themselves by the steadfastnesse and example of Iohn and of other holy ministers, and they must from time to time pray vnto God, too giue them courage, that they may bee bolde too doo those things which may make too the furtherance of hys gloire, too whome bee honour woordes without ende.

Ames.

The

*The feast of Christes byrth.**The Gospell. Luke. ij.*

Here went out a commaundement from Augustus the Emperour that all the worlde should be taxed. And this first taxing was made when Cyrenius was Lieuetenaunt in Syria. And euery man went vntoo hys owne Citie too bee taxed. And Ioseph also ascended fro Galylie, out of a Cytie called Nazareth intoo Iewrye, vntoo the Cytie of Dauid which is called Bethleem, bycause hee was of the house and lynage of Dauid, too be taxed wyth Marye his spoused wyfe, which was wyth chylde. And it fortunied whyle they were there, hir tyme was come that ~~he~~ she should bee delyuered, and shee brought forth hir first begotten Sonne, and wrapped him in swadling cloathes and layd hym in a maunger, bycause there was no roome for them within the Inne. And there were in the same region shepheardes abyding in the felde, and watching theyr flocke by nyght. And loe, the Angell of the Lorde stode harde by them, and the bryghtnesse of the Lorde shone rounde about them, and they were sore afrayde. But the Angell sayde vntoo them. Bee not afrayde. For beholde, I bryng you tydings of great ioy, that shall come too all people: For vntoo you is borne this day in the Cytie of Dauid, a Sauour, which is Chryst the Lorde. And take this for a sygne: yee shall finde the Chylde swadled and layde in a maunger. And streyght way there was with the Angell a multitude of heavenly Souldiours, lauding God and saying: Glory too God on high, and peace on the earth, and vntoo men, good will.



On Christmas day,  
The exposition of the text:

**T**his Storie is a confirmation of the Article of our beleefe, Which was borne of the Virgin Marie. Which Article setteth forth vnto vs hys newe byrth, which sanctifieth the olde Adamishe and corrupt byrth, in all them that take holde vpon thys CHRIST by faythe: And albe it that this Article of Chrystes byrth ought too bee thoroughly knowen, euen vnto the children of the Christians: yet not withstanding, the Church for great causes hath appoynted a certaine Feast thereuntoo: verely that the Story thereof with his circumstances, may bee set forth and learned: not onely that wee myght bee delyghted with the declaration of thys most goodly story: but rather much more, that the vse and profite of this most high Article, may bee seene in strengthening and raising vp of mens consciences. For the holy stories are not to be read as the stories of men, but too the intent wee should continually thinke vpon them, and exercise our selues in them, for our teaching, instruction, and comfort, and to the intent that by reading the Scriptures, wee may haue hope. Hereof we will make but two places, wherein lie hyd many other, as shal appeare: and these they be.

- 1 The Story of Chrystes byrth, wryth his circumstances and members.
- 2 The vse and prayse of the story.

*Of the first.*

**I**n the Storye let vs consider nyne members: whereof the first is, concerning the tyme. Chryst was borne after the buyldyng of Rome, the 751. yeere: after the creation of the world, the 3963. yeere, the .42. yeere of the raigne of the Emperour Augustus. From the byrth of Chryst vnto this present day, are fulfilled. 1560. yeeres. But why doth the Euangelist make mention so euidently of the time of the Emperours commaundement, and of the Lieutenent Cyrenias: There are three causes. The first is, the foreshaynges of the Prophetes. The Prophetes of Chrystes comming, are of two forces. For some doo simply declare that Messias should come, without foreshayping any certaine time: Of which sort are these: the seede of the woman shal treade downe the Serpents head. Also, In thy seede shall

shall all nations be blisſed. And Elay. 7. Behold a mayde ſhal conceive &c. Alſo David: The Lorde ſaid vnto my Lorde. &c. And Balazam, There ſhal riſe a Starre out of Iacob. Other Propheſies foretel the time and yeere of Chriſtes paſſion, and of his reigne. Iacob: The Scepter ſhal not be taken from Iuda, vntill Zilo come, that is to ſay, hir ſonne, namely the ſonne of the womā. As if he had ſaid, The ſeede of the woman that is promiſed, to deſtroy the workes of the Deuill, ſhall then come, when the Scepter ſhal be taken from Iuda. Therefoze when as Luke maketh mention of Auguſtus, of the tribute, and of the fozeine gouernour, he meaneth, that euen then the tyme was come, wherein it behoued Chriſt to be borne, according to the Prophecie of Iacob. Daniell alſo expreſſed in his ninth Chapter the yeere of Chriſtes crucifying and reſurreccion, in this wiſe: Know thou and vnderſtand, that from the end of this talke of the leading backe of the people, and building againe of Hieruſalem, vnto Chriſt the captaine, there ſhall bee ſeuē weekes, and thre ſcore and two weekes. And after thre ſcore and two weekes, Chriſt ſhall bee ſlaine. And in one weeke ſhall he ſtabliſh his couenaunt with many, and in half a weeke ſhall he make the Sacrifice to ceaſe.

Peere doth Daniell ſojetell plainly, the time of Chriſtes death. But thre things ate to be marked here. What a weeke is: when the account is to be begun: and why he diſpoſeth the thre & ten weekes into thre ſortes.

A weeke in this place, is not to be taken for a weeke of dayes, but of yeeres, as in Leuit. 25. ſo that a weeke may containe ſeuē yeeres, and ſeuētie weekes, foure hundred, foure ſcore and ten yeeres.

But from what tyme muſt wee begynne too account them: from the ende of the talke. Thys ende of the talke, dyuers men vnderſtande diuerſly: Some referre it too the decree of Cyrus, who after the accompliſhment of the thre ſcore & ten yeeres of the captiuitie, graunted the Jewes leaue to returne & build the Temple of Hieruſalem. Howbeit, ſoz as much as the building of it was letted by their neyghbozs the ſpace of fortie and two yeeres, vntyll Artaxerxes wyth the long handes, graunted newe licence agayne, at which tyme Haggeus and Zacharias alſo Propheſied of the building of the Temple, that it ſhoulde go forwarde: there are that begin too reckon from the ſecond yeere of Longhand. If we follow the firſt reckening,

On Christmas day.

there shall bee three score and tenne weekes of peares unto the birth of Christ.

If we follow the latter, there shall be three score and ten weekes of peeres, unto the baptisim of Christ, sauing half a weeke, that is to say, three peeres and a halfe, in which time Christ stablished his Testament, according to the saying of Daniell. If ye conferre these things with the stories, ye shall finde that Luke noted the time of Chrystes birth according to this reckening.

The second cause, is that the Jewes may be confuted which looke still for a Messias, now after the common weale of Hoyses hath been utterly extinguished many hundred peeres ago.

The thyrde cause, is that wee shoulde bee assured that Christ is bozne, and gyuen vnto vs in very deede alreadye, whom God long agoe promysed too bee the deliuerer of mankynde out of the chappes of the serpent.

The second is of the place. He is bozne in Bethlem, and in wayfaring. In Bethlem, for to fulfill the Prophecie of Micheas which Dauid alleageeth in his second Chapter out of the fifth of Micheas: And in wayfaring, to giue vs to vnderstand, that Christes Church shall in this world continue in wayfarings, and that not without contempt and persecution. The same thing dooth John declare, by hys thysle repeating of one sentence. The darknesse comprehended hym not: the world knew him not: his owne receiued him not. And these things do argue that Christes kingdome is not worldly.

The thirde is of his parentes. According to his manhood, hee is bozne in wedlocke truely: but of a mayden: of which thing there are right weightie causes. The first is, promise. The seede of the woman shall treade downe the Serpentes head. Also: Beholde a maide shall breede child, and bryng forth a sonne. The second is, necessitie: for no man that is bozne according too the course of nature, is without spot and sinne. Therefore was it of necessitie, that the Messias should by the holy Ghost bee conceiued of the seede of a maide, without the seede of man, to the intent he might bee cleane from all spot of sinne, as it became the true Emmanuell God and man, to be.

The fourth, for that Christ is very God and very man, I must out of the first Chapter of John speake of the Godhead of Christ, and declare the circumstances of time, maner, matter, place, deede, & cause.

Therefore

Therefore if thou demaunde when Christ was as touching his Godhead: John answereth: In the beginning was the word, that is to saye, the word was before the beginning of all things that were created. Christ then is no creature. If thou aske howe hee was: John answereth: And the worde was with God; Ergo he is another person than God the father. If thou enquire what he was: He answereth: And the word was God: by which saying is ment, that the substance of the Godhead is all one. If thou demaund what hee did: He answereth: All thinges were made by hym. If thou aske what hee doth: He answereth: He lighteneth euery man that commeth into this worlde. If thou aske whither hee came: He answereth: Into this worlde he came, into hys owne hee came. If thou aske in what manner he came: Vee answereth: The word became flesh. If thou demaunde wherefore he came: He answereth: that he myght geue power to as many as beleue in hym, too hee made the Sonnes of G O D. If thou aske when hee came: He answereth: There was a man sente from G O D whose name was Iohn, &c. These thinges I thought good too touche brieely, concerning the Godhead of Christ.

The fifth, is of the Cradle of Christ, which signifieth nothing else than contempt of the worlde, and utter pouertie, which pouertie it was Christes will to tast of, to the intent he might make vs riche. Let proude folkes looke intoo this Cradle, and lay downe theyr lostynes, Let poore mē looke into it, and cease to despaire, as though they were despyed for theyr pouerty.

Heere is too bee noted the abuse of all things created by G O D, Bethleem serueth for lurre, and the Inne for guesstes: and Christ the Kyng and Lord of all things, is thrust out intoo a stable. So also at this day, the Church is despyed, while the vngodly flow in riches, honoz and power.

The sixth is of the appearing of the Angels, who first testifie that the Lord is come: and secondly shewe by theyr very brightnes what maner of king the new bozne Christ should bee: & thirdly they declare by theyr Hymne, what maner of benefits he shal bestow, & what maner of gloyp is peelded therby vnto God.

The seuenth is of the preaching of the Angels vntoo the shepherdes. Feare not: for beholde, I bring you glad tydings of great

## On Christmas day.

ioye that shal be among al people, bycause there is borne vntoo you this day a Sauour (which is Christ the Lord) in the Cytie of Dauid. And this shall bee a signe vnto you: you shall finde the Chylde wrapped in swadling Clothes, and layde in a Maunger.

This Sermon is the excellentest of all Sermons that euer were made in the worlde before, whereof there are many partes.

First, the Angels forbid the shepherdes to be afrajd: whereby they shew, that Christ came too take away the curse of the law and sinne, for which the curse came vpon men.

The second is the preaching of glad tydings: I bring you tydings of great gladnesse. When hee saythe greates, hee putteth a difference betwene it, and the ioy of the worlde, which lasteth but a shorte tyme, and is grounded vpon a weake foundation. But this ioye which the Angels bring tydings of, is called great for foure causes. First, for the matter or substance of it, which is great: namely the reconcpling of vs vntoo G O D. Secondly, for the continuance and stedfastnesse of it, for it endureth for euer, and it abydeth constant. Thirdly, for that it doth not pertaine to a few only, but vntoo all men that by fayth receiue this tydings of the gladnesse. Fourthly, for that it is spirituall, pertaining to the saluation of the whole man.

The third poynt is: the cause and ground of this gladnes. By cause (sayth he) this day is borne vntoo you a Sauour; which is Christe the Lorde.

The fourth: he sheweth the place. In the Citie of Dauid (sayth he) that is to wit, Bethleem.

The fifth: a signe is added too the worde. For hee saythe: This shall be a signe vntoo you. Yee shall finde the chylde lapped vp in clothes, and layde in a Maunger. This signe doth two thinges. Firste it leadech them the right way vnto the Chylde, least in seeking hym they should mistake hym. For albejt that all Gooders doo wrappe theyr Children in swadling cloutes, yet they lay them not in mangers. Secondly, it putteth a difference betwene the kingdome of this Child, and the kingdomes of this worlde. For the worldly kingdomes haue outward gloriousnes. And these are the partes of the Angels Sermon.

The eyght is of Christes byrth. First he is revealed vntoo the Shepe.

Shepheards. Whereby twoo things are to be learned. One, that Christes kingdome is not wordly. Another, that Christes kingdome belongeth too the poore: according to this saying, The poore receyue the glad tydings of the Gospell.

The nynte is of the song of the Angelles: whych is: Glorie vntoo God on hyghe, in earth peace, and too men good will. This song doth in a marueilous briesfnesse, comprehend the frute of the Lords birth, which consisteth in three things. For first, glorie is attributed vntoo God. Secondly peace is made vntoo men. And thirdly, is shewed the good will of God towards men.

First therefore when the Angelles say, Glorie vntoo God on hygh. They meaning is, that no man can peeble true gloype vntoo **GOD**, wythout the true knowledge of Christe. Verely man was created vntoo this ende, that he should glorifie his creator. But through the fall of our firste parentes it came to passe, that neyther hee knewe **GOD** aryght, nor glorified him aryght. If thou demaunde what it is to gyue glorie vntoo **GOD**: too gyue glorie vnto any body, is nothing else, but to attribute true vertue vnto him. As when some king dealeth iustly, wysely, ballantly, and mercifullly, his subiectes peeble hym gloype: that is too saye, bys subiectes lyke well of his doyngs, and wyth singular good will doo blase them abrode. And in lyke wyse is glorie gyuen vntoo **GOD**, when his vertues are rightly acknowledged and felt, as his wysdome, his ryghteousnesse, bys puissance, his mercifullnes, bys truth, and suche others.

The wisdome of God is seene in this, that he repayreth again man, whom he had created to his gloyp: so as he might by his sonne born of a birgin, recouer agayne the Image of God which he had lost through sinne, and so gyue glorie to the wisdome of God.

His rightousnes is seene by thys, that he woulde not receyue in to fauoure man that had sinned, without amends made for the wrong that he had doone. For whercas it was of necessitie, that eyther man muste haue perished euerlastingly for his sinne, or else that some one of mankinde must haue made satisfaction vntoo **GOD**, by abyding punishment for all mankynd, **GOD** gaue bys owne Sonne, who takyn manhood vpon hym, hath in the same satisfied the ryghteousnes of **GOD**: and therefore is the prayle of rightousnesse



On Christmas day.

nelle worthely too bee attributed too God, for the birthe of Chyſte our Lord.

His paſſaunce is commended, in that hee hath through Chyſt, overcome the Serpēt and his ſeede, yea and rooted out his kingdome, ſo farre ſoone as pertayneth vnto all thē that take hold by faith vpon this **I E S U S** that is boyne.

His mercifullneſſe ſhyneth in this, that by his Sonne and for his Sonnes ſake, he taketh agayne into fauoure Thankinde, forloyned and oppreſſed by the tyranny of the Dyuell, and ouerwelmed with exceeding great myſeries, calamities, Death, Hell, and damnation. This mercifullneſſe of **G D D** exceedeth all the workes of **G D D**, which both the good Angels & the elect men ſhall ſet out euerlaſtingly, yea and the verie devils ſhall acknowledge, though agaynſt theyr willes.

His truth is made manifeſt in this, that bearyng in minde his promiſes of olde tyme, he perſoymeth that which he had promiſed long agoe. For at ſuch tyme as our firſt parentes fell into ſinne, he promiſed them the ſeede of the woman, which ſhould tread downe the head of the Serpent: and this promiſe he fulfilleth now, in gyuing vs his Sonne.

For theſe vertues therfore, glorie is to be gyuen to God, and that eſpecially by thoſe that feele his benefites. This glorie is then rightly peelded vnto hym, firſt, as ſoone as we acknowledge this woonderfull benefite of God: Secondly, when we embrace his ſonne by fayth: Thirdly, when we prayſe God with mind, with voice, with cōfeſſion, and with behauiour: And fourthly, when wee allure as many as we can to the knowledge of hym.

Afterwarde, when the Angels ſay, Peace on earth, there is noted the cheefe benefite of Chyſte, for which he came intoo the worlde, namely, that peace might bee made betweene **G D D** and man. This peace is the mutuall conſent of God and men. Of **G D D**, receyuing men intoo his fauoure for his Sonnes ſake: And of men, receyuing through fayth the benefite offered, with rendring of thanks and continuall thankfullneſſe of minde. Moſt ſweete are the frutes of this peace: that is to ſay, acceſſe vnto **G D D**, ioyfullneſſe of ſpirite, a good conſcience, and gladſome paſſage out of his lyfe. The things that breake this peace, are ſinnes done agaynſt conſcience, careleſſnes, and neglecting of the worde. And therefore they are  
to be

to be shunned no lesse than plagues.

In the last place they add: And roo men good will. That is to wit, As soone as God is reconciled unto man through Christ, he fauoreth and embraceth them with a true and fatherly affection, as most deere ly beloued chyldren, whom hee holdeth right deere, as adopted in Christ. Of this good will speaketh Dauid also in his 5. Psal. Becaue thou shalt blisse the righteous, O Lorde, thou defendest him with thy good will, as with a sheeld.

When as Dauid in this place compareth Gods good will too a sheeld, he sheweth the true vse and frute thereof. For he meaneth, that Gods fauoure is to vs in steade of a buckeler, wherewith we are defended agaynst the weapons of them that assault vs. The Deuill handeth his fiery darts at vs: but this sheeld keepeth vs safe. And so of all others.

*Of the second.*

The vse of it is double. Generall, which is verryed of the whole historie: & Speciall, which is verryed of the severall parts. The generall vse therefore is, that we shoulde learne to receiue and embrace our true Saviour GOD and man borne of the virgin, by setting hym agaynst all our mysteries, sinne, death, curse, GODS wrath, and hell: assuring our selues that this Sonne of GOD is Partye (according vnto the prophetic of Esay) borne too vs, & giuen to vs, and that too the intent he shoulde bee righteousness and saluation to al that beleue in him. The special vse of it is manifold: First, that we shoulde learne of Christes parents, to be obedient to Magistrates. Secondly, that we shoulde learne of the shepherds, to goe credite to the testimonies concerning Christ: to seeke Christ: and to returne to the worke of our vocation. Thirdly, that we shoulde learne of the Angels, first to preache Christe to them that are in knowlege: whereby all the Godly Ministers of Gods word may comfort themselves in the ministerie, for that they teach the same thing that was belmyered before by so princely spirites. Moreover, we maye learne of the Angels, to be heard together, to confesse this Christe. Finally we maye learn to glorifie GOD, and to sing with the Angels, to praye to GOD on his name, to whome be honour and prayse world without end. Amen.

On S. Stephens day.

*The second holy day in Christmas  
called S. Stephens day.*

*The Gospell.*

*Math. XXIII.*



Beholde, I sende vnto you Prophetes and wyse men and Scribes, and some of them yee shall kill and crucifie: and some of them shall yee scourge in your Synagogs, and persecute them from Citie to Citie: that vpon you may come all the ryghteous blood which hath bin shed vpon the earth, from the blood of ryghteous Abell, vnto the blood of Zacharias, the sonne of Barachias, whom ye slew betweene the Temple and the aultare: Verely I say vnto you, all these things shall come vpon this generation. O Ierusalem, Ierusalem, thou that killest the Prophetes, and stonest them which are sent vnto thee, how often would I haue gathered thy children togyther, even as the hēne gathereth hir chickes vnder hir wings, & ye would not? Behold, your house is left vnto you desolate: For I say vnto you: Ye shall not see me hencefoorth, till that ye saye: Blessed is he that cometh in the name of the Lord.

*The exposition of the text.*

**B**EFORE we go in hande with the exposition of the Text, because this day is dedicated to Sainct Stephen: I will declare why the feastes of saintes are to be halowed in the church of God: and what we ought to learne in the example of Sainct Stephen.

Dayer are kept holy in the Church of God, not after the maner of the heathen; as it is wont to be among the Papistes, that we should call vpon the saintes as patrons and intercessors: which thing cannot be doone without horrible sacrilege & contempt of the Sonne of God: but there are many righte and lawfull causes, why it is profitable that

table that the feastes of certaine Saints should be regarded in our Churches: and they be cheefly five.

The first cause is, that the continuall history of the church may be alwayes before our eyes, which must be vnto vs both a rule to liue by, and a mean to put vs in mind of Gods providence. For if it be a pleasure to reade the histories of beachen men, in which appeared a host of some vertue; undoubtedly it will be much more pleasure to read the histories of those, in whom shone bright the lively images of true vertues, as in Paule, Peter, Mary, Stephen, Magdalen, the Church, and many others.

The second is, that the testimonies of the doctrine, of the ministration, of teaching, and of the Church, might be considered. For there where myracles done, there were wonderfull callings to the ministry of the church; the doctrine was set open through the whole Church. In these testimonies it is a most beautifull sight, to behold the continuall consent of the Church; in the writings of the Prophets and Apostles, and in the groundes or chiefe articles of the faith, and to discern the true doctrine of the Church from the corruptions, lies, and deceits of all ages.

The third is, that God should be glorified, and thankes rendered to him, for opening himselfe vnto vs, for deliuering vs his doctrine, for shewing his presence in the church, and for making vs his true Demons of that company, which is witnessed to be his true Church; and true worshippers of him.

The fourth is, that the examples may strengthen our faith, when we reade that their prayers were heard, and that they were helped from Heauen, as it is sayde in the xxxiii. Psalme: This poor man cried vnto the Lord, and the Lord heard him: we conceive assured hope, that hee will lykewise helpe vs when we call vpon him. I of euery one of vs therefore determine and reason with him selfe in this wise: God receyued Magdalen, the Church, and Paule into fauour vpon repentance, notwithstanding their exceeding great sinnes, wherewith they had offended God before. Therefore will I flee vnto the same Lord G. D., that hee may take mee into fauour also. Hee doubtlesse to pardon. For after his horrible fall hee and therefore though I be salne, I will not dispaire for hee is alwayes able in himselfe, and euermore lyke himselfe, and there is no respect of persons with him.

## On Christmas day.

nesse worthely too bee attributed too God, for the birthe of Chyriste our Lord.

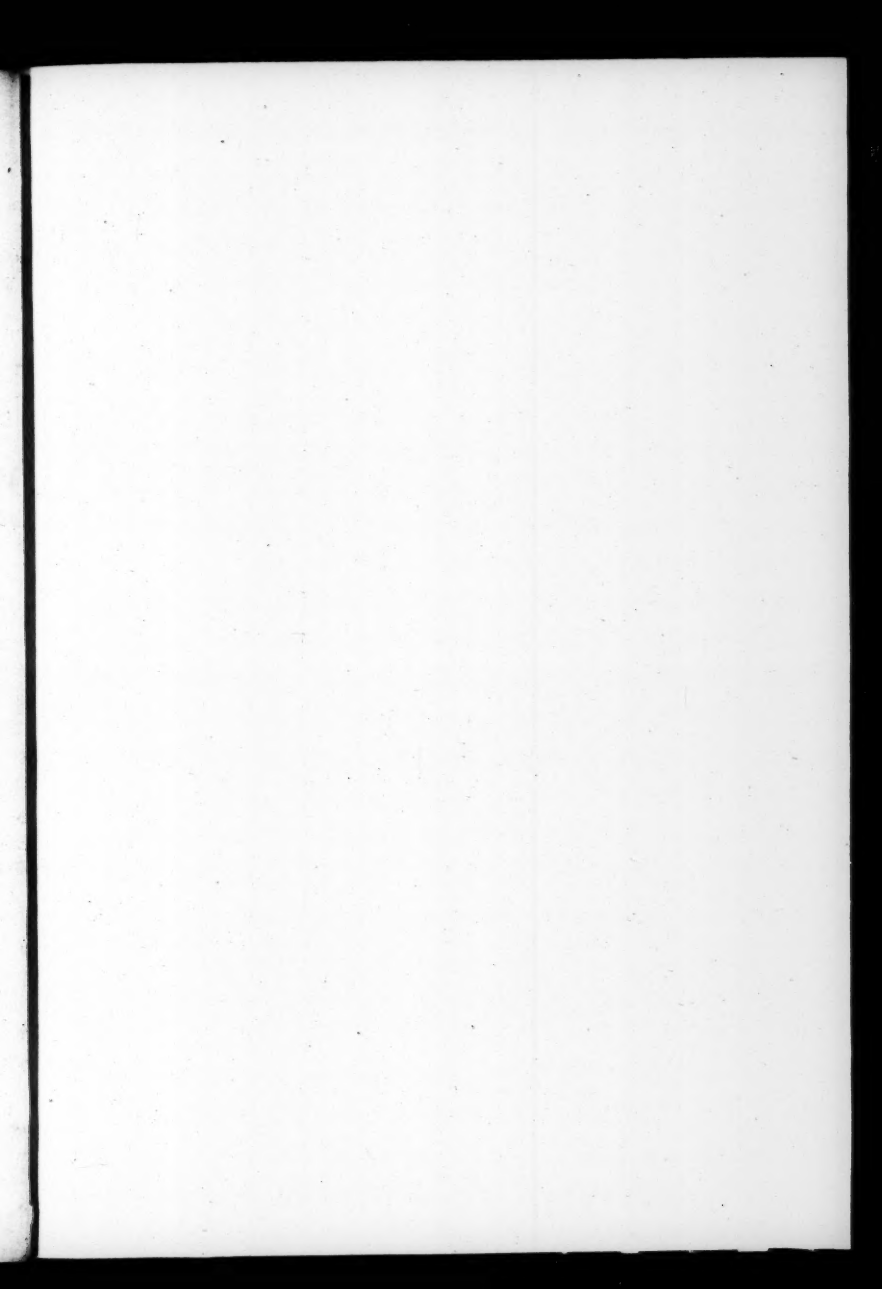
His puillance is commended, in that hee hath through Chyrist, ouercome the Serpēt and his seede, yea and rooted out his kingdome, so farre too the as pertayneth vnto all thē that take hold by faith vpon this **I E S U S** that is boyme.

His mercifullnesse shyneth in this, that by his Sonne and for his Sonnes sake, he taketh agayne into fauoure Mankinde, forloyned and oppressed by the tyranny of the Dyuell, and ouerwelmed with exceeding great myseries, calamities, Death, Hell, and damnation. This mercifullnesse of **G D D** exceedeth all the workes of **G D D**, which both the good Angels & the elect men shall set out euerlastingly, yea and the verie devills shall acknowledge, though agaynst theyr willes.

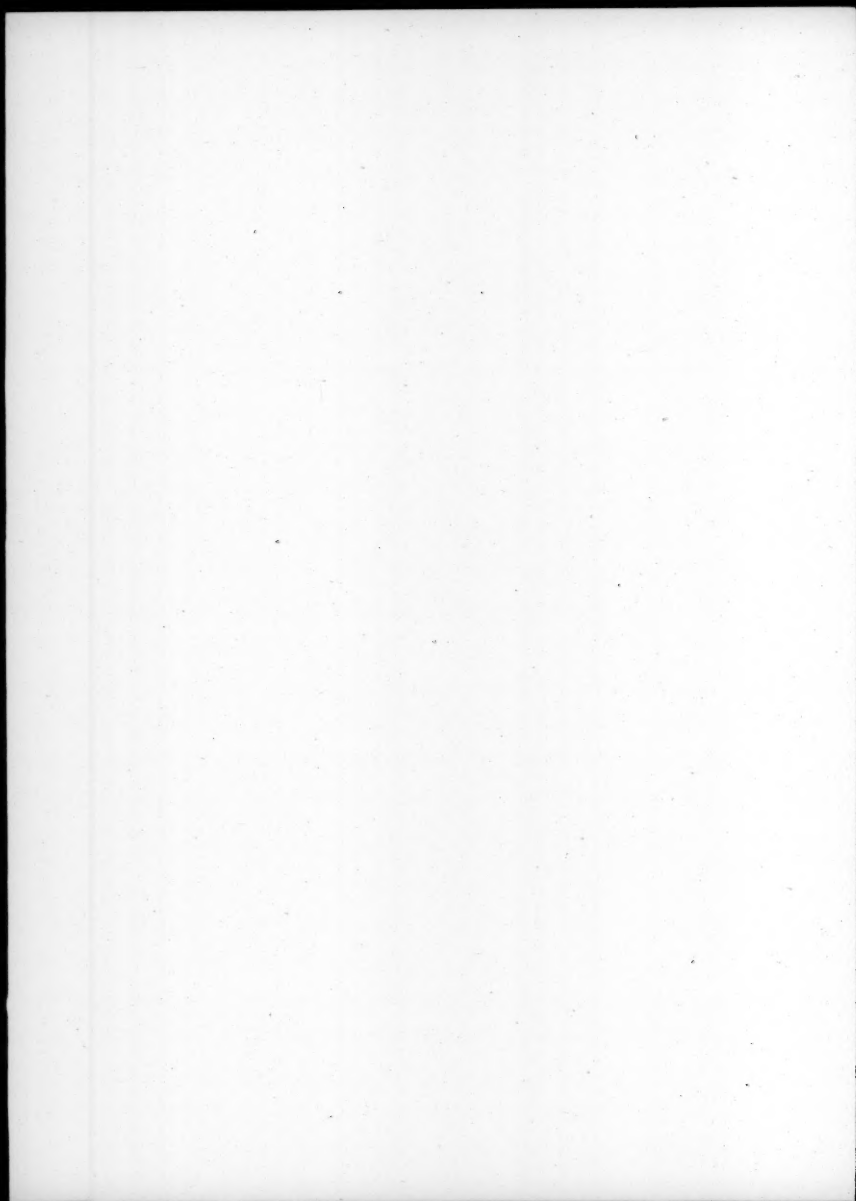
His truth is made manifest in this, that bearyng in minde his promises of olde tyme, he performeth that which he had promised long agoe. For at such tyme as our first parentes fell into sinne, he promysed them the seede of the woman, which should tread downe the head of the Serpent: and this promise he fulfilleth now, in gyuing vs his Sonne.

For these vertues therfore, glorie is to be gyuen to God, and that especially by those that feelee his benefices. This glorie is then rightly peelded vnto hym, first, as soone as we acknowledge this woonderfull benefite of God: Secondly, when we imbrace his sonne by faith: Thirdly, when we prayse God with mind, with voice, with confession, and with behauiour: And fourthly, when wee allure as many as we can to the knowledge of hym.

Afterwarde, when the Angels say, Peace on earth, there is noted the cheefe benefite of Chyriste, for which he came intoo the worlde, namely, that peace might bee made betweene **G D D** and man. This peace is the mutuall consent of God and men. Of **G D D**, recepyuing men intoo his fauoure for his Sonnes sake: And of men, recepyuing through faith the benefite offered, with rendring of thankes and continuall thankfullnesse of minde. Most sweete are the frutes of this peace: that is to say, accesse vnto **G D D**, ioyfullnesse of spirite, a good conscience, and gladsome passage out of his lyfe. The things that breake this peace, are sinnes done agaynst conscience, carelesnes, and neglecting of the worde. And therefore they are  
to be







to be shunned no lesse than plagues.

In the last place they add: And to men good will. That is to wit, As soone as God is reconciled vnto men through Christ, he fauoreth and embraceth them with a true and Fatherly affection, as most deere ly beloued chyldren, whom hee holdeth right deere, as adopted in Christ. Of this good will speaketh Dauid also in his 5. Psal. By cause thou shalt blisse the righteous, O Lorde, thou defendest him with thy good will, as with a sheeld.

When as Dauid in this place compareth Gods good will too a sheeld, he sheweth the true ble and fruite thereof. For he meaneth, that Gods fauoure is to vs in steade of a buckeler, wherewith we are defended agaynst the weapons of them that assault vs. The Deuill handiseth his fiery darts at vs: but this sheeld keepeth vs safe. And so of all others.

*Of the second.*

The ble of it is double. Generall, which is deriued of the whole picture: & Speciall, which is deriued of the severall parts. The generall ble therefore is, that we should learne to receiue and embrace our true Sauour GOD and man boyne of the virgin, by fighting hym agaynst all our myseries, sinne, death, curse, GODS wrath, and hell: assuring our selues that this Sonne of God & Mary is (according vnto the prophetic of Esay) borne too vs, & giuen to be yea, and that too the intent he should bee righteousness and salvation to al that beleue in him. The special ble of it is manifold: First, that we should learne of Christes parents, to be obedient to Magistrates. Secondly, that we should learne of the shepherds, to goe crype to the testimonies concerning Christ: to seeke Christ: and to returne to the works of our vocation. Thirdly, that we should learne of the Angels, first to preache Christe to them that are unknowne: whereby all the Godly Ministers of Gods word may comfort themselves in the same ministerie, for that they teache the same thing that was before taught by so princely spirites. Moreover, we maye learn of the Angels to keep hearts together, in confesse this Christe. Finally we maye learn to glorifie God, and to sing with the Angels. Glory be to God on high, to whome be honour and prayse world without end. Amen.

*The*

On S. Stephens day.

*The second holy day in Christmas*  
called S. Stephens day.

*The Gospell.*

*Math. XXIII.*



Beholde, I sende vnto you Prophetes  
and wyse men and Scribes; and some  
of them yee shall kill and crucifie: and  
some of them shall yee scourge in  
your Synagogs, and persecute them  
from Citie to Citie: that vpon you  
may come all the ryghteous blood  
which hath bin shed vpon the earth,  
from the blood of ryghteous Abell,  
vnto the blood of Zacharias, the  
sonne of Barachias, whom ye slew betweene the Temple and  
the aultare: Verely I say vnto you, all these things shall come  
vpon this generation. O Ierusalem, Ierusalem, thou that kil-  
lest the Prophetes, and stonest them which are sent vnto thee,  
how often would I haue gathered thy children togyther, even as  
the hēne gathereth hir chickes vnder hir wings, & ye would not?  
Behold, your house is left vnto you desolate: For I say vnto you  
Ye shall not see me hencefoorth, till that ye saye: Blessed is he that  
commeth in the name of the Lord.

*The exposition of the text.*

**B**EFORE we go further with the exposition of the Text, be-  
cause this day is dedicated to Sainct Stephen: I will declare  
why the feastes of saintes are to be halowed in the church  
of God: and what we ought to learne in the example of Sainct  
Stephen.

Dayer are kept holy in the Church of God, not after the maner of  
the heathen, as it is wont to be among the Papistes, that we  
shoulde call vpon the saintes as patrons and intercessors: which thing  
cannot be doone without horrible sacrilege & contempt of the Sonne  
of God: but there are many righte weightie causes, why it is proba-  
table that

rable that the feastes of certaine Saints should be retained for our Churches: and they be chiefly fixe.

The first cause is, that the continuall history of the church may be alwayes before our eyes, which must be vnto vs both a rule to liue by, and a mean to put vs in mind of Gods prouidence. For if it be a pleasure to reade the histories of heathen men, in whiche appeared a shew of some vertue; vndoubtedly it will be much more pleasure to reade the histories of those, in whome shone bright the lively images of true vertues, as in Paule, Peter, Mary, Stephen, Magdalen, the Theeles, and many others.

The second is, that the testimonies of the doctrine, of the ministry, etc. of teaching, and of the Church, might be considered. For where miracles done, there were wonderfull callings to the ministry of the church, & the doctrine was set open through the whole Church. In these testimonies it is a most beautifull sight, to behold the continuall consent of the Church, in the sayings of the Prophetes and Apostles, and in the groundes of chiefe articles of the fayth, and to discern the true doctrine of the Church from the corruptions, lies, and deceytes of all ages.

The third is, that God should be glorified, and thanked by hym, for opening hymselfe vnto vs, for deliuering vs his doctrine, for shewing his presence in the church, and for making vs free. Deniers of that company, which is witnesssed to be his true Church, and true worshippers of hym.

The fourth is, that the examples may strengthen our fayth, when we reade that they prayed were heard, and that they were helped from Heauen, as it is sayde in the xxxiii. Psalm: This poore man cried vnto the Lord, and the Lord heard hym: we conceive assured hope, that hee will lykewise helpe vs when we cry vnto hym. A euery one of vs therfore determine and reason with hymselfe in this wyse: God receyued Magdalene, the Theeles, and Paule into fauour vpon repentance, notwithstanding their exceeding great sinnes, wherewith they had offended God before. Therfore will I flie vnto the same Lord G. D. that hee may take mee into fauour also. Hee vouchsafed to pardon Peter after his horrible fall: and therefore though I be falne, I will not dispaire for he is alwayes able to helpe hymselfe, and euermore lyke hymselfe, and there is no respect of persons with hym.

The

The fifth is, that every one of vs should follow the example of the Saints in our vocation. Paule was not quayled with the hugeness of persecutions, but taught the Gospell constantly. His example let the Synisters of Gods word follow. Iohn feared not the threats of Herod: therefore let the godly preacher learne by his example, too set light by the woodnesse of the world. Abraham through faith trapped by his house holdie in the true feare of God, and in calling vpon hym. Therefore let all Godly householders learne at his hand, and so let all other examples bee applyed.

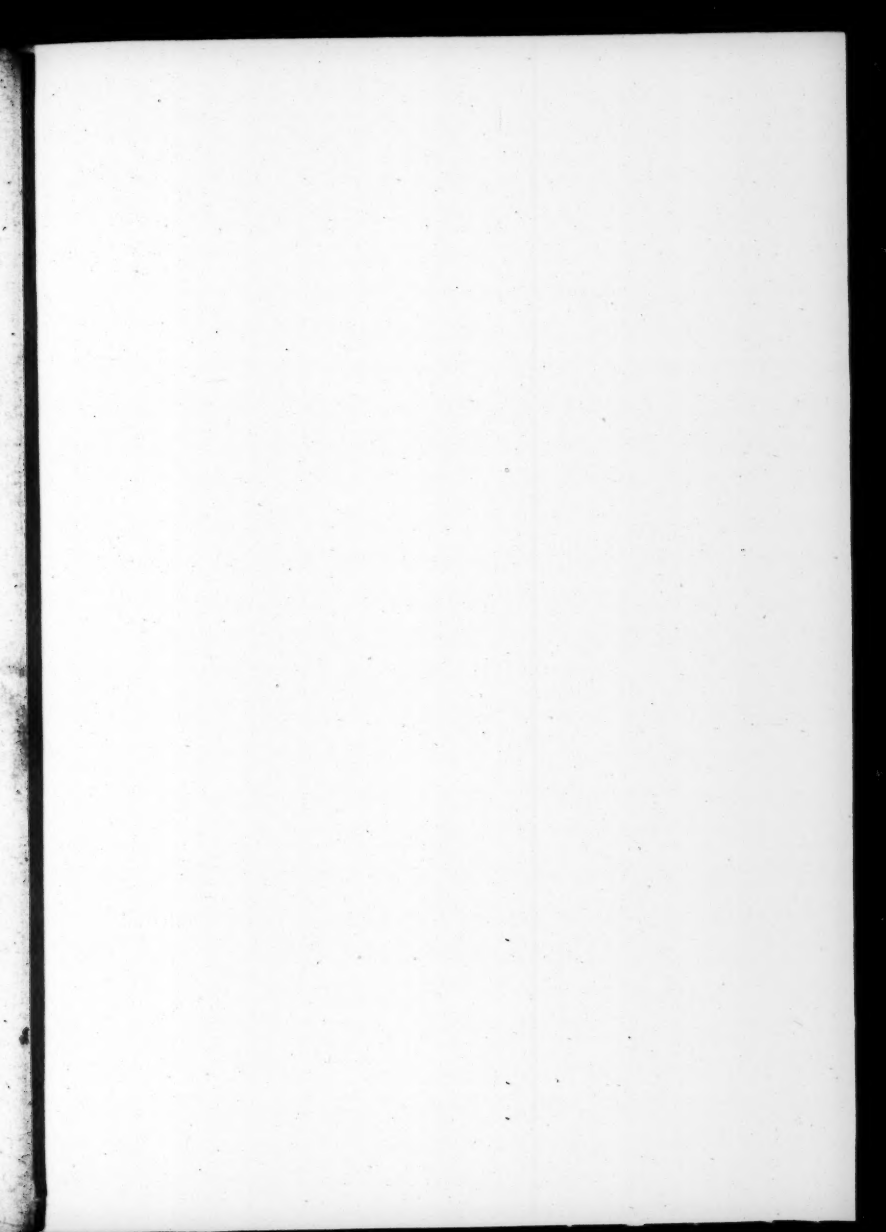
The sixt is, that the memoriaill of Saints may bee pleasant vnto vs, & theyr vertue be commended; for that they blessed well the gyftes of God; for that they are Gods houses and witnessers of him, for that they are garnished with great vertues, and for that they are vnto vs liuely examples of conseruation, faith, repentaunce, steadfastnes, patience, and other vertues.

These sixe causes are the weightiest, for which both the memoriaill of the Saints (according too the exaple of the auncient Church) is receyued; and theyr feastes halowed: which poynts beeing rightly obserued, all thinges turne to the glorie of G O D, and to the welfare of our selues.

Now must I speake a litle concerning Stephen, in whose story let vs consider these circumstances: his religion, his office in the church, the defence of his religion, his constancie in confessing it, his calling vpon Christe, his comforte, and the ende of his lyfe.

The religion of Stephen. Stephen was a Christian, a man full of faith and the holy Ghoste, full of grace and manynes. For whereas is true faith, there is the holy Ghoste. The greater encrease ment that faith taketh, so much the more dooth the holy Ghost witness him selfe to be present, kindling motions in mens hartes agreeable with the lawe of God. Contrariwise, where the holy Ghoste is not felt effectually, there also it is manifest that true faith is away. We haue heere therefore that which we may follow in Stephen, that is too sweete, an effectual faith, whereunto the holy Ghost beareth witness. Those men followe not Stephens faith, which haue it in theyr mouth, & yet therewithall wallowe in wicked lutes, and ridne headlong whither soeuer theyr blinde affections leade them.

Stephens office in the Church, was to Synister too the poore, & to keepe







to keepe the treasure of the Church to the vse of the poore saines: in which office no doubt but he was diligent. For he had the holy Ghost his gouerner, and true faith and charitie as a rule to worke by. Let Masters of Hospitallies and Deacons then let this man befoze they faces. First let them bring sayth with them, without which no charge nor office can be executed as it ought for to be. Secondly in the execution, let them shewe themselves to be gouerned by the holy ghost, that they do not eyther deale too hardly w<sup>th</sup> the poore, or laye on the goodes at other mennes pleasure, or bee slacke in theyr duetie, or p<sup>ro</sup>uolopne it a way themselves, or els bestowe that vpon others, which of righte belongeth vnto the poore: but let them performe all saythfullnes in theyr office, bearing in mynde, that God is a looker vpp<sup>on</sup> theyr dealing: assuring the selues, that those of whom they haue the charge, are the members of Christe: and beleueing verily, that they ouer whome they are set, are the temples of God, how much soeuer they be brought vnder foote with pouertie, diseases, and stoze of byles and botches.

Now Stephen defended the religion that he professed, he sheweth in the first and seventh Chapters of the Actes. He doth not in daunger forsake his profession: hee cloketh it not, as many do. But he is a constant and manfull defender of hys religion. The multitude of sects which at that tyme swarmed, hyndred hym not at all. He was not abashed at the auctoritie of the Pharisees and great m<sup>en</sup> in Jewry. But setting hymself manfully agaynst sects, he susteyneth the brunt of the people alone, and defendeth his religion with a long oration which example let vs follow also.

His constancy in his confessio appeareth hereby, that he is not feared from his confession, neyther by threatnings, nor by excommunication, nor by stoning: but (as an invincible Souldiour) holdeth faste his Confession, euen in the myddes of perils. This also is set forth as an example to vs.

His calling vpon Christe, at suche tyme as he lay overwhelmed with stones, both sheweth his saythe, and also beareth recorde of the charitie of this man. For hee made intercession for them that put hym to death, and he made not intercession for them in vaine. For Paule who was the keeper of theyr garments that stoned Stephen, was afterwarde conuerted.

Comforte is founde in this imprecation. For he saue the Soules of

## On S. Stephens day.

God (for whose sake he suffered these things) standing at the right hand of God, and making intercession for him, through which consolation the bitterness of his punishment, was not a little asswaged. If wee therefore follow the example of this man in our crosse or persecution, wee shall assuredly seele the present help of God, comforting vs with his holy spirit.

The end of his life was most ioyfull. For in this prayer, Lord Iesu receiue my soule, hee yeelded vp his Ghoste, and fell asleepe in the Lord. And so he bothe finished his race, and kept his faith, and also (as a stout conqueror) obtained a garlande with gloyp. Let vs therefore at the time of our death also, set him for an example before our eyes.

Now let vs looke vpon the text of the Gospel, the summe wherof is this: Christ foretelleth the daungers of the ministers of Gods word, & threathneth punishment to their persecuters. We for instruction sake, will intreat of foure places which are these.

- 1 The foretelling of the persecutions of the Ministers of Gods word.
- 2 The aggravating of the times of the persecuters.
- 3 The threathning of punishment.
- 4 The vphrayding of the vnthankfulnes of them that refuse Christ, when he allureth them to repentaunce.

### *Of the first.*

**B**Ehold I send vntoo you Prophetes and wise men, and scribes, and of them some yee shall kill and crucifie, and some of them you shall whippe in your synagoges, and yee shall persecute them from Cytie too Cytie. This speaketh Christ too the Iewes, who seemed at that time too be the verie Church of GOD, and dothe them to vnderstande with howe great outrage they shoulde in tyme too come, persecute his Ambassadors of the Prophetes and Apostles. Verily God sendeth his woord, to the intent that suche as receiue his woorde and beleue it, might be saued. Now that some by meanes thereof become wooser, it is not to be imputed vnto god, but to the malice of mē, which will not followe God that draweth them by his woorde. Why the vngodly shall persecute the apostles, the Lorde sheweth plainly in the tenth of Mathew, where he sayth: And ye shall be hated of all men, for my names sake. Iohn xvi. And the houre commeth, that whosoever sleaeth you, shal thinke hee doth God hye seruice. And these

these things shall they doo too you, bycause they knowe not the father nor mee. Heere hee alleageth the cause, why the vngodly are so mad vpon the godly, that is to say: bicause they know not God: which want of knowing God, bringeth to passe, that the murderers themselves do thinke they offer holy sacrifices vntoo God, when they put the faithfull to death. Yea and they that knowe not God, rine he belong into hypocrisie, and out of hypocrisy into murder, vntil they haue filled by the measure of their wickednes.

What then doth Christ? He commeth to the sicke. But they as folke out of their wittes, set them selues agaynst Christ, whom they couet to dispatch out of the world. He by his Ministers sheweth them theyr diseale. They on the other side, will be known of no diseale: and therefore they bothe dispise the pphesie & persecute his messengers.

*Of the second.*

THAT vpon you maye come all the righteous bloude that is shed vpon the earthe, from the bloude of righteous Abel, &c. How soe the persecuters of the church do sinne, he sheweth heere. For hee sayth that they shall be guiltie of all the blood of the Saintes that euer was shed, no lesse than if they with theyr owne hands had slayne all the godly men and saintes, yea and Christ himselfe. For amongst all the vngodly, there is a certeine alliance of vngodlynes, which maketh theyr punishmentes alyke greuous, and theyr guiltines a lyke equall.

*Of the thirde.*

VERELY I say vntoo you, all these thinges shall come vpon this generation. Although these thinges are peculiarly spoken of the Iewes beeing persecuters, yet generally they pertain too all persecuters of the Church. The othe that the Lord addeth, teacheth vs two thinges. First that the vngodly shall one day in deede be caried to punishment, how long soeuer he seeme to delay theyr iudgement. And secondly, that the Godly which suffer persecution, shall one day be gloriously deliuered, and their enimies bee put to everlasting torments. Whereby the Godly may learne, not to grudge at the vngodly persecuters, but rather too be moued with compassion for theyr assured damnation, and to make intercession for them, that the Lord will

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turne them, that they bee not all damned, according as Stephen vsb;  
as we haue heard before.

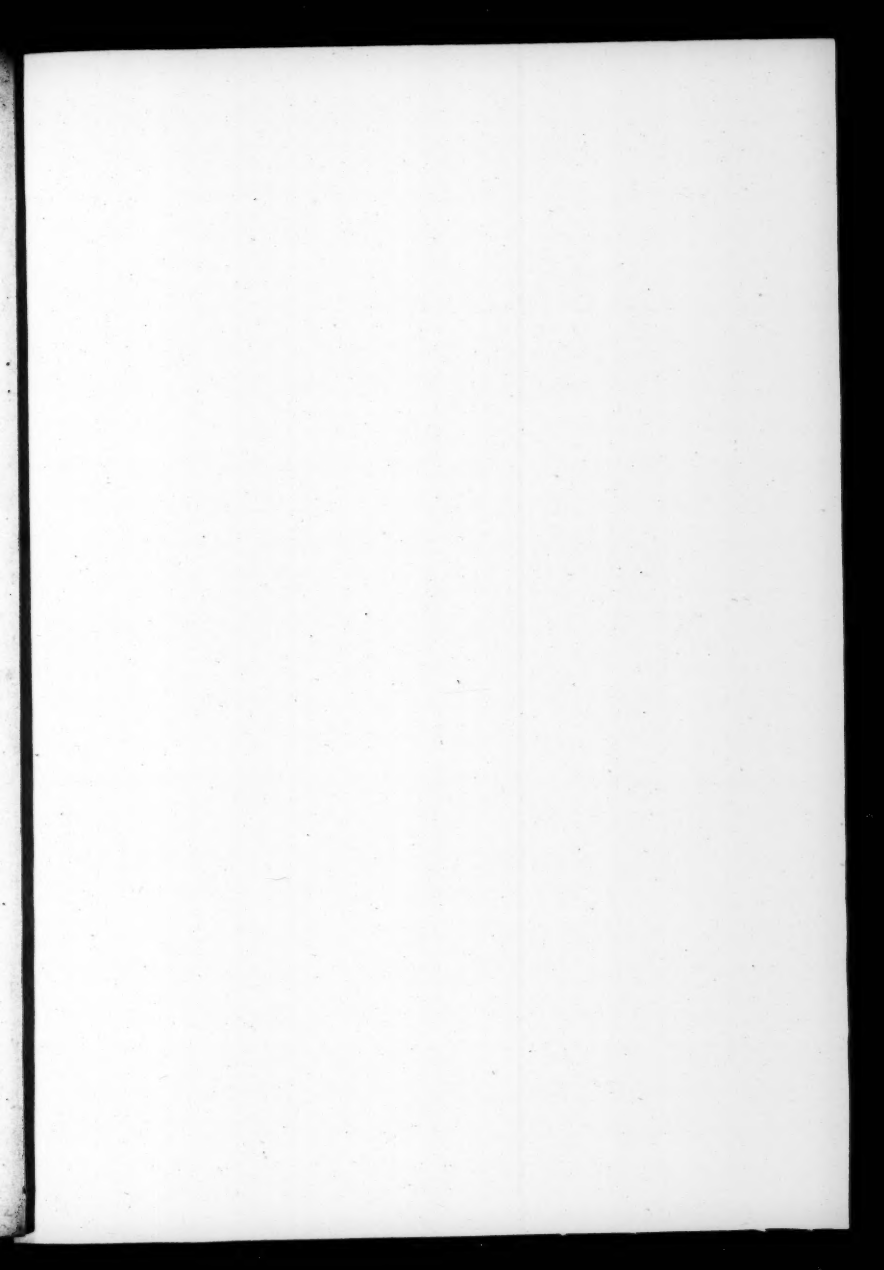
### *¶ Of the fourth.*

**O** Hierusalem, Hierusalem, which sleaest the Prophetes, &c. These wordes of Christe calling vppon Hierusalem by name, containe first an vpbayding. Secondly, they declare Christes affection towards them. Thirdly, they doo vs to vnderstand, that they perish through theyr owne default: and lastly they threaten punishment.

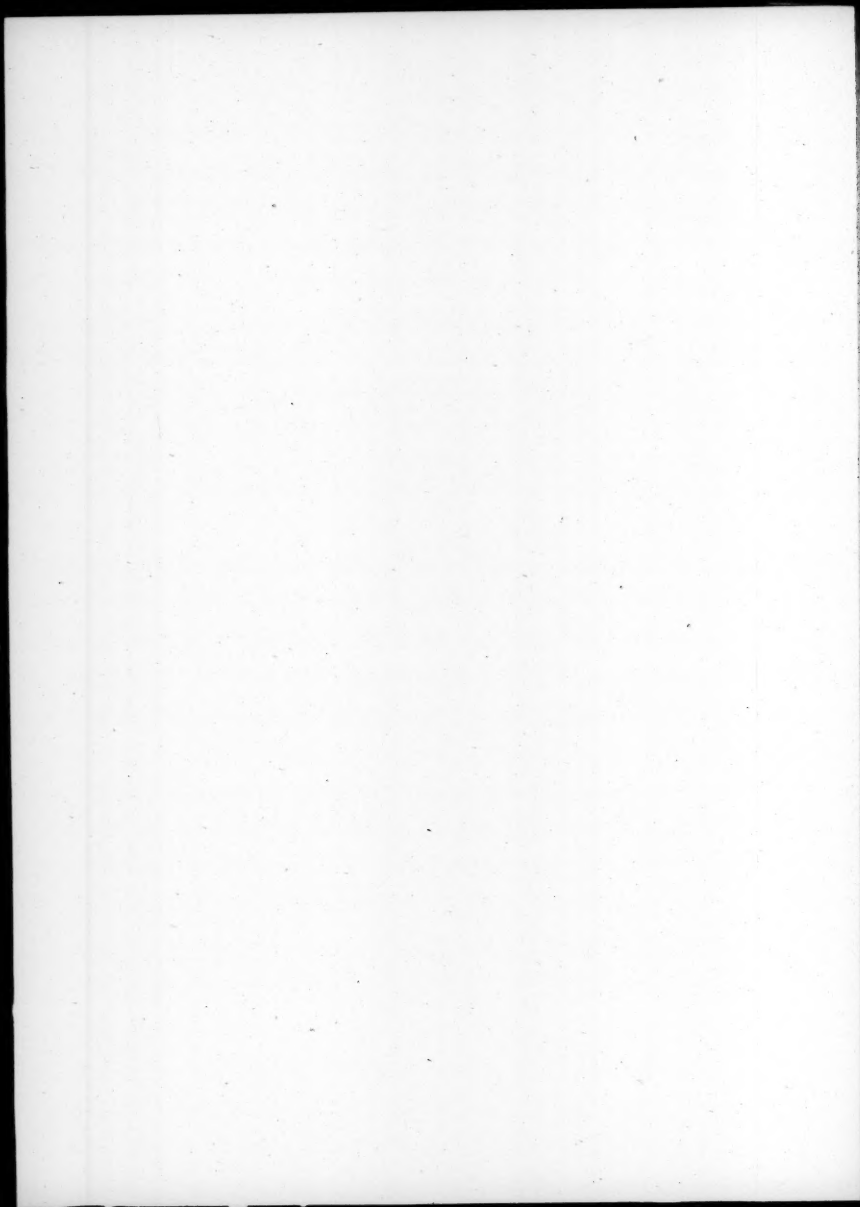
For when he sayth, How often wold I haue gathered thee together? hee vpbaydeth them with vthankfulness, for that they wold neyther receyue the benefite that was offered the, nor had any regarde of theyr owne welfare, and much lesse wold acknowledge the liberalitie of theyr benefactor, or be thankfull to hym for it. Would God that a number of them that heare the Gospel at this day, were not lyke the, which thing verily they shew by theyr frutes.

The Lord declareth his affection towards them, when he compareth himself to a Hen, which loueth hir Chickens most entierly, & doth all that she is able to do, to the intent she may keepe the from the foules that are enymies to them. God forbid that it should enter into any godly hart, to thinke that Christ determined otherwyle with him self concerning the Jewes by some secret wil, than he pretended by his teares and by his speech. For it is a horrible thing to thinke, that there are contrary willes in Christ, who hymselfe condemneth a double heart. Therefore hee willed theyr saluation in deede, according to the saying of the Prophet: I will not the death of a sinner: but that hee should conuert and lyue.

In the thirde place, when the Lord sayth, And thou wouldest not, he openly testifieth, that the Jewes perished through theyr owne default, and that of their owne malice they strued against Christ, who offered them saluation. He sayth the not, And God would not receyue thee into fauour, but thou wouldest not. Wherefore we may learne two thinges heereby: One is, that being made wauer by the harme of the Jewes, we gyue eare to Gods worde, & peele our selues obedient to Christ, when he allureth vs, and that we stryue not against the holy Ghost, who stirreth vp the wits of all men, that heare the Gospell. An other is, that whosoever heare the word and obey it not, doo perishe through theyr owne faulte. Whose destruction and







Hon and damnation is not to be ascribed too any destiny or secret will of God, as though there were some whome he would not haue saved.

Fourthly when he addeth, And your house shall be leste desolate vnto you: Although this threatning of punishment perterpne in speciall too the Iewes that were persecuters, too whom he threatneth the better ouerthpoue of they religion, common weale, and pynate state: yet in generall, it perterpne to all persecuters of the Gospell. And he threatneth the, that at least wyle some of them shoud amende. For al the threatnings of the Prophets haue a couert coōitiō, namely, vnles ye repentlike as we see in the Ninuities, & as wee heare Christ witness in these wordes: Unlesse ye repent, ye shall perishe altogether. Luke. xii.

Let vs then be warned by this threatning (if wee mynde to scape the wrath of G D D) too repent vs in good earnest, and to cal vpon Christ our sauiour with true gronings, that he may keepe vs in true faith and inuocation: Too whom with God the Father and the holy Ghost, be prayse, honour, and glory for euer and euer. Amen.

### *The third holyday in Christmas, commonly called S. Iohn the Euangelists day.*

*The Gospell. Iohn. xxi.*



Iesus sayd vnto Peter: Follow thou me. Peter turned about, and sawe the Disciple whome Iesus loued followyng (which also leaned on his brest at Supper) & sayd, Lord, which is he that betrayeth thee? When Peter therfore sawe him, hee sayde vntoo Iesus: Lord, what shall he here doo? Iesus sayd vnto him: If I wyll haue him to tarrie till I come, what is that too thee? Followe thou mee. Then went this saying abroade among the brethren, that that Disciple shoulde not die. Yet Iesus said not to him, he shall not die: but if I will that he tarrie till I come, what is that to thee? The same Disciple is hee which testifieth of these things, and wrote of these things: & we

D.iii.

know

## S. Iohn the Euangelists day.

know that his testimonie is true. There are also many other things which Iesus did, the which if they should be written euery one, I suppose the world could not cōtaine the bookes that should be written.

### The exposition of the text.

**T**he summe of the Gospell. After that Christe had asked Peter thrice, whether hee loued hym, hee commaunded hym to followe hym: meaning thereby, that he should glorifie hym by his death. Furthermore, by correcting Peters errour, the Euangelist corrected the opinion of the other disciples: who misvnderstanding the Lords wordes, were in a wrong opinion that Iohn should not die. Last of all he auoucheth, that the Gospell which Iohn wrote concerning Christ, is true. And of this gospel let vs make foure places: which are these.

- 1 The talke betweene Christe and Peter, and Christes commaundement that he should follow hym.
- 2 As euery mans vocation is commended to hym: so is curiosnes condemned.
- 3 The correcting of the erroz of Christes disciples, & sen of the mistaking of the Lords wordes.
- 4 A commendation of the Gospell written by Iohn.

*Of the first.*

**A**nd when he had sayde so, he saide vntoo Peter, follow mee. Because Peter had denied Christ thrice, it was the Lords will to restore him to his former estate and Apostleship, by his thrice confessing hym. For it was meete that hee which had so often denied his Lord and maister, should by this meane (and as it were by this discipline) be chastised and tried, and that his conuersion should be made knowne.

There are three things which Christ doth heere with Peter. First, hee asketh him three tymes whether he loueth him: Too whome Peter answereth thrice also, that by this three tymes confessing, he might walke awaye his thrice denyng of him, & so be restored into his place againe. Secondly, hee cōmendeth vntoo him the office of Apostleship thrice, saying: Feede my sheepe, that is to say, be my Apostle to gather my sheepe vntoo me, by the doctrine of the Gospel, by my Sacraments, & by holy life. Heere it is giuen vs to vnderstand, that the duetie of the Apo. le. hip

Apostleship (yea and of all Ministers of Gods word) is to feede Christes Sheepe. Besides this, by the metaphor of sheepe, is signified what maner a companie of men this shall bee, which is figured vnder the name of sheepe. First therefore somewhat in this beel sayde heere of the manner of feeding, and secondly of the sheepe.

Christ feedeth, and the Apostles and other ministers of the word, feede: but the manner of them all is not alike. For Christ feedeth as owner and shepheard of the sheepe: the apostles feede as his seruants. Christ inwardly by his spirite: the Apostles, by their outward ministerie. For such as in crueltie of conditions, were Bears or Lions: they make tame through the Lordes working inwardly by his holy spirite. And so they bring them into the sheepfold of Christ, that is to saye, Christes kingdome: and this they do, by putting too the keyes of Christes Church, giuen them of Christ the true shepheard. Nothing else are these keyes than the word and fayth. The Minister applyeth the worde outwardly, and the spirite of Christ inwardly ioyneth fayth too the preaching. For the preaching of GODS worde concerning the forgiveness of sinnes to be obteyned through Christ, is the onely key too open the kingdome of heauen. And, if he that heareth, ioyneth also therunto true fayth, and doth truly agree vnto the Gospell: then cometh also the other key. With these two keyes is the kingdome of heauen opened, and forgiveness of sinnes obteyned. That is to say, the Ambassage of Christ streweth, where in that which is spoken figuratiuely vnder the name of keyes, is expressed in cleere and plaine meaning wordes. When he sayth: Go and preache the Gospell too all creatures: Beholde, heere haue you the first key. And when hee addeth, hee that beleeueth, shall bee saued. He sheweth the other key. The word and fayth therefore are the two keyes wherewith the kingdome of heauen is opened. The worde is applyed outwardly by the Minister, which being receiued by the vertue of the spirite, engendreth fayth, wherethrough men enter into the sheepfold of Christ.

And when the shepherds haue let in the sheepe into Christes sheepfold, they must feede them with the worde, & with his Sacraments. When any stray from the sheepfold, they must fetch them backe againe with their sheepehookes: that is to say, with rebuking them. If any bee weake and sickely, they must refresh them with their full comfote. And they must alwayes keepe watch about their flock, least

S. Iohn the Evangelists day.

woolues come and breake by the fold, and scatter the sheepe. All these things the Lorde committed to Peter, and the other Apostles, or rather too all the Ministers of the Gospell, when hee sayd to Peter: feede my sheepe.

But why calleth he them sheepe whome the Apostles bring vnto Christ: I finde specially thre causes. Whereof the first is, for that it becometh them to bee mecke which professe Christ, or will bee named Christians. For if he becometh not them that will be regystr'd into Christes householde, too he cruell lyke Lions, rauening lyke Wolues, wylic like foxes, lecherous like Goates, filthy lyke swine, or to shew them selues in affections lyke to other wilde beastes.

The second cause is, for that lyke as sheepe do know the voyce of theyr owne shepheard, & flee from a stranger: so the Godly acknowledge Christe only for their teacher, & wil heare those onely that utter his word, and not any other, how greatly renowned so euer they bee: no, though they were Angels from Heauen.

The thirde cause is, for that lyke as sheepe followe theyr owne shepheard, whiche soeuer he goeth: so must the Godly follow Christ in lyfe, in persecution, & in glorie: beholding his lyfe as a rule to lead theys life by, bearing his Crosse throug pacience, as oft as neede shal require, and afterwarde becomming partakers of his glory, whose companions they had bin in persecution: according as Paule sayeth: If we suffer with him, we shal al'o be glorified with him. Whereby therefore may the Godly Ministers of the worde learne too feede Christes flock. And let the sheepe be mecke, let them heere the voyce of theyr shepheard only: and let them followe him in lyfe, in crosse, and in glory.

The thirde thing that Christe doth here, is that he doth Peter to vnderstand with what kinde of death hee should glorifie God, when hee saith: When thou wert yong, thou diddeste girde thy selfe, and wentest whither thou wouldest: but when thou art olde, & thou shalt stretch out thy hande, and another shall gyrd thee, and leade thee whither thou wouldest not. It is ment by these wordes, that Peter for confessing Christ, should one day be crucified: which thing Irenaeus and others of the auncient wyriters testifie to haue byn donat at Rome, in the reigne of Nero.

Whereunto Christ addeth his commaundement vnto Peter, and his byn follow him, and not deny hym any more, as he had heretofore done.

foze done: but to shew hymselfe frome an invincible. See what of  
Christ, even unto death: And let every one of vs thinke the same too  
bee spoken to hymselfe:

*I Of the second.*

**P**eter turning about, sawe the disciple whome Iesus loued, fo-  
llowing, who also leane vpon his brest at the Supper: and  
when hee sawe him, Peter sayde vnto Iesus: Lorde, and what shal  
hee do? to whome *I E S U S* answered: If I will haue hym tarie  
till I come, what is that to thee? followe thou mee. Peter hea-  
ring of the Lorde that hee should one day suffer sharpe punishment for  
Christs sake, considereth not so much what was to be doone on his own  
parte, as hee is carefull what shall become of others. He is ready to  
beare the crosse for Christs sake: but by the way through weaknesse  
of the flesh, there cometh vpon hym a certain curiosnes which ma-  
keth him inquisitiue of those things that belong not vnto hymself. For  
so great is the frailtie of man, that alwaies in our own aduersities, we  
haue an eye to the happinesse of others: whereby we make our crosse  
more bitter and harder to our selues. We would wish a good will that  
none should be happier than our selues. For according to the commo-  
n proverbe. It doth a man good to haue company in shipwack. But  
when as the Lord rebuketh this curiosnesse in Peter, we ought to  
know, that this reproofe pertaineth to vs also.

And too the intent too correct this fault in the Apostle, he saythe,  
What is that to thee? followe thou mee. As if he had sayd, Look  
not thou vpon the happinesse of other men, but rather see to this, that  
thou doo thine owne duetie, and that thou beare whatsoever the Lorde  
shall lay vpon thee to beare. So is it the Lodes will that wee should  
take heede to our owne vocation, in the feare of God. We will not that  
we should thinke our selues the more unhappie, though other seeme to  
be in better case. For every vocation hath his crosse annexed therun-  
to, which is to be borne with a quiet mynde. All (sayth Iohn) that will  
lyue godly in Christ, shal suffer persecutiō. No man therefore (so he  
be goodly) shall be exempted from the crosse. Wherefore casting away  
heathenish curiositie, let every man abyde in the vocation that he is  
called vnto. Let him be quiet, and meddle with his owne matters, ac-  
cording to Pauls counsell. Wee willesh vs to bee quiet, that we bee  
not busied in other mens matters as wicked men be: and as many be



## The Sunday in Christmas weeke.

notwe aduayes. He wyll haue vs to meddle with our owne matters, that is to say, he will haue euery one of vs to looke to the thinges that pertaine to his owne calling. And to the intent that may be done, there are fūe thinges to be regarded in euery vocation. First the calling or vocation must be lawfull. Secondly, fayth and charitie must be the rulers to direct our doyngs by in our vocation. Thirdly, if any thing chaunce amisse in eur vocation, a man must comfort himselfe in that hys conscience assureth him that his vocation is lawfull.

Fourthly, a man must employ his vocation to the glory of God, and the profite of Chyistes Church. Lastly, forasmuch as nothng hath luckie successe in a mans vocation, without Gods blessing: he must pray to God to put to his helping hand. If any man do this in the true feare of God, verely he shall finde, that his vocation shall not be vnprofitable vnto the Church of God.

### *Of the third.*

There went a saying among the brethren, that that Disciple should not die. See how easily me slip into errour: Christ sayth, If I wyll haue him tary, what is that to thee? and his disciples tooke it as though he sayde, I wyll that hee shall tarye and not dye, tyll I come. Here therefore wee are admonished to take good heede in the reading of holy Scripture, that we builde not thereupon any other thinges than are spoken. Then let vs embrace those thinges that are cleere and euident: Such thinges as are spoken with condition or darkly, let vs conferre with playner places: and let vs call vpon God to gyue vs the key of true know'edge, that wee may vnderstand without errour, such thinges as pertaine to our saluation. From vnprofitable questions, (such as make nothing to edificatiō,) let vs absteyne: knowing that God liketh well this simplicitie, according to this saying: Seeke not for thinges that are aboue thy reach.

### *Of the fourth.*

The Euangelist himselfe closeth vp his Gospell, saying: This is the same discipule which beareth witnesse of these thinges, and wrate them. And wee know that his witnesse is true. This is as it were a sealing vp of the Gospell that John wrote. When he sayth, we know, he meaneth that the Gospell is certaine, true, and infallible. This Gospell he calleth a witnesse, because it beareth witness of Christ and his benefites. To what end John wrote his Gospell, he himselfe  
declareth.

declareth in the ende of the .xx. Chapter, where hee sayth: And these things are written, that yee may beleue that Iesus is Christ the sonne of God, & that by beleeuing, ye may haue life through his name. There are therfore two endes of the Gospel: namely, the knowledge of Iesus Christ: and saluation through trust in him, to whom be glory for euermore. Amen.

## The Sunday within Christmas weeke.

The Gospell. Luke. ij.



And his Father and Mother marueyled at those things that were spokē of him. And Simeon blessed them, and said vnto Mary his Mother: Behold he is set for many to fall vpon, & to raise vp many in Israell, and for a signe that is spoken against. Moreouer the sword shal passe through thy soule, that the thoughtes may be discouered out of many hartes. And there was Anne a Prophe-

tresse the daughter of Phanuel of the tribe of Aser, Shee was growē very old, and had lyued with a husband seuen yeares from hir virginitie. And this widowe being almost foure score yeeres of age, departed not out of the Temple, but serued in fasting and prayer day and night. And she comming in the same houre, in lykewyse confessed vnto the Lord, and spake of him vnto al that looked for redemption at Hierusalem. And after that they had made an end of all things according to the law of the Lord, they returned into Galile into their owne Citie Nazareth. And the Chylde grewē vp, and waxed strong in spirit, and he was filled with wisdom, and the grace of God was vpon him.

The exposition of the text.

**T**his Gospell is a parte of the thinges that were doone in the temple vpon the daye of the purifying of the blessed Virgine, after that the Parentes of Iesus, accordyng too the lawe of Moyses, had offered vp and sette the chylde before the Lord.

## The Sunday in Christmas weeke.

**LORD.** The summe of this part is, that Simeon and Anne giue witness vnto Christ, & acknowledge him to be their king & Messias that was promised, against whom the wicked world shall set it selfe to his owne destruction: but the godly shall embrace him to themselves to their resurrection & saluacion. Let vs make hereof three places, which are these.

- 1 The marueiling of Christes parents.
- 2 The witnesse of Simeon and Anne concerning Christ.
- 2 The prooffe of Christes manhood.

### *Of the first.*

**T**He marueiling of Christes parentes, sheweth that reason perceyuet nothing of heauenly matters. We must therfore beleue the voyce of God, & maruel at it rather than denie it, or renounce it. They wonder that God (now according to his eternal and secret purpose,) hath sent the Messias, whom so many Prophets, Patriarkes & kings looked for. They wonder at the testimonie of the Angell. They wonder at old Simeons saying, whereby they are also confirmed the more substantially in the sayth.

This wonderment is a certain holy thinking of themselves, wherthrough they reuerently consider & embrace the prophesie of the holy Ghost, whereby they profite more & more in the knowledge of Christ. This also is to be set before our eyes for an example. For we wyl by & by shake of those things that reason comprehendeth not. But we must with holy wonderment embrace the heauenly Oracles: & to the intent our faith may take new encrease, we must gather together all the helpes that may be out of the prophesies, out of miracles, out of examples, and finally out of al things, to our greater admiration. For he is like to profite best in Christes schoole, which with the encrease of his faith, wondereth dayly more and more.

Furthermore, Ioseph is heere called the father of Christ, because Marie was married vnto him, & because Ioseph by Gods commauement, had the charge of the childe & his mother, and because he was commonly thought to be the father of Christ. Paule sayth to the Hebrewes, that Christ is fatherlesse & motherlesse. Fatherlesse, in respect of his fleshy birth: and motherlesse, in respect of that wonderful and eternall birth of his, whereby he is borne the Ioue of God, begotten of the father without mother from everlasting: Of which birth the beginning of S. Johns Gospel preacheth, as we haue heard of late.

*Of the second.*

**I**N the testimonie of Simeon foure things are to bee considered. First he blisseth them. By which doyng Simeon declareth his affection towards Christ & his kingdome: namely, that he wissheth wel to the new kingdome of this new king: & this wyd Simeon according to the custome of the holy Patriarks, which being old were wont to wyshe wel to the yonger. For, to blisse, is in the Hebrewew manner of speeche, nothing else but to wishe one happie successe, and to desyre good things for him. Whereby every one of vs may learne, first to confesse Christ, & then to wishe wel to his kingdome: which thing pertaineth to the second commaundement, and to the second petition.

One thing that is to bee considered in Simeons testimonie, is hys prophellie: which comprehendeth two things. First that Christ shall be vnto many an occasion of falling, that many dashing against him, may stumble and not perishe: not through his fault, but through their owne, for that they will not embrace this Christ. But some man wyll demaunde, howe Christ is put to be a fall to the unbeleeuers, which are already cast away. The vngodly perishe twyce. First, they are lost through their owne unbeleefe: and secondly, for that they wilfully depryue themselves of the saluation that is offered them. For they deale in likewyse, as if a man beyng once already condemned to death for theft, should afterward spit at the kings sonne that sueth for his pardon, and despise the deliuerance offered by hym. Such a one may worthily be called twice cast away: partly for his owne theft, but more bycause hee holdeth skorne of his deliuerer, to hys greater punishment. Therefore although that all the vngodly which haue not heard of Christes name, are assured of perdition for their unbeleefe: yet notwithstanding, those that wittingly and willingly refuse Christ, shall feelee the second fall, and receiue greivouser punishment. For the seruant that knowes his masters wyll, and doeth it not, shall be beate wyth many stripes: Therefore the Turkes and heathen men shall be more gently dealt withall in the last day, than they: vntill they repent. An other thing is, that the same Christ shall be the ruling ageine of many in Israell: that is to say, theyr deliuerance from synne, theyr rewarde of ryghteousnesse, their resurrection from death, and theyr heritage of all good things.

The thirde thing that is to bee considered in Simeons testimonie, is the naming of hys talke vnto the virgin Christes mother, to whom

## The Sunday in Christmas weeke.

he prophesieth crosse and persecution, saying: And through thy soule shal the swoord passe. Although these wordes pertaine properly to Mary: yet they are to be referred to the whole Church, wherof Mary bare a figure. Mary needed this admonition in two respects. First, that beyng warned by this Oracle of the holy Ghost, she should settle hir selfe to beare the sorrowfull aduentures that were to come, when she should see hir sonne euill entreated of his owne countrie folke, and at the length hanged vppon the crosse. And secondly that beyng so fensed against the assaultes that were to come, shee should neuertheless reioyce through assured confidence, for that in the ende hir sonne should become conqueror of hys enemies. Therefore beyng stablished with this confidence, she stood by his crosse, looking for hys triumph with a stout courage. Also these wordes pertaine to the whole Church. For by this Prophecie is shewed, that the Church it selfe in this world shal be vnder the crosse, which after the example of the virgin, must raise vp it selfe with hope of the glory to come.

The fourth thing that is to bee considered in thys testimonie of Simeons, is that Simeon saythe that the thoughtes shall be disclosed out of the hartes of many. By which speech he signifieth, there shal be many that shal shewe themselves openly to bee Christes enemies, and many agayne that shal confesse Christ, yea and that euē with bitter perill and shedding of theyr blood. The one serueth to comfort vs against the offence or stumbling blocke of the crosse, the other to nourishe our trust or fayth.

In the testimonie of Anne, two things are to be considered. First, the description of the person of Anne, whom he commendeth for the spirit of prophesie, that is to say, for hir knowledge of spirituall things, or of the kingdome of Christ: for hir parentes: for hir age: for hir chastitie: and for hir earnestnesse in praying.

These things tende too the ende to purchase greater credite to that most holy Patrone, to the intent we should more beleue one holy Patrone, than al the packe of the Phariseis and Priestes, which acknowledge not this Christ.

Let vs therefore rather folow the example of a few godly, than an innumerable multitude of the vngodly which persecute the Gospell. Also we may heere behold the Image of Christes Church, which is a small flocke, and sheweth no countenance of glistering to the worlde, but the Cresset of Gods heauenly wood.

The

The other is Ames confession, which containeth three things. One is, that with Simeon he confessed Christ, and ioyntly together wth him did set forth Christ wth some kynde of melody: wherby the godly may learne to encourage one another, to let soojsh and to utter the prayse of God.

Another is, that she teacheth the people. For when as the Scribes and Phariseis ceased, a holy woman cometh forth and speaketh of him vnto all that looked for redemption in Ierusalem.

The thirde is, that she openly acknowledgeth Christ to be the Sauiour and redeemer. For she vnderstoode that this babe was the promised seed, that should treade downe the Serpents head, and so deliuer man that was lost, out of the Deuils tyranny.

*Of the thynde.*

**A**ND the Chylde did growe, and was strengthened in spirit, and was filled wyth wisdom, & the grace of God was with him. This is as much to say, according as the Chylde Iesus grewe in age, so the diuine nature vttered it selfe in him, and he profited from day to day more and more in wisdom, and together wth his age encreased also the giftes of mynde in hym. Howbeit, in as much as the Godhead can by no meanes be increased, it is manifest that these thinges pertain to his manhood. For as he grew by little and little in hys body: so (in respect of his soule,) the giftes of the mynde encreased dayly more and more. Neither is this a straunge thing in Christ, who for our sakes tooke vpon him the shape of a seruant, wherein he was also abased. For like as he was abased for our sake: so also grew he agayne by little & little, vntill that by his resurrection he entred agayne into his glory. Neither was this done without a lesson & warning vnto vs, For we are taught that the cause why he grew, was for that we should out of his fulnesse receiue grace for grace. We also are admonished by the example of the sonne of God, to endeavour our selues continually to encrease, that we may dayly more & more abound in the true knowledge of God, & al vnderstanding: & that we should wth an bright iudgement & affection, trie what things are goodly, holy, and honest, & daily bring forth the true frutes of faith: & that in such wise, that the day following may surmount the day that went before. For he that goeth not still forward in the knowlege of God, & vnderstanding of godlines: goeth backward. For by little and little, faith is quenched in him, & Christ is bu-  
ried



## The Sunday in Christmas weeke.

ried agayne in hys heart, whereby it cometh too passe, that he falleth agayne into sinne against his conscience. Whereof wee haue example in Dauid. For he had profited in Chastly wisdom, aboue all the men of his time, and the grace of God was with hym. But what came to passe? By sitting still in his Princely throne, he became somewhat faint. That glowing zeale of Gods glorie which was in him, when he fought against Goliath and ouer came hym, & which was in him when he was in perill through the dayly persecution of Saul, was by little and little alayed. And what ensued therupon? There came in his sight a fayre and beautifull woman, and his lustes were stirred by without any let. For the heate of the spirit was then become starke colde. Will giue place to affection: and by and by he falleth into sinne against conscience, by committung aduourtie: wherunto within a whyle after, he addeth the murder of one of his best subiects: which wickednesses he afterward couered with hypocrisie, by the space of a whole yeere: although in the meane while, he pretended godlynesse, which notwithstanding was banished from him, as long as Gods spirit was not with him.

There are many other such examples which admonish vs to follow herein the example of the child Iesus, that wee fall not from the state of grace. Therefore lyke as he grew in wysedome, and the grace of God was vpon him: so let vs also growe in hole some wysedome, and let vs pray to Iesus the fountaine of wysedome, that he wil giue vnto vs abundantly of his fulnesse. Which thing if wee doo, it wil come to passe, that the grace of God which we obtaine by Christ, and for Christes sake, shall abyde vpon vs. For as the onely grace of God is the cause of our dayly proceeding and furtherance in spiritual giftes: so grace is reteyned and abyde; when we are not drowsie, but worke lustely, so as wee may not seeme too haue receyued grace in bayne. To this purpose maketh that saying of the Apostle. We are made partakers of Christ: if ye hold stedfast vnto the end, the sayth that is begun in you.

To this purpose also maketh this sentence of Paule. Quench not the spirit. Gods giftes therfore must be cheered by with continuall exercise, that we may profite dayly more and more, to the glory of God the father, the sonne, and the holy Ghost. To which onely God, bee honour and glory for euer more. Amen.

*The day of the Circumcision of the*  
 Lorde, commonly called Newycares day.

*¶ The Gospell. Luke .ij.*



And after that eyghte dayes were finished, that the childe shoulde bee circumcised, his name was called Iesus, accordyng as hee was named by the Angell, before he was conceyued in his mothers wombe.

The exposition of the text.

**T**his feast of the Circumcision of the Lorde, is solemnized in the Churche for three causes. Of which the first is, that the storie maye bee knowne. The second is, that the benefite of God toward mankinde (which the storie setteth out) may bee understood. The third is, that we maye vse the benefite of God a-ryght, both to the glory of God, and also to our owne saluation, and the edifying of others.

The storie is, that our Lord Chryst the eyght daye after his carnall birth, was circumcised accordyng too the Lawe of Moyses, that the name was giuen him, which was foretold by the Angell, and he was called Iesus.

The benefyte which the storie setteth out, is, that that was doone for our sake, accordyng as Paule teacheth: Hee was made subject too the Law, to the intent hee myght redeeme them that were vnder the Law.

Lastly, the vse consisteth in these things: that knowing the benefite, wee may bee thankefull too God, confirming our sayth by this deede; and (after the example of God the father and his sonne Iesus Chryst) endenour to deserue well towards al men. And too the intent these things may serue the more effectually to enforme vs of this benefite, I will handle twoo places, which are:

- 1 Of the circumcision.
- 2 Of the most sweete name Iesus.

*Of the first.*

**T**o the intent wee may the more distinctly vnderstande this doctrine of the circumcision: these are the things that seeme merite

## On Newycares day.

to be expounded in order. How God is wont to instruct man of his will: what maner a thing that Circumcisiō of the flesh was, & what things are to be marked in it: wherupon shalbe grounded the order of the sacraments, both of the old Testament and of the new: Why Chyist was circumcised: and which is the spirituall Circumcisiō, without which, saluation neuer falleth to any man.

God, both before mans fall, & after his fall, before the law & vnder the law, and after Chyist is sent vnto vs, is alwaies wont to certifie man of hys will, by twoo things. The one is by a perceiuing minde, the other by perceiuyng sense: that that thing which is offered to the minde to vnderstand, may after a sort be perceiued by the outward senses. For so liked it God (who is most mercifull,) to prouide for mans weaknesse.

Vnto the mind he offereth his word, wherby he discloseth his will vnto man. Vnto the senses he offereth visible signes, which teach the same things visibly, that the words sound and offer to the mind. When God had created man, he put him in Paradise, & gaue him his worde as a wicnesse of his will. Vnto the word he added a double outward signe: namely the tree of life, and the tree of knowledge of good & ill. After mans fall, he gaue him a promise of the seede, wherunto he added outward signes, which were sacrifices. When the flood was ouerpast, he made a promise by word of mouth, and made the Rainbow a signe of the same. Vnto Abraham is made a promise of the seede, & vnto the same promise he added the signe of circumcisiō, in perpetuall remembrance of the thing. He promised deliuerance from the bondage of Egypt, which he performed also: but he sealed this promise w<sup>th</sup> the paschal Lamb. He betooke a promise to Moses: but he did as it were signe it & seale it w<sup>th</sup> the blood of a red Cow. At length God giueth his own son, & by him promiset<sup>h</sup> euerlasting life to them that beleue: which promise he cōfirmeth w<sup>th</sup> the two most royal sacramēts of Baptim, & of the Lords supper. To be short, the Lord is wont alwaies to adde some outward testimonie or other to his word, to the intent that both w<sup>th</sup> minde, & w<sup>th</sup> sense we may as it were feele what his will is towards vs. For whatsoeuer is perceiued by mā, that is done either w<sup>th</sup> mind, or w<sup>th</sup> sense, or w<sup>th</sup> both together. Now God (to the intent we may be assured of our saluation) setteth his word before the & minde, an outward signe before the sense, & leaueth nothing vndone which he thinketh may turne to our saluation, And after this sort is God wont to instruct

to instruct man of his will.

This foundation being layd, it is easie to be vnderstoode what manner a signe that carnal and visibie circumcision is: so that we set before vs the word wherunto this signe is added. For the signe is nothyng els than a certaine effectuall assurance and lawfull sealing by of the promise.

What then is the word whereunto Circumcision is added? The Lord in the .19. of Genesis promisseth that he wyl be the God of Abraham, and of his seede, he requireth of Abraham, that hee should beleue this promise. He commaundeth him to walke before him, & to be perfect: that is to say, to prefer the obedience of him before all things, and to keepe faith and a good conscience. Unto this promise and covenant betwixt them, God himself added outward Circumcision, to the intent that there should be in Abrahams flesh, a witnesse of the covenant between God and Abraham. For the Lord saith: This is the covenant that thou shalt obserue betweene me and thee, and thy seede after thee. Every male childe among you shall be circumcised, and yee shall cut of the foreskinne of your priuities, that it may bee a signe betwixt me and you. &c.

We see heere how the promise goeth before, & the commaundement of the signe followeth after: how the signe is prescribed, & the beleefe of the promise exacted, according to the forme of the covenant. Whereby it is gathered, that there are foure things in Circumcision. That is to wit, the promise, the commaundement of God, the visibie signe, and the beleefe of the promise, which the promise requireth of necessity. And these foure things are too bee looked vntoo in Circumcision, which must be included in the definition thereof in this wise. The Circumcision of the flesh commaunded by god, is a cutting off of the foreskin of a mā's priuities, whereby God confirmeth his covenant made to man, & man on the other side being warranted by this record of Gods fauour, raiseth vp himselfe with liuely faith. Therefore doth Paul in the .iii. to the Romans call Circumcision, the seale of the righteousness that is by faith. For it is (as it were) an outward sealyng by of the promise of Gods free fauour. For the same cause Steph<sup>n</sup> in the actes of the Apostles termeth Circumcision by the name of a Testament. Then soasmuch as the promise goeth of necessity before, and faith followeth after, which hath an eye too the promise: the covenant runneth indifferently on both sides. Circumcision is on the party

## On Mewyeares day.

of God that promise, and on the partie of man that receiveth the promised grace by faith: which faith of the promise is confirmed by an outward signe. And this is the true meaning of Circumcision. Now are two other things of necessitie too be added. The one is, why the Lords will was to haue that signe in the member of generation. The other is, why the same continueth not now also, seeing the promise is everlasting.

The cutting of the foreskinne of that member which is the instrumente of generation, signifyeth first, that our whole nature, (as it issueth from Adam,) is altogether corrupted. Secondly, it signifyeth, that the same is to be shewed and cutte of. For flesh and blood cannot enter into the kingdome of heauen. Thirdly, it signifyeth, that the promised seed should come, which should bying a new birth, wherein men should bee borne the Chyldren of God. And so if yee looke vpon the generall reason of Circumcision: it is a testimonie and sealing vp of grace. If yee looke vpon the meanyng: it is a marke whereby we are put in mynde of our nature, which is corrupted and too be cleansed. If yee looke vpon the outward societie or fellowship of men: it is a badge or cognizance, whereby the Church is discerned from heathenish assemblies.

But why continueth not Circumcision still now also, sith the promise is not yet ceased? Bicause that by Circumcision was signified, that one thing was to be performed which is now performed, namely the seede of the woman, which is Christ our Lord borne of the moste pure blood of the Virgin. Wherefore albeit that the thing it selfe which was promised, doo continue: yet Circumcision the signe thereof is changed intoo Baptisme: that like as Circumcision was a figure of Christ too come: so Baptisme is a witnes that he is come. We therefore that will still be circumcised, looketh for Christ too come, and beleeueth not that he is come already.

By these things which I haue now spokē of circumcision, it is easie to iudge what is the meaning of the Sacraments, as wel of the newe Testament as of the old. For like as in circumcision there meet foure things, viz, promise, commaundement of the signe, the vse of the signe, and the beleefe of the promise: So in the meanyng of euery Sacrament, the same thyngs must of necessitie meete: namely, that a godly Sacrament bee a visible signe commaunded and ordayned by God,

by God, whereby like as God beareth record of his promise vnto man: so man accepting the signe, doth on the other side professe his faith towards God, and confirmeth the same with the vse of the signe, not by thinking vpon it. Howbeit in euery signe, the singular likeliness of the signes vnto the thing signified by them, is to bee considered. For example: the likeliness of water in Baptism vnto the thing signified thereby, is this: Like as water washeth a man outwardly from outward filth: so the blood of Christ washeth our consciences inwardly from deadly works. And so of all other Sacramentes.

But why was Christ circumcised, seeing he is exempted from the number of sinners? This doth Paule expound to the Galatians, where he sayth: When the fulnes of time was come, God sent his sonne borne of a woman made subiect to the Law, that he might redeeme those that were vnder the Law. Wherefore as he was borne for vs, so also was he circumcised for vs. Neither was it his will to abolish circumcision, before he had made his perfect sacrifice vpon the altare of the Crosse: by which doing, he bare witness, that Circumcision was a sacrament ordeyned by God.

Now are a few to be added concerning spirituall Circumcision, which in the scripture is called the Circumcision of the hart, made in spirit, and not by hand, which is signified by the outward Circumcision, as a thing inuisible, by a thing visible. Of this the Lord giueth commaundement in the tenth of Deuteronomy: Cut of the foreskin of your harts, and harden not your necks any more. But in the third to the Philippians Paule most plainly of all defineth this spirituall Circumcision, where he sayth: We are the Circumcision which worship God in spirit, and boast of Christ, & put not our trust in flesh. In these words of Paule, two things are to be considered. The cause and the effect, or the actiue Circumcision, & the passiue Circumcision. The cause is Christ himselfe: and consequently the actiue Circumcision, is that whereby the sonne of God cutteth of whatsoeuer sinne and cursednes is in vs: which Circumcision is felte in all the godly sort of all ages. The effect of passiue Circumcision, is that whereby the regenerate sort doo dayly more and more cutte of the relikes of sinne, and giue themselves to newnesse of life, shedding of all vices as much as may bee. But Paule in most goodly order distributeth the effectes, and maketh three sortes of them. One is, that wee worship God in spirit: another is, that we boast in Christ: The third is



On Nweyeres day.

that wee cast away the trust in flesh, by denying our selues. The effect that is set last in place, is the first in order of consequence, next which followeth the second, and lastly, that which was set in the first place.

Therefore wee must circuncise all our members as well inward as outward. Inward, as the minde, the hart, the will. The minde is to be circuncised by casting away of error, and by getting the true knowledge of God. From the hart must al sinful thoughtes be cut off. The will must be circuncised, by conuerting vnto God. The outward, such as are the eares, the eyes, the lips, the nose, &c. So as now they may no more yeeld obedience vnto corrupted nature, but obey the spirit of regeneration.

*f Of the second.*

**C**hildre were wont to haue their names giuen them in their Circuncision, as they haue them now giuen them in their baptism. The, to the intent they might be witnessles of their Circuncision: and now, to the intent they may be signes of the baptism bestowed vpon them. And therefore as often as we heare our selues named, we must cal to minde the couenant that we haue made with God in our Baptisme. And so after the manner of other children, Christes name was giuen him in his Baptism, and he was called Iesus.

Names were wont too be giuen to children, either at the pleasure of men: and that was sometimes by meanes of kinred and aliance, sometime for the vertue of noble men, sometime vpon chaunce, sometime vpon affection, or at the commaundement of God: and that not without some representation of a thing either past or to come. For God who cannot be deceiued, doth not giue names to things without cause why.

Why then was the Sonne of the virgin named Iesus? For the office sake which he should haue in the world. For thus saith the Angel by the commaundement of God in the first of Mathew. Thou shalt call his name Iesus, by cause hee shall deliuer his people from theyr sinnes. For Iesus is as much to say, as, Sauour. The Angel added the kind of saluation, namely from sinne: and so consequently from death, damnation, Gods wrath and hell. Whereupon it must needes follow, that he pacifieth the Father, restoreth the Image of God, and rewardeth the beleeuers with eternal life. For all these things are foyned with forgiveness of sinne. Howbeit to the intent we may more certainly

certainly keepe in mind the vse of this name Iesus, I will reduce it into foure respectes.

The first is, that it putteth vs in minde, that we are forlorne if we were not for this Iesus, that is to say, this Saviour. And therefore it putteth vs in mind of our sinne, and of repentance.

The second is, that it pointeth vs to the fountaine of saluation. For he that wil be saued, must needes draw out of this wel. And so we are admonished thereby to beleue vpon this Saviour.

The third is, that it is our comfort against dispaire, against the greatnes of sinne, against repining, against particularitie, & against the power & strength of the diuel. And hereupon groweth the ground of establishment of faith.

The fourth is, that it putteth vs in mind of obedience and thankfulness, that through our own default we fall not from the saluation purchased for vs by Christ: too whom bee glory for euer and euer. Amen.

## *The Gospell on the day of Epiphanie,* commonly called Twelfth day.

*The Gospell. - Math. ij.*



Hen Iesus was borne in Bethleem a Citie of Iewrye, in the tyme of Herode the King: Behold there came Wisemen from the East to Hierusalem; saying: where is he that is borne King of the Iewes? For we haue seene his Star in the East, & are come to worship him. Whē Herod the king had heard thesē things, he was troubled and all the Citie of Hierusalē with him. And when he had gathered all the chiefe Priests & Scribes of the people together, he demaunded of thē where Christ should be borne. And they said vnto him: at Bethleem in Iewry. For thus it is written by the Prophet: And thou Bethleē in the lāde of Iewry, art not the least among the Princes of Iuda: for out of thee shal come to me the captain that shal gouerne my people Israel. Thē Herode (whē he had

primly called the wise men) enquired of them diligently what tyme the Starre appeared: and he bad them go to Bethleem, and sayd: Go your way thither, and search diligently for the childe. And when yee haue founde him, bring me woorde againe, that I may come and worship him also. When they had heard the king, they departed: and loe, the Starre which they sawe in the East, went before them till it came and stode ouer the place wherein the child was. When they saw the starre, they were exceeding glad, and went into the house, and found the Childe with Mary his moother, and fel downe flat, and woorshipped him, and opened their treasures, and offered vnto him giftes: Gold, Frankencense, and Mirre. And after they were warned of God in sleepe (that they should not goe againe to Herode) they returned intoo their owne countrey another way.

The exposition of the text.

**T**his Feast is called in the Church, the Epiphanie of the Lorde, that is too saue, the appearing of the Lorde. For after that the Feastes of the connyng and byrth of the Lorde were celebrated by the Churche, it seemed good vntoo the holpe Fathers, too put too thys Feast also, that they myght instruct the Churche of the sundrye sortes of the Lordes appearing in the flesh. And they alleage foure reasons why they call this Feast Epiphanie. Whereof the first is, that as thys daye Chryst appeared to the Wisemen that sought hym by the leadyng of a Starre. The second is, for that as vppon thys daye, nyne and twentye yeares after hys byrth, hys gloze appeared in Baptysme by the witnesse of the father, speaking from heauen in this wise: This is my beloued sonne, and by the visibill appearing of the holy Ghost vppon him. The thirde is, for that the same day twelue moneth after his baptysme, his gloze appeared at the marriage, by turning water into wine. The fourth is, for that in the xxxi yeare of his age, his gloze appeared againe, in feeding fye thousande men with leue loues of bread. All these appearings make to this end, both to proue Chryst to bee the true Messias and sauour of them that beleue in hym: and to stablishe assured faith in vs, that wee should certainly assure our selues too obtayne saluation through him. And thus much concernyng the cause of the Feast. Now let vs goe in hand

in hande with the Gospell it selfe, which conuinceth the simple of the first kinde of Christes appearing: namely how he appeared too the wise men, that is to say, to the Heathen, to the which was many knowne that Christ with his benefites belongeth also to the Heathen. The summe of the exposition of this gospel, is that the wise men came to Hierusalem too seeke the new borne King: and that when they found him not there, they kept on their way, following the guidance of the Starre which went before them, till they came to Bethleem, where they finding the child, honozed him, and offered him gifts. After the doing wherof, at the warning of God they returned into their country by another way. In this gospel we wil intreat of two places, which are.

1. The story with his circumstances and lessons, which are many.
2. The vse of the story, and the spirituall signification of the wise mens offerings.

*Of the first.*

**M**any are the circumstances of this present story, of which euery one containeth pecidiar doctrines and instructions. When Christ was borne in Bethleem in the tyme of Herode, the wise men came from the East too worship the new borne king. Here come three things to be weped. The tyme, the state of the wise men, and the end for which they came.

The time is expessed, when it is sayde, In the tyme of Herode. For the Scepter had ceased from *Iuda*, (and according to the propheties) Christ was too bee borne. This conferring of the propheties concerning the byrth of Christ, and the tyme wherein hee was borne, as it confymeth the Jewes, which looke for him styll to come: so it confuteth the fapth of the godly, that they may assure themselves, that this saire whom the wise men seeke, is the very Messias. The second is the state of the wise men, that they were not of the Jewes, but of the Gentiles. Whereby we learne that this netwe King borne in Bethleem, pertayneth also too the Gentiles, who by the example of the wise men, are admonished too seeke and too wooshypppe Christ.

Moreouer, these wise men were called Magi: by which terme is signified the excellencie of their dignitie and office. For Magus is an Hebrew word, and taketh his name of considering and teaching.

Which

Which two things pertayned chiefly to Kings and Priests: whereupon the Persians called their Kings and Priests Magi. What are wee taught hereby: Christ lyeth in a Manger despised of his owne people: and the Magies beeing heathen men bozne, come to woozship him. Whereby is signified, that although Christes kingdome bee not of the world: yet is it a mighty and glorious kingdome, or rather a heauenly kingdome, which many shall acknowledge, and not be offended at the base countenance thereof to the outward shew in the world.

The second circumstance is, that the wise men come too Hierusalem, and there seeke for Christ that was newly bozne. The Iewes which had the booke of the Prophets in theyr hands, and unto whom the woozde of God was committed, stood still carelesse and neuer sought for Christ. And in the meane while those sought him, who (by their iudgement) perceyued not to the Church. But where sought they him: In the princely Citie Hierusalem: Whither when they came and heard nothing of this king, their sayth was not a little shaken: but yet neuerthelesse they rayled by themselves by the signe. For they sayd: We haue seene his starre. Doubtlesse they had learned out of the Reliques of Daniels schole, that when Christ should be born, then should such a starre shewe the tyme that he was bozne.

The third circumstance is too bee considered with heed: for it sheweth what manner a king Christ is. For as the Manger in which he lay, argueth that his kingdome is not of this world: so the starre appearing from Heauen declareth him to bee a heauenly king. And like as the Manger sheweth him to be base in the sight of the world: euen so the starre setteth out the maiestie of his kingdome for vs to behold to the furtherance of our sayth, least he should become despisable unto vs, through the leude & malicious dispayne of his owne countrey folke, which continuing still in their ignorance, doo persecute Christ unto this day.

Some men demaunde heere, what maner of Starre that was: and diuers men deeme diuersly. But this is manifest, that it differeth in three properties, from other continuing Starres: that is to say, in Place, in Mouyng, and in Brightnesse. In Place, for that it was the lowest parte in the ayre: for otherwise it coulde not haue shewed the direct way to them that traueyled by it. In Mouyng, for that it moued not Circlewise, but went right forwarde, as a gryde of the waye, none otherwise than the cloude and pyller of fyre went before the

the people of Israel, as they going out of Egypt. The Bright-  
 nesse of it maketh a difference also, bycause other starres shyne onely  
 by nyght: but this gaue light euen in the boade day. It was not  
 therefore a naturall and continuing starre, such as are in the skye.  
 What then? Was it a Comet or blasing starre? It appeareth that  
 it was lyke a Comet: but out of doubt it was an Angell of God, as  
 Epiphanius testifieth. For he appeared in the shape of a starre  
 both too shewe that Christes kingdome is heauenlye; and to open  
 Christ the true starre and cresset, who alonely bringeth man out of the  
 kingdome of darkenesse into his owne glorious kingdome, by holding  
 out before him the cresset of his word, & by lightening mens harts with  
 his spirit. In consideration whereof, Zacharie calleth Christ the riser  
 from on high and the lightner of such as sit in the shadow of death. And  
 John, He was the true light & lighteneth every man, which cometh into  
 this world.

The fourth circumstance is of Herode and all the citie of Hierusa-  
 lem. Herode was troubled, and all Hierusalem with him; Herode  
 feared least the kingdome should be transferred from him vnto the  
 new borne king. For he understood not that Christes kingdome should  
 be heauenly, and not of this world: in which respect the church singeth:  
 O enemy Herode, wherefore fearest thou: the King that giueth pow-  
 er to raygne in heauen of worldly kingdome dooth not men bereave.  
 The vnthankfulnesse and sluggishnes of the people of Hierusalem is  
 noted, who being broken with weertinesse of euils, had cast off the hope  
 of the redemption and saluation that was promised them. They had le-  
 uer to lye in bondage with wicked Herod, than to receyue their newe  
 king, that brought the everlasting freedom. But such is the corrupted  
 nature of men, that they iudge it better to keepe stil some quietnesse of  
 the flesh, than with any perill to receiue Christ the author of saluation.

The spirit cōteineth the counsel of Herode & the p̄iestes toggyther,  
 wyth the prophesie of Micheas the prophet. Herod being otherwyle a  
 despyser of religion & of the prophesies, is now troubled, & maketh in-  
 quision where Christ should be born. For as soon as he heard the de-  
 maund of the wisemen, by & by he cōiectureth, that that king of whom  
 they enquire, was the Messias promised in old time by god. But what  
 do the p̄iests: although they answer sincerely out of the scripture, bring-  
 ing abrode the testimony of Micheas: yet notwithstanding they after-  
 ward like mad men bend themselves with might & maine against the  
 Scripture,



On Twelfth day.

Scripture. For the vngodly make much of the Scripture, as long as it seemeth not to be agaynst their affections. But when it accuseth them of sinne, when it cutteth their combes, when it setteth death and damnation before their eyes: and finally when it attempteth any thing agaynst imured manners, doctrine, and traditions: then by and by the vngodly fret at it: then is Christ no more acknowledged, then is he called a rayler. Our Papistes now a dayes doo with vs confesse, that Christ the onely begotten sonne of GOD tooke vpon him the nature of man, and that he is one entire person consisting of two distinct natures. But if we come once to Christes office, and auouch him to be the only Iesus, and the only Christ, the only Saviour, the only high Priest, and intercessor, and that no man can be saued, but he that is iustified through only fayth in him: Then they chafe, because their manners, doctrine, and traditions cannot stand with this office of Christ. And therefore they partly corrupt the Scriptures, and partly reiect them, and persecute with fire and sword, such as teach Christ sincerely and purely, lyke the Scribes and Priestes, who here at the first, with Simeon and Anne, haue answered sincerely: and afterwards, like mad folkes haue cast off the fayth of Christ, and persecuted him by their ministers. And so it is not penough, that the Papistes agree with the pure Doctours in the first principles: but they ought to haue a constant agreement with them in the whole foundation, and in all the articles of the Fayth. Let vs not then serch the Scripture to our destruction, like as Herode did: neither let vs looke vpon it negligently as the Scribes and Pharesees dyd, who doo in deede shewe a way, howbeit such a way as they themselies walke not in: wheren they are like to the thiptwrightes that made the Arke of Noe, and yet perished themselues when they had done. But Noe and his houtholde was saued, as the wise men are saued here, where as the Scribes and Priestes do perish. But let vs search the Scripture with Simeon and Anne, Mary, and others, who thereby attained saluation.

Now let vs in fewe wordes peruse the prophesie of Micheas. For thus hee sayth: And thou Bethleem of the lande of Iuda, art not the least among the Princes of Iuda. For out of thee shal come the Captayne that shall feede my people Israel, and the fourth-commings of him are from the beginning from the dayes of euertlastingnesse. This testimonie of Micheas teacheth manye thinges concerning Christe. Fyrst, it poynteth out the

the place of his birth. Secondly, it sheweth his office, which is to play the gouernour in Israel, to feede his people. Thirdly, it sheweth his Incarnation, whereby he was bozne a very man. For when he sayth, From the beginnyng: he sheweth Christes Incarnation, who was promised from the beginnyng of the worlde, that in his tyme he should be bozne after the fleshe. Fourthly, when he sayth, From the dayes of euerlastingnesse: he signifieth the nature of his Godhead, whereby he was before the creation of the worlde. Fifthly, he sheweth that he is one person, consisting of two natures. For when he saith, His fourthcommynge: this woorde of the plurall number, pertaineth to the natures both of his Godhead, and of his manhood. And the twoorde (hym) being of the singular number, doth couerly declare the vnitie of the person. And so we see howe the Prophete hath ioyned together the chiefe Articles of our sayth, whiche are vttered by others moze at large.

The sixt Circumstance, is of Herodes wyllynesse: who when he thought he had delt most wisely, played most the foole. For there is no wisdom, there is no wyllynesse, there is no counsell againste the Lord. He calleth the Wisemen vnto hym pryncely, as though he had loued the newe bozne Kyng, as they dyd: he enquireth the tyme of the appearing of the Starre, as though he had ment to be moze assured of the Pessias thereby: he wylleth them, that when they had founde the chylde, they should bring hym woorde, as though he had been mynded to woorthyp hym, as well as they. See howe sore the fore Herode sweateth here. But as for the counsell which was chiefe in this behalfe, neither he, nor the Iewes followed. If for honours sake he had sent some of his seruantes with the Wisemen, to wayte vpon them thither, it had been a very easie matter to haue founde the child. But God sotted them in their owne deuises. At this day (yea many peeres together) the Papistes haue sought to destroy the true Religion. But God made them such fooles in their owne deuises, that they haue not been able to destroy so much as one man Luther. Hereby wee maye learne, that God is the keeper of his Church, and confoundeth the deuises of the vngodlye, accordyng to the firste Psalm.

The seuench Circumstance, is of the offeryngs of the Wisemen, who haupng founde Chyille, offered gyftes to hym, as kyng of the Iewes, Golde, Frankensense, and Myrr: which surely were such  
gyftes

On Twelfth day.

gifts as that land had great store of. Hereby wee may learne twoo things. The one is, that wee which doo homage untoo Christ, ought to bestowe somewhat of our substance too the mayntenance of the ministerie. The other is of Gods prouidence: who by this gift (as it were with conduct money) prouided before hand for the newe bozne babe and his parents, against they should flee the countrey: wherby we may learne, that God will not forsake his Church.

The.iiii. circumstance is, that the wise men being warned in their sleepe, returned intoo their countrey by another way. By which deed both Herod was beguiled, and also God declareth that hee hath care of his people, even when they be asleepe

*f Of the second.*

**E**Very one of the circumstances of this story, doo minister some kynde of doctrine to the Church, as we haue seen. And now as appertayning too the generall vse thereof, wee may learne twoo things of the wise men. Whereof the first is, too seeke Christ by the guiding of the starre. The other is, too offer gifts untoo Christ when wee haue found him. Wee followe the guidance of the starre with them, when wee sette before vs the onely woord of God, to bee a lanterne too our feete, and seeke him in his woord: and when we haue found Christ, we offer presents to him, as the wise men did: Gold, Frankensense, and Myrrhe. When we yeelde vnto him golde, that is to say, a pure faith and a chaste lyfe: Frankensense, that is to say, Confession, Inuocation and thankesgiuing: Myrrhe, that is to say, patience vnder the Crosse, and in affliction. Furthermore, vnto Mary (that is to say, the Church of Christ and the ministerie of the woorde: and vnto Ioseph, that is to say, vnto those that be the chiefe rulers of the Church) wee must offer gifts, that is to wit, we must further the ministerie with al our power & abilities, that the church may be in as good state as may be in this world through Iesus Christ our Lord, to whom bee glory for euer. So be it.

The

ning prayer.

Also euery seuenth day of the weeke, was celebrated the memoriall of the creation of things, with sacrifices & thankesgiuing adored therevnto. In place whereof, the Church hath substituted the first day of the weeke in memoriall of the second creation, that is to say, of regeneration, which is made by the Lordes resurrection that hapned the first day of the weeke: and therfore of the Apostolike Church, this day is called the Lordes day.

Euery moneth in the beginning of the moneth, that is, in the newe Moone, a feast was kept in memoriall of preservation. For it was Gods wil, that as often as they saw the Moone keepe hit accustomed motions in gyuing light, they should render thankes vnto God for the whole benefite of his gouernment: And therfore ordeined he this feast of New Moones. Although the Christians be not bound to this feast: yet notwithstanding it behoueth vs to be no lesse thankfull to God, than the godly Iewes were.

Euery yeele they had three solemne feastes, which are the Pascheuer, the Pentecost, & the feast of Tabernacles. The feast of the Pascheuer or Easter, was instituted in remembrance of the deliuerance fro bondage of the Egyptians; Pentecost, which we call Whitsonypde, in remembrance of the lawe gyuen in Mount Zina. The feast of the Tabernacles, in remembrance of the dwelling of the Israelites in the wilbernelle fortye yeeles in Tents: that by this ceremonie they might call too mynde the whole benefite of their deliuerance out of Egypt. In steede of these three Iewish feastes, the Church hath substituted Easter, in remembrance of the Lordes Resurrection: who hath deliuered vs from the bondage of the Deuill. Whitsonypde, in remembrance of the confirmation of the Gospell, by sending the Holy Ghost in a visibill shape, and by the wonderful gifts of tongues, and the birth of the Lord (commonly called Christmas) in remembrance of Christ giuen and deliuered vnto vs.

Besides this, in those three solemne & yeerely feastes, all that were of male kind, were bound by the law of Moyses to come to Hierusalem. Vnto which law, Ioseph, & the child Iesus do here submit themselves, as well to satisfie the law, as also (by their example) to stirre vs up, to reuerence the ministerie and godly ceremonies, which it becometh the godly to obserue, because they are a certayne schoolemaster, by which and Discipline profitable to preserve Religion.

The .j. Sunday after Epiphanie.

Howbeit, there is a difference to bee put betweene the Ceremonies instituted by the authoritie of God, and those that are instituted but for grauntie and orders sake. To the keeping of the one, we are bound by Gods law. For Christ requireth of vs, that we should be every one of vs once baptized, that we should oftentimes be partakers of his holy Supper: and that we continually heare his worde. But mens Ceremonies binde not in such wise: so as stubboznesse, contempt, and offence be away.

Therefore like as in this place we heere that Mary, Ioseph, and the child Iesus did with singular reuerence obserue the feastes and Ceremonies of the Iewes: so let vs learne to set much by our ceremonies, & to be at them with a good will, and by our good example to allure others to obedience and godlinesse.

*Of the second.*

**A**ND when they had fulfilled the dayes: as they returned home, the child taryed behind at Hierusalem. &c. Here the Euangelist beginneth to describe the triall of Mary and Ioseph. In which triall there be .iiii. circumstances to be weyed. The first reciteth certaine occasions of this triall. The second describeth the tryall it self, and the crosse of Ioseph and Marie. The third declareth the doyng of them in this triall. The fourth containeth comfort.

The first occasion is shewed in these words: The child Iesus taried behind in Hierusalem. Wherefore (wilt thou say) did he not make his parentes priuie to it? First that he might doo them to vnderstande, howe he was not the sonne of Marie onely, but of God also, which is more: and therefore he had not so great regard of the parent his mother as of hys euertlastyng Father. Secondly, that by his owne example he myght teache childzen, that the aduise of their parents is not to be wayted for, where obedience to bee performed to God is in hande. For there is more due vnto God, than to father and mother. Thirdly, he myght admonish his parents of greater diligence: yea and all that haue childzen to be more diligent and heede full in keeping the pawne or gage that is put into their hand by God. Fourthly, that Mary and Ioseph themselves beyng warned by this chastising discipline, should earnestly bethinke themselves, what maner of ones they were of their owne nature: that is to saye, that they were slothfull and negligent, and not discharging their duetie in all poynts.

The seconde occasion is shewed when it is sayd : And his parents knewe not thereof. Heere the negligence of Iesus parentes is blamed openly, which negligence was no light sinne, and therefore it became no small crosse in the Virgins heart. For he felte her heart touched with a peere of the sword, whereof saint Simcon made mention the twelfth yeere before. Shee thought in hir selfe that so great a treasure was committed to hir of God, to the intent shee shoulde looke well to it : and shee compared hir myserie to the myserie of Eve. For like as shee being seduced by the Deuill, did cast away mankind : so the virgin thought, that shee by hir negligence, had lost the saviour that was promised to the world.

The thirde occasion of this triall and crosse is shewed, where it is sayd : thinking he had been among the companie : For of negligence springeth error.

Yet followeth there an other harder tryall and Crosse. They seeke for Iesus whole thre dayes, and fynde him not. He is lost and not founde againe among his kynfolke : surely a greivous crosse. He is lost and not found among their acquaintance : this is a greivouster crosse. He is sought thre dayes, and not found at all : thys is the greivourest Crosse of all.

But what doth that most pensive creature Ioseph, and that most sorrowfull virgin Mary in this most bitter crosse : They come backe againe to Hierusalem, and entering in into the temple, they fynde hym whom they had lost, sitting among the Doctours in disputing. Here againe they chereine comfort, & are deliuered as it were out of the darkness of hell, as soone as they sawe the Child Iesus.

These things are written for our learning & comfort. For even in likewise happeneth it unto vs in our triall & crosse : we lose our most precious treasure Christ. By what occasion : by negligence. We heare not his word, we call not vpon him, we seeldome use the Sacraments of his supper, and finally, we scruple our selues in no exercises of godlynesse. Vpon this negligence ensueth error. For wee slippe out of one sinne into another, and out of one heresse into another. Out of these at length springeth an euill conscience, which bringeth forth despair. What is to be done in these myseries : Christ is to be sought. He sheweth light to remedy these mischeries. But where I pray you is he to be sought : among our kined and acquaintance : No, not so. Where then : In the holy cite Hierusalem, that is to say, in the church.



The .j. Sunday after Epiphanie.

Among whom: among them that haue the word. When thou hast here found Christ whom thou hadst lost, thou must keepe him by sayth, by calling vpon him, and by holy conuersation, least hee forsake thee againe, and so thou perishest by the losse of Christ, as Iudas did.

*Of the thyrd.*

**B**ecause the doyng of Ioseph and Mary, putteth vs in minde of the care & dutifullnesse of parents towards their children: & in likewise the doyng of the child Iesus, admoniseth vs of the dutie of children, and of their obedience towards their parents: I will therefore speake of them both, howbeit somewhat brieely, because the same thing is wont to be taught moze exactly in the Catechisme.

Therefore on the parents behalfe, I thinke these admonishments ensuing to be necessarie.

First let parentes beare in mynde, that the cause why they bring forth children, is that their children should be Citizens of the Church, and that they should togyther wyth them worship God, and that whensoever themselves shal fall asleepe in the Lorde, they maye leaue worshippers of God in their roomes. I would God there were many that would thinke this earnestly.

Besides this, let them perswade themselves, that al their labour is lost, but if they bring vp their children in the feare of God, and oftentimes call vpon Gods helpe, against so many snares which the Deuill layeth for the tender age. We heare many complaine of the disobedience of their children: but they marke not that they are punished by God, for that they would make their children good without the blessing of the Lord, which they seltdoms call for in good earnest.

Secondly, let them consider how noble a thing a child is, who God himselfe hath layd in his mothers wombe, nourished, brought forth into the world, and endued with boote and kinde, as the infant he should: (as it were in a cable) representeth Gods his first parent.

Fourthly, let them know, that these things are to be doone with all in order. First the body nourishment, bringing vp, apparell, & some tyme correction, that they may keepe their children in lawe: After the soule they receiue doctrine: & that of Gods word, & of his commandments, & of his will. By the one they shall be kept, & by the other shall they be made good. If they shall obtaine a good report among men, & of the Lorde, & of the world, that wee must cheefly seeke after in this lyfe; & so shall they

them both, when he sayth: Ye parentes bzing by your children in nurture and awe of the Lord. Which is confirmed by the deede of Tobias, who instructing his sonne sayth: All the dayes of thy lyfe beare G O D in thy mynde, and beware that thou consent not vnto sinne. Heere first he commendeth vnto his sonne the studie of godlynelle: and secondly, he chargeth him that he consent not to sinne: that is, that he giue not eare to such as intice him to sinne. And so he requireth of his sonne, a certaine holy ciuilitie.

Last of al, let parents consider how many sinnes they commit and heape one vppon another, which doo not their duetie in bzinging by their children as they ought to doo. First they transgresse the lawe of nature, which telleth al men, that their duetie is to bzing by their children godlyly and honestly. Secondly, they sinne against God. For they despise the commaundement and authoritie of God. For he commaundeth that children should be brought by godlyly and honestly: and he is a despiser of G O D, that refuseth too doo as he is commaunded. Thirdly, he offendeth against his owne estimation. For gods will is, that parentes should (after a sort) be in his stead, so farre forth as pertaineth to outward discipline. But they make small account of thys dignitie, who neglect their duetie.

Vpon these sinnes ensue many punishments both ghostly & bodily, as well in the parentes as in the children, yea and in all the posteritie.

Now, what maner of duetie children owe to their parentes, the example of the child Iesus sheweth euidently: so that it needeth not greatly to seeke preceptes from elsewhere,

First he went by to Hierusalem with his parents: wherby good children may learne to worship God with their parents, & to keue holy meetings, and reuerently to be present at the ceremonies of the Church.

Secondly, he disputeth, demaundeth and heareth. Heereby maye our children learne to demaunde the things that they knowe not, too dispute of thinges doubtfull, and to harken to such as teach aright. For although Christ disputeth not of any thing bycause he was in doubt of it, nor demaunded any thing bycause he was ignorant of it, ne harkened to them because they coulde teache him more rightly: Yet the example profiteth vs. Therefore must godly children, at their coming home, dispute with their parents if they stande in doubt of ought that they haue heard. &c.

Furthermoze, Christ loseth his parentes, his kinsfolke, and his ac-

## The.ij. Sunday after Epiphanie.

quaintance, for the word of God. Hereby may our children also learne, to set more by God, than by their carnal parents, and to haue the word of God in greater regard, than the bestes of their parentes.

Lastly, Christ returneth with his parents, and is obedient vnto the. Hereby our children may learne to stand in awe of their parentes, and to obey them in al things that are godly and honest. These vertues of children, as they haue very large promises of good successe in this life: so the vices in children which fight against these vertues, haue threatenings of most greuous punishments, which also extende themselues euen vnto their posteritie. For the offspring (for the most parte) receyue the vices of auncitrie, as it were by inheritance.

### *Of the fourth.*

**B**ecause I haue spoken somewhat already of this.iiii. place the. liii. day agoe, I will now speake not past a woorde or two. Christ in respect of his Godhead, did not grow in age, wisdom, and fauour: but in respect of his manhood, and because he tooke vpon him the very nature of man in deede: in it he grew in age, wisdom & fauour. Whose example would God we could follow, that as we growe in yeeres, so we might grow in wisdom and fauour, both with God and men. And that this may befall vnto vs: Christ graunt vs, to whom be glory world without end. Amen.

## The.ii. Sunday after the Epiphanie.

### *The Gospell. Iohn.ij.*



And the thirde day there was a marriage in Cana, a Citie of Galilee, and the mother of Iesus was there. And Iesus was called (and his Disciples) vnto the marriage. And when the wine fayled, the mother of Iesus saide vnto him: they haue no wine. Iesus sayd vnto hir: woman, what haue I too doo with thee? Myne houre is not yet come. His Mother sayd vnto the Ministers: what soeuer he sayth vnto you, do it. And there were standing there, fixe water.

waterpots of stone, after the maner of purifying of the Iewes, containing .ii. or .iii. firkins a peece, Iesus said vnto them : fill the waterpots with water. And they filled them vp to the brim. And he sayde vntoo them : drawe out now, and beare vntoo the gouernour of the feast : and they bare it. When the ruler of the feast had tasted the water turned into wine, and knewe not whence it was ( but the Ministers whych drew the water knewe ) hee called the Bridegrome, and sayde vntoo him : Euery man at the beginning dooth set foorth good wine, and when men be drunke, then that whych is worse : but thou hast kept the good wyne vntyll now. Thys beginning of myracles dyd Iesus in Cana of Galilee, and shewed his glorie : and his disciples beleueed on him.

The exposition of the text.

**T**his Gospell is a part of the storie of Christ, wherein he manifesteth hys glory at the Mariage. For by the myracle of wyne, he both uttereth his owne diuine nature, and giueth an inclining of his office, and signeth by the truth of hys doctrine as it were with some heauenly Seale. His owne diuine nature he declareth in this, that he changeth the natures of things by hys woorde : for at hys commaundement the water becommeth wyne. Hys offyce he sheweth, in that he helpeth the needie when he is sought vnto. The certaintie of his doctrine he dooth as it were seale with this myracle. For least any man shoulde doubt of the certaintie of his doctrine which is heauenly, he worketh a heauenly woork, which beareth witnesse wth his doctrine, wherby his disciples are confirmed in his sayth.

Nowe the places that we will increate of in this Sermon, are these foure.

- 1 Of the solemnitie of the Mariage.
- 2 Of the Mariage it selfe then finished and confirmed.
- 3 Of the present miracle, with the circumstances therof.
- 4 Of the examples of life that may be deriued from the same.

*Of the first.*

**S**ith I entreate of mariage, I will speake of these thinges in order. First, between what persons nature & godlines alloweth mariage.

*F. iiii.*

*Secondly,*

## The .ij. Sunday after Epiphanie.

quaintance, for the word of God. Hereby may our children also learne, to let more by God, than by their carnal parents, and to haue the word of God in greater regard, than the bestes of their parentes.

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## The .ii. Sunday after the Epiphanie.

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First, between what persons nature & godlines alloweth mariage.  
Secondly,

*¶.iiij.*



## The.ii.Sunday after Epiphanie.

Secondly, what way those that will bee man and wyfe must attempt mariage. Thirdly, what manner of consent, and of whom it ought to be. Fourthly, why it is meete that the assurance shoulde be made in the open assembly of the Church. And fifthly, what manner of feast ought to be at a mariage.

In the persons of folkes that contract mariage, foure things are to be looked vnto: namely kined, aliance, religion, and natural strength, which are requisite in mariage. As touching kynred and aliance, they are to be kept frō matching in wedlock, which are within the degrees of kined and aliance that is prohibited in Leuiticus. Moreover, it is in no wise lawfull to staine the degrees prohibited by the ciuill magistrate. And with what reuerence mariages ought to be made, the deed of Abraham and of other holy men, the prohibition of Paul, and the perils (or rather the dreadful falles of many) doo declare. At such tyme as Abraham was about to to choose a wyfe for his sonne Isaac, he gaue commaundement to Elezer the Stewarde of hys house, that hee shoulde not take vntoo hys sonne, a wyfe of the daughters of the Cananites: but that hee shoulde go too hys owne kynred, and from thence take a wyfe too hys sonne Isaac. For Abraham knewe how great mischiefe, diuersitie of Religion breedeth in a houlsholde. For hereupon spring strife, blasphemies, and hinderance of worshipping, and calling vpon God.

The prohibition of Paule is, that wee drawe not the yoke with the unbeleeuyng. Which thyng is too bee vnderstoode, not onely of doctrine: but of all trade of lyfe. He that toucheth pitch (sayth Salomon) shall be defyled therewith. For it can not bee but that he which keepeth company with the vngodly, must needes himselfe gather some infection thereby.

Perilles and manye horrible falles ensue vppon vnnete matches, wynnelle thereof is Salomon, who by keepyng company with Heathen women, became an Idolatour. Aytynesse Achab, who throughe the counsell of wicked Jezabell became so madde, that hee feared not to slea Gods Prophetes, and at length fell headlong into eternall destruction: so much is a wicked woman able to doo.

Add hereunto the byrnyng vp of chyldren, which cannot bee as it ought too bee, when the Parents are of sundry religions. For then shall

shall the childre become either altogether heathenish & despisers of all religion: or else hypocrites, whē they shall not dare be acknowne what they thinke, for feare eyther of the father or mother.

Fourthly, it is required in persons that shall contract mariage, that the one beguile not the other, as when eyther by sicknes or by coldnes, the strength of any of the parties is forespent: or else that there be a defaulte in nature. so as a man bee not meete or sufficient to yeeld the beneuolence of mariage.

As for the way that such as meane too be couples ought to take, in making theyr mariage: Examples, godlinesse, & honestie doo teache. For these three thinges too gyther teache, that matches are not to be made vpon lightnes, (as oftentimes they be) nor among cups, nor for lustfull liking. Abraham seeketh a wife for his owne sonne: the parentes of Rebecca consent: Afterward the consent of the mayd is sought: and so Isaac marieth hir to his wife. Iacob serueth Laban a long tyme: he breaketh with the friends of the mayde for mariage: and when he had gotten their good wil, he wan the chaste consent of the mayd. Godlines counselleth the same thing also. For as the fourth precept commaundeth the parentes to be honored: so meaneth it also, that this honor shoulde be yeldd vnto parentes, that they make the mariages of theyr children, and that the children should in this behalf attempt nothing with contempt of theyr parentes. This also doth nature tel al men, too the intent the match may bee honest, which cā not be ended or broken, but by death.

Nowe after that all thinges are in this wyse lawfully attempted, then it behoueth too go neerer to the matter: and mutual cōsent of them that contract, is to be heard, which must in no wyse be constrayned, but must be free: that neyther part may iustly say he was compelled. For although it be according to right to begin with the parentes: yet it is not lawfull for the parentes to compel them whyther they will or no. For besides that constrayned mariage is no mariage, this mischief ensueth thereupon, that in such matches the matter seldome taketh good successe.

Why it is cōuenient that the assurance shoulde be made openly in the assembly of the Church, there bee foure causes. First, that those which are knit in wedlok, may know theselues to haue place in the Church. Secondly, that they which shal be man and wife, may be instructed by the voice of the minister, in this entrance of theirs into wedlock.

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Thirdly, that the Church may be a witnesse of the assurance made between them, least they might lyue with offence vnto others, as if they were Lemans rather than maryed folkes. Fourthly, that they may be openly helped with the Prayers of the Church, so as the marriage begon, may turne to Gods glorie, their owne commoditie, and fynally too the edifying of the whole Church, by their godly conuersation in holy marriage.

Now remaineth somewhat too bee spoken bryevely concerning the marriage feasts: wherein it is to bee considered, what behooueth to bee there, and what too bee away. In any wyse ther must be vterly excluded from Christian marriages: first, Surfetting: secondly, Prydet: thirdly, too much sumptuousnes: fourthly, filthie and unmannerly talke, suche as the talke of ribauldly minstrels is wont to bee: and filthie folowling of Goodnesse: namely that they followe not their feasting at suche tyme as diuine seruice shoulde bee doone in the Church, whereby God is displeased, the neyghbour offended, and occasion of falling is gyuen to many. On the contrary part, there must be present: first godlines: secondly, honest mirth: thirdly, holy talke: and fourthly, often wishing that God may prosper this his estate with his blissing. For as we reade, these things were customably vsed to be done in the marriages of the saints: and therefore God also hath with his goodnes furthered such marriages.

*¶ Of the second.*

**N**OWE that wee haue noted certaine things concerning mariag, I will hereafter adde a few things of marriage finished and confirmed, & I will do but two things. First I will recite the small causes of marriage. And afterward I will shewe by what vertues, the societie of married folkes is made sweete and amiable.

All Godly folke know that the small causes of marriage are foure. Whereof the first is, mutuall helpe: for when Salomon sayeth, wa is him that is alone: he meaneth, that mutual help and society is needful, that we may the better and more quietly endure the miseries of this lyfe. For this cause may old men marie, whose bodies are so withered that they can beget no chyldren.

The second cause is procreation of Chyldren: for it is Gods will that mankind shoulde bee mainteyned by this meanes. And therefore he sayde to our first parentes: Encrease and multiply, and fulfill the earth.

The

The thirde cause is, that every household might be as a Church, in which the parentes (as it were Prophetes) are adorned with propheticall dignitie, to the intente they may instruct their children concerning God and religion: and that their children (as it were certain yong imps) myghte bee watred with continuall doctrine and exhortations, so as at length they may grow to be trees, and bzing forth the most sweete frute of faith.

The iiii. cause is, the auoiding of whoredome in this corrupted and depraued nature. For thus sayth Paule: For auoiding of fornication, let every man haue a wife of his owne. For wedlocke is the remedie against that most filthy sinne of fornication and aduourie: wherein do meete togyther many and horrible sinnes. For firste it is a willfull breaking of Gods law. 2. a peruerting of the law of nature. 3. a shamefull and foule transgression of ciuill lawes. 4. a mity puddle of regeneration. 5. a horrible treason: for we are not at our owne libertie, but his, who hath redeemed vs with his precious blood. 6. a dishonoring of the Resurrection. For what is more filthy, than with most shamefull wickednes to defile the body, which in tyme to come shall rise againe to eternall glorie? 7. a horrible defiling of the temple of God. Corinth. 6. Now seeing that so many sinnes meete heere together, there is no cause why any man should thinke that God wil not punish it with his owne hands.

But the company of man and wife is made amiable and sweete by these fise meanes: by godlynesse, vertue, mutuall forbearing, mutual loue, & by dutyfulnesse performed busily and godlyly on both sides.

Godlinesse of right holdeth the cheefe place. For there is no stable and stedfast friendship, vlesse it haue his beginning from God: and therfore must godlinesse needes hyne before the rest. For when couples haue determined to obey **G D D**, al thinges afterward become more easie.

Virtue and honest conditions bzeede mutual delight betweene man and wyfe. For when vertue is exercised, it maketh conuersation of lyuing more amiable.

Mutuall forbearing, whereby we take in good woorth one anothers conditions and fautes, is very needful. For in this weakenes of nature, there happen many scapes, which will bzeede stryfe, if they be not couered by mutuall forbearing.

Mutuall loue hauing his beginning of godlinesse and true vertue, maketh

maketh vs not to be too sharpe sighted in looking intoo one anothers fautes. But that many things eyther wee marke not, or if we marke them, wee couer them with loue. For charitie couereth the multitude of sinnes.

Duetie performed godlyly and busily on bothe sides, maketh the poye light and sweet. For when man and wife marke one another, and finde like heedfulness in their duetie: both their company is made more pleasant, and they are the more stirred by on bothe sides to render dutifulnes, that the one may requite the other alike.

Where these five things be not, the company of theyr life is most bitter, or rather more sharpe than death. Therefore let the godly couples do their endeuour, that these vertues may bee seene in theyr lyfe continually.

*Of the thirde.*

**H**Auing expounded those places that gaue occasion to this myracle, nowe let vs looke vpon the miracle it selfe, with the circumstances thereof. The circumstances are many: as tyme, occasion, the request of Christes mother, & his aunswere, the preparature of the myracle, the miracle it selfe, the confirmation of the myracle, and the ble and fruite of the same.

The tyme is noted, both in that it was done the thirde day after his comming into Galilee, and in that it was the first of all the myracles that the Lorde wrought. The time therfore admonisheth vs too way this myracle with singular heede.

Four occasions of this miracle may bee gathered of the text. First, the mariage it selfe that was kept in Cana. Secondly, the bidding of Christes mother too the wedding. Thirdly, the want of wyne. And fourthly, the birgins heart most ready to helpe.

Therefore when the wyne fayled, the mother of Iesus sayd too hyr Sonne: They haue no wyne. To whome Iesus aunswered: woman, what haue I too do wyth thee? Myne houre is not yet come. His mother truly speaketh this eyther for pittie sake, or else to the intent hir sonne should by some means or other helpe the present necessitie. But Christ answereth his mother somewhat hardly, and that for righte great causes. In this behalfe hee voutsaueth hir not the tytle of Mother, but calles hir simply by the name of woman. And moreouer he saith: what haue I too doo with thee? mine houre is not

is not yet come. The Lord had beere a further sight. For he foresawe what superstition shoulde in time to come ryle vpon Inuocation of the Virgyn Mary. He sawe that hypocrites shoulde wickedly yeelde vnto hir, the thinges that were proper too God and to the Mediator. And therefore in this somewhat harde answer, he deliuereth to all ages a perpetuall and graue Doctrinne, least the vnnecessary reuerencing of Saintes, shoulde deface the honour of his office: and in this respect hee abaseth his owne mother too the vulgare degree of women. Then was it no light cause, that hee spake too his mother in this wise: What haue I too doo with thee? but to make a difference betwene his owne office, and his mother, and so consequently of all Saintes. Hee will not part his office which is peculiarly his owne, and giue parte of it to his mother. But hee challengeth too himselfe alone the office of a Saviour. Wickedly therefore doo the superstitious call the Virgyn, Queene of Heauen, aduocate, lyfe, sweetenelle, mother of grace, and consequently, the saluation of the worlde. For no parte of our redemption is too bee ascribed vnto Mary. And whereas he addeeth: Mine hour is not yet come: hee implieth two things. Namely, that hee ceased not for any manner of heedlesnes or slouth, and also that he would haue a care of the matter, as soone as opportunitie should offer it selfe.

What did the Mother of Iesus in this case? Whatsoeuer he biddeth you doo. (sayth hee to the wayters) that doo yee. This pertaineth to the preparatiue of the miracle. The mother doth only conceiue good hope, that hir sonne will succoure the present need. And whereas hee sayeth to the wayters, Whatsoeuer he biddeth you doo, doo it: shee ministrETH vnto vs general doctrine in the Church, wherof the blessed virgyn is both a type and a member.

What then learneth the Church heereby? Forsooth it learneth, with the blessed virgyn, too commaunde all ministers (yea and al Christians) too obey Christe, in dooing whatsoeuer hee biddeth them, he will so euer be serued agreeable to reason.

Amonge the Iudee when oportunitie serued, willed the wayters to fill the sixe water pottes that were set there too serue for the superstitious purging of the Iewes, of which pottes every one did holde a two or three Furlings a peece, so that altogether did holde about an Aumer of wyne.

These water pottes (I say) did the Lord bid them fill up to the hymmes:



## The ij. Sunday after Epiphanie.

himmes : which beeing done , hee had giue thereof to the maister of the feast. For by the secretc power of Christ, it was now become wine, which was euen now water. Which when the maister of the feast had tasted, hee sayd too the brydegrome, All men are wont too set good Wine vppon the table first, & when the guesstes are wel laden with Wine, then too gyue them that which is woorse. But thou haste kept the best Wine too the last. This is added for the confirmation of the miracle. For the maister of the feast witnesseth, that this wine was much more excellent than that which they had drunke before.

Now ensueth the vse and frute of the miracle : and he manifested his glorie (saith the Euangelist) and his disciples beleued vpon him. This miracle therfore was appointed for two things: Namely too manifest Christes glorie, & to strengthen the faith of the disciples. For looke how many miracles Christ shewed in the worlde, so many witnesses were there of the glory of his godhead, & so many sealinges were there of his doctrine, and of faith in the hearers.

This then is the right vse of Christes miracles, that his glory being blased abroad, and his doctrine being confirmed by the, as it were by authentickall seales, wee should leane vnto him by liuely faith. But as for suche miracles as eyther darken the glory of Christe, or quench faith, they are sleights of the Diuel, of which the Lord giueth vs warning too beware in the. 24. of Mathew. There shall (sayth he) arise false Christes and false Prophetes, and shal shewe great signes and woonders : in so much that the very elect (if it were possible) should bee deceyued: behold I haue tolde you of it before hand. Therfore let no mā giue credit to any miracles, saue such as let forth Christes glory, and nourish and confirme the true faith to hum ward.

### *Of the fourth.*

**F**rasmuch as in this Gospell, there is mention made of many persons, I will now shew breefly what doctrine and instruction is to be taken at eche of them.

First therfore let vs at all these guesstes learne an exāple of the first making cheere, from which be banished riot & vniuersities, of which things more is spoken in the first place.

At the Brydegrome and Bryde, let vs learne to receiue Christ to our feasts: which thing truely is then done, when in the feare of God and with thankesgiuing, we vse Gods giftes to honest mirth, & leaue them at home that are not bidden.

By the myracle, let the Bidegrome and Bide learne, that if they bid Christ to their feast, he wil chaunge the water into wine: that is to say, hee will turne all bitter things into sweet, and blisse the parties with his blissing, so as they shall want nothing.

At Christe let vs learne, according vnto our abilitie too helpe the Bidegrome and the Bpde: that is to saye, too beautifie the Church by what meanes so euer wee can bee able.

At Christe let vs learne to transference againe vnto a good and godly vse, the things that were abused and put to superstition, so as they may serue to Gods glorie, & to the buyliding of the Church. The waterpots heere serued to Iew with superstition: but Christ vseth them too the setting forth of his owne glorie, and to the edifying of his Church. So the Church goods which heertofore hath bene abused, ought now to bee conuerted to a better vse.

At Mary wee may learne too be touched with pity for the neede of other folkes, & to pray to God to further the poore with his blessing.

At the maister of the feaste we may learne, too lyke well of Christes dooings, with clesed mindes.

At the wayters we may learne, to employ our labour at Christes commaundement, and not so much too looke what he biddeth, as to doo that he biddeth.

Of Christ, Mary, and the Disciples together, wee may learne to keepe fellowship with men, & to take their slendernes in good woorth. Also we may learne to honoz the honest mariages of poore folkes with our ptesence, and too helpe them with our purse when cause requireth.

These things haue I spoken the largelyer of this Gospell, because this matter whereof it entreateth, is not wont to be intreated of but once in the yeere. I haue spoken of the manner of mariage, and of matrimony. Also I haue shewed how great a thing it is to breake the sixth commaundement. I haue expounded the miracle with his circumstances, and what doctrine and instruction, the examples of the persons in this Gospel yeelde vnto vs. Now God the Father of our Lord Iesus Christe graunt vs his grace, that beeing confirmed by this miracle, wee may in the true feare of God and in fayth, yeelde true glorie to God the Father, Christe, and the holy Ghoste, too whome, beeing onely the immortall and lyuing God, bee honour, glorie, and domination for euer without end. Amen.

## The iii. Sunday after Epiphanie.

¶ The Gospell. Math. viii.



Hen he was come downe from the Mountaine, much people followed him. And beholde, there came a Lepre and worshipped him, saying: Maister, if thou wilt, thou canst make me cleane. And Iesus put forth his hand and touched him, saying: I will, bee thou cleane: and immediatly his Leprosy was censed. And Iesus saide vnto him: tell no man, but goe and shew thy selfe to the Priest, and offer the gifte (that Moyses commaunded too be offred) for a witness vnto them. And when Iesus was entred intoo Capernaum, there came vnto him a Centurio, and besought him, saying: Maister, my seruant lyeth at home sicke of the Palsey, and is grievously peyned. And Iesus sayde: when I come vnto him, I will heale him. The centurio answered, and sayde: Sir, I am not worthy that thou shouldst come vnder my roofe: but speake the worde onely, and my seruant shall be healed. For I also am a man, subiect to the authoritie of another, and haue souldiers vnder me: and I say to this man, goe, and hee goeth: and too another man, come, and he commeth: and too my seruant, doo this, and he dooth it. When Iesus heard these wordes, hee marueiled, and sayd too them that followed hym: Verily I say vntoo you, I haue not found so great fayth in Israell. I say vntoo you, that many shall come from the East and West, and shall rest with Abraham, Isaac, and Iacob, in the kingdome of Heauen: but the Chyldren of the kingdome shall bee cast out into vtter darkenesse, there shall bee weeping and gnashing of teeth. And Iesus saide vntoo the Centurio: Goe thy way, as thou believest, so bee it vntoo thee. And his seruant was healed in the selfe same houre.

The exposition of the text.

**T**his gospel setteth before our eyes the affection of Christ towards mankynde, & especially towards them that flee to him in heauines and

and affliction: for looke what he promised in words, saying: Come vnto me all yee that laboꝝ and are heauy laden, and I will refresh you, and yee shall finde rest vnto your soules: the same thing dooth he shew here by his deede. For after that he had taught his fathers woꝝke on the mountayne, he came downe and fulfilled the thing in woꝝke, which he had taught in word: confirming his doctrine with miracles. For he woꝝketh here two miracles. With his woꝝd hee healeth the Lepre, and by his commaundement he healeth the son of the Centurion absent. The vse of these miracles is, both to proue Christ to be the true Messias, and to witness that the selfe same Christ will helpe the afflicted that call vpon him, as well as he helped the Lepre, and the Centurion that called vpon him. Howbeit, to the intent the present miracles may serue too our better instruction, I will intreat of foure places, which are these.

- 1 A generall doctrine of all Christes miracles.
- 2 Of the Lepre, and of his healing, & of the circumstances therof.
- 3 Of the heathen Centurion, of his faith, and of his care for his seruant.
- 4 The prayse of this heathen mans faith.

*Of the first.*

**B**ecause the Euangelicall story conteyneth many of Christes miracles wherewith he manifesteth his gloꝝy, confirmeth his doctrine, and encreaseth faith in the hearers: I will breely set forth a generall doctrine, the vse whereof shall serue in all particular miracles of Christ. Why the Lord addeth myꝛacles to his woꝝd, it is tolde in the last Sunday, and euen heere a litle before I haue repeated it in the beginning. Howbeit to the intent we may haue the full doctrine of myꝛacles, moe things are to be searched out, which to enclose with in number certayne, I will put all vnder these foure questions. What the persons bee: what the ends be: what is the manner: what is the vse: and why miracles are not brought at this day.

The persons are of thꝛee sortes: first, such as are oppressed with diseases and with the diuels tirannie. Then, the beholders of the miracles. And lastly, Christ that woꝝketh the miracles.

The ends are many. One is that Christ might shew forth his owne gloꝝy: Another, that he might seale vp his doctrine: the thꝛd, that the faith of them that behelde the miracles might be confirmed.

## The third Sunday after Epiphanie.

the fourth, that God myght be glorified by the sight of his woonderful works: the fifth, that by little and little, the diuels kingdome might be destroyed. What myracles soeuer are doone for any other end than these, are condemned as sleightes of the Diuell. Math. 24.

The manner is diuers: for sometyme he woorketh a myracle by his woorde alone, as in this place. Another time to the intent to shew the preciousnesse of his body, he layeth to his hand. One while he turneth hymselfe to God with giuing of thanks before hand: and another while hee woorketh by his onely power without his woord, as when he turned the water into wine. To the manner also pertaineth the sayth of him that is healed by the myracle, as is read in this Gospell.

Myracles serue to three uses. That he that is healed by myracle should thinke no more: that the beholders should put their trust in the healer: and that we which reade of the myracles of the Lorde, should bee confirmed in the glory and doctrine of Christ, and therewithall conceiue sayth in him, that he is none otherwise affected towards vs, than he was towards them.

But why are no miracles wrought now a dayes? Hee is starke blinde that seeth no miracles at these dayes. The Church of Christ is a little flocke, which the Diuell the king of darkenesse, and Antichrist the Pope doo persecute, and bend all their force to this end, that they may extinguishe the true religion of Christ: and yet they cannot.

All the whole world persecuted that one poore man Luther, and yet they touched not one heare of his head. And why? God miraculously defended both him and also his little flocke. This presence of God in his Church is myraculous yenough, so that wee neede not to seeke other myracles. Whereouer, miracles, and the power of healing mens bodyes, and the visible giuings of the holy Ghost were bestowed onely vpon the p̄matūe Church, so the intent they may confirm Christes glory, his doctrine, and our sayth for euermore in all that should come after. The vse of which too vs ward, is that wee may know they were certayne seales of full authoritie, wherewith God would hane his doctrine confirmed and sealed for euer.

### *Of the second.*

**I**n the Leppe that is healed, let sixe things be considered: his infirmitie, the state of his person, hys sayth, his inuocation, his patience

and his confession.

The infirmittie of the Lepre is a punishment of sinne: and therefore it putteth him in minde of Gods wrath and his iust iudgement. For all crosses, all calamities, and what soeuer aduersitie befallerh vs in this lyfe, are as it were a sermon from heauen, wherein God accuseth of sinne, and sheweth his wrath: which most iust wrath of God when a man thinketh earnestly vpon, without the knowledge of Christ, hee falleth intoo dyspayre. Whereby it often falleth out, that a man eyther killeth hymselfe, or els pineth away by peecemeale for sorowe. For the conscience of sinne suffereth him neuer too rest, no not one minute of an houre. Let vs declare this thing by one example. Oedipus King of *Thebes*, bycause there fell a great plague in his Realme, thought that some heynous wickednes was committed by hymselfe, or some of his. Whereupon he called the Priest Tiresias, and bad him shewe by his art of Birdspell who was the author of so great wickednes, for which al the common weale was atteinted with so greuous a plague. In the end Oedipus found it to bee hymselfe and none other that had committed this heynous offence. For he had begotten children of his owne mother, whom he had unwittingly taken to his wyfe. For being but a Babe, he was cast away by his parentes that he myght haue been killed. But the shepheard to whom the commaundement was giuen, spared him bycause he was a tryn boy. Afterward, growing to mans estate, he fought certayne battels for the *Thebanes* luckely: and for his well dooing, they both gaue him the kingdome, and the Queene Iocasta too bee his wife. By meanes whereof, not knowing who she was, he married his owne mother. Now as soone as Oedipus had knowledge of this his sinne by the Priest, and saw the whole Realme to bee atteinted, with a most greuous plague for his offence, hee fel into consideration of Gods wrath: And by thinking thereupon, he was driuen to dyspayre. In this dyspayre, first he pulled out his owne eyes, least he might beholde the sun. Secondly, being martired with the conscience of his wickednes, with a great outcry he bad those that stood about him get them a way, least he should hurt the good euen with his shadow. Afterwards fleeing his Realme, he liued blind and a begger, until he perished being swallowed up in dyspayre. His mother Iocasta being unable to abide the griefe of minde for remorse of hyr sinne, as soone as shee knewe her fault, hung hir selfe. So horrible and foule a thing is sinne when a



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man beholdeth it ryggdely with the eyes of his hart.

The state of the Leprous person was very hard: for it behoouen him to liue seuerally alone from the company of Gods people. For great sorowe wherof, no doubt but many pyned away. For not onely were they excluded from the fellowship of men, but also they were left destitute of the comfort which they might haue had by the preaching of Gods woorde. Moreover, they were distinguished from other men, by five markes, which thing encreased their sorowe not a litle. The first marke, was a loose garment cut in two: the second, a head uncoverd: the third, a face muffled: the fourth, a dwelling set ffrō the company of men, the fifth, a publike Proclamation, whereby he was proclaimed uncleane, as a person unworthy to be comersant among the Israelites with the people of God. And this was the case or state of this Lepre. If he had not had sayth in Christ in these evils, he must haue been utterly forlorne for sorowe.

But hee came vnto Christ, and conceived sayth. And although he felt himselfe to haue deserued damnation: yet listeth he him selfe vpon at the liberall promise of Christ. Doubtlesse he hath heard this saying of Christes: Come vnto me all pee that labour and are heavy laden. Doubtlesse he heard John say of Christ: Beholde the Lambe of God which taketh away the sinnes of the world. This Lepre therefore knowing his Whilition, conceyueth hope of health, leaning vpon Christ with assured confidence.

Through this sayth he calleth vpon Christ. For inuocation is the naturall fruite of sayth, as the which cannot be made without sayth, according to this sentence: How shall they call vpon hym on whom they haue not beleeued?

Howbeit in thys inuocation is propounded a singular example of patience. For the Lepre sayth vnto Christ: Lord, if thou wilt, thou canst make me cleane. Like as Dauid when he was put from hys kyngdome, desyred wth condition to bee restored agayne, if it so seemed good vnto god. So here this Lepre leaueth this corporal benefite in the hand of the Lord, who knoweth better than our selues what is expedient and meet for vs.

Besides that, this prayer hath a singular example of hys confessing of Christ. The Scribes and Phareseys dyd persecute those that confessed Christ. But thys poore man, thys despyled person, this Lepre, (let the Princes and preests fret as muche as they woulde  
at

at it) confelleth Christ, and acknowledgeth him to be almyghthy, yea and the very Messiah: whose constant confession it becommeth vs to followe.

Now is the healing of this Lepre too bee looked vpon: where in are many circumstances to be examined, of which every one containes a peculpar lesson. With his hand Christ toucheth the Lepre, he graunteth chearefully that which the Lepre despyeth: he biddeth him be cleane by word: the effect, that is to say, clenſing from the leprosie, followeth out of hand: When he hath clenſed hym he giues hym three commaundements: that he should tell no man, that he should shew himself to the Priest, and that he should offer his gift accordyng to the lawe.

The stre:ching out of Christes hand and his touching of the Lepres body, was a token of his vmeasurable grace and goodnesse, by which deede he woonderfully increased the Lepres sayth. For when he saw the sonne of God, not onely not loth to talke with him, after the manner of other men: but also to haue touched his vncleannes with his hand: he was replenished with singular ioyfulness of spirit.

With this touching is toynded the graunt, I wil: The Lepre saith, if thou wilt: Christ answereth, I will. Heereupon the Lepre concludeth with him selfe, that he should be made whole by and by.

Upon the graunt he addeth, Bee thou cleane. By which saying he declareth his heauenly power, confirmeth his doctrine, and encreaseth sayth, both in the beholders, and in the readers of the story. For too will in Christ, is as much as to doo. He hath doone whatsoeuer is his will, both in heauen and in earth. This power of Christes comforteth agaynst the power of the Diuell.

And by and by his Leprosie was clenſed. This deede is both a myracle in it selfe, and a benefite to the people: by which benefite, (as it were by a warrant) he gyueth vs to vnderstande, that he is ready to clenſe al men from their spirituall Leprosie, which come vnto hym by sayth.

Nowe followe the Commaundements: First, that the Lepre tel no body of it. Vnto this commaundement, the Lepre through a certayne zeale of publishing Christis benefites, obeyeth not. In which case he did not a litle offende. For he ought not to haue renoyed thanks to his benefactor, accordyng to his owne deuise, but by obedience rather: than the which there is no sacrifice moze acceptable to Christ.

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The second and thyrd commaundement follow. Goe thy wayes and shew thy selfe vnto the Priest, and offer thy gyft for a witnesse to them. Thys dyd Christ, that by thys meanes the lawe of Moyses myght be satysfied, in which the iudgement of Leprosie is commytted to the Priestes to cast the infected out of company, and to receyue agayne the healed by theyr open testimony. As for that the healed are bydden to offer, it was doone for this purpose, that thys oblation should be a pledge of theyr thankfulness towards God, that had receyued health.

The Pappytis whych vpon thys place doo buylde auricular confession wyth reckenyng by of mens synnes, are fooles, and doo foully depraue the Scripture, wrestyng it amysse vnto a wronge sense. As for the confession whych we reteyne in our churches, I must speake of that elsewhere.

*Of the first.*

**T**he story that conteyneth the benefite bestowed vpon the Centurion, hath very many lessons, whych I wyll dystinguysh in numbers to the intent they may the better be bozne away

First is to be obserued the image of the two peoples, of the Iewes and of the Heathen. First the Iewe is healed, and then the Heathen man. Wherby we are taught, that Christes benefites belong indyfferently vnto al men, and that there is no dyfference betweene the Iewe and the Greeke. For lyke as all haue sinned and want the glory of God: so Christ offereth his benefites to al men to be receiued by faith.

2 The sundry states of the Iewe and the Gentyle, is not boyd of a lesson. The Iewe was poore, the Heathen man ryche. Christ therefore hath no respect of the present estate: he despyleth not the poore man, he reiecteth not the ryche man. The Iewe was a commoner, the Centurion a gentleman. In the kyngdome of Christ therefore, the pedegrees of auncestours haue no reputation, but sayth in Christ, through which all men be they gentlemen or yeomen, are bozne the sonnes of God. The Iewe was despyled in the world, the Centurion a Courtier, and a man of honour, but the Lord esteemeth him most honozable, that hath most faith.

3 Now let vs examyn by the circumstances, what maner of faith the Centurions faith was. That he was an Ethnick and none of the peculiar people of God, it abaseth hym sufficiently. He myghte  
among

among men haunt hymselfe of honour of his Captaynship, but this haunting auayleth nothing with god. For as the Lord saith in Hieremie: He that boasteth, let him boast in me, which do work mercy, iudgment, and iustice. The Centurion then preacheth not vpon Christ, without repentance: But acknowledging his owne wretchednesse, he calleth vpon Christ to helpe his seruant, yea and that through vnfaigned sayth, whereby his loue toward his neyghbour is also declared. And whereas he sayth: I am not woorthy that thou shouldest enter vnder my rooffe. And also, Onely say the woorde, and my lad shall bee whole: He both confesseth him selfe a sinner, and acknowledgeth Christ to be endowed with the Godhead, vpon whom also he beleueth. And whereas he addeth: For I also am a man subiect vnder the power. &c. He giueth to vnderstand how easie a matter it is to Christ, through his heauenly power to help euen them that be absent, by his onely woorde and wil, seeing that he being a man subiect vnder another mans power, is able too appoynt his seruants what they shal do, and that they do what is commaunded them.

4. Heere riseth a question concerning another mans sayth. The Centurion beleueth, and his seruant is healed. Whereupon we gather this certayne lesson, that the godly by their sayth may obtayne corporall benefites for other folkes: but whether any man can bee saued with eternall saluation by another mans sayth, it is no question among Christians. For they know that no man is saued without his owne sayth, which may in deed be purchased, when the godly pray for others, that God will graunt them sayth.

*Of the fourth.*

**I**n this commendation of the heathen mans sayth, many things are to be considered.

First Christes admonishment, which is referred to his manhoode. For it pretendeth humane affections, howbeit without sinne.

2 He sweareth, he hath not found so great sayth in all Israel. For the Iewes required not only the word, but also a signe. But this heathen man, whereas he had but a little tast of doctrine, was contented with the woord onely. The sayth of Mary was more perfect: but it was by reason of more perfect instruction, and of more certayne and moe signes in number. Greater therefore is the Centurions faith according to some part, but not according to the absolute and

## The. iij. Sunday after Epiphanie.

full meanyng of sayth.

3 We are taught by this place, that sayth ought to growe, and to take dayly encrease.

4 Here Christ teacheth of the calling of the Gentiles, that they with Abraham, Isaac, and Jacob, may be gathered into one Church by sayth in Christ.

5 A forgettelling of the reiecting of the Jewes for their unbeleeffe, with a threatning of punishment.

6 When he sayth to the Centurion, Goe thy way, be it doone vntoo thee as thou hast beleueed. Hee signifieth: that all things are possible too him that beleueth, according as Christ himselte witnesseth in another place: to whom bee honour and glory for euer and euer. So bee it.

## The fourth Sunday after Epiphanie.

*The Gospell.*

*Math. viij.*



AND when he entred into a ship, his Disciples followed him. And behold, there arose a great tempest in the Sea, in so much that the ship was couered with waues, but he was asleepe. And his Disciples came to him and awoke him, saying: Master, saue vs wee perishe. And he sayd vnto them, why are yee fearefull, O yee of little sayth? Then he arose and rebuked the windes and Sea, and there followed a great calme. But the men marueiled, saying: What manner a man is this, that both Sea and windes obey hym.

The exposition of the text.

**T**his Gospell setteth agayne before our eyes the disposition of Christ, which is, to bee at hand to his seruants in perils, and too helpe them according too the saying of the psalme: I am with thee in tribulations. Also: Call vpon mee in the daye of trouble, and I will heare thee, and thou shalt honour mee.

After

After the same manner, the example of the Apostles teacheth vs heere what is to be doone in perill, that is to say, that with the Apostles wee awake Christ by our faith, too ayde vs when wee trane it at his hand. And this is the summe of this Gospell, that Christ whē his Disciples were in daunger in the shippe through a tempest that arose sodainly: beeing awaked, rebuketh the Sea and the wynde, whereuppon ensued a greate calme, and woonderment too them that behelde it. The places that wee wyll entreate of, are these three.

- 1 The varietie of the temptations of the godlye in this world.
- 2 The exposition of the present stoye, with the circumstances therof.
- 3 A most goodly image of Christs Church in this world.

*Of the first.*

**B**ecause this Gospell maketh mention of the temptation in the shyp, I wyll breefly set forth the kindes of temptations, wherewith men are troubled: and that to the intent that knowing the daungers which inuiron vs round about, we may become the moze watchfull, least beeing vanquished with temptations, wee abandon our confession and fall from grace. For lyke as Christs Disciples were tempted among the waues of the Sea, with losse of their life: so all Christians ought (almost euery houre) too bee afrayde of the shypwacke of their faith.

Of temptations there bee manye kyndes. For eyther God is the authoz of the temptation (in which respecte it is properly a tryall or prooffe, and not a temptation) or else it proceedeth from the diuell, or els it commeth of men, or els the cause of it is in the partie him selfe that is tempted, or els they be things circumsant that that trouble him.

God proueth vs, to the intent wee may be made moze tryed too our selues. For hee tryeth not too the intent too knowe: for nothing is hidde from him: but to make vs knowe how much wee haue profyted in Godlynesse. And God tryeth men in theyr manners, in doctryne, and in the signes of his wrath. In manners hee tryed Abraham, whē he commaunded him to slea his only begotte sonne Isaac, and too offer him by to him for a sacrifice. And Abraham by obeying God in so



in so hard and difficult a thing, became more tryed to him selfe warde, and sawe the true fruit of his own faith, which is to preferre obedience towards God, before all things in the world. So at this day, the godly are tryed by God, when (by setting before they eyes the commaundementes of God, which are the certayne rules of all vertue and good manners) they are made more tryed too them selues, through willing obedience. But on the contrary part, those that wyttlingly and willingly runne headlong intoo sinne, and peeble vntoo temptation: become guiltie of Gods wꝛath, vntyll they repent and amende.

Besides this, God tryeth vs in doctrine, when he suffereth false Prophets to come, & to teach diuers erroneous opinions. Of which kynde of tryal, Poples speaketh in the .xiii. of Deutonomie: If there rise vp among you a Prophete, or one that sayth hee hath seene a dreame, and telleth you a sygne or woonder before hande, and the thing that he hath spoken, cometh to passe: and he say vnto thee: Let vs go and follow strange Gods, and let vs serue them (that is too say, if hee set vp a newe manner of worshipping God) thou shalt not harken to the woordes of that Prophet and dreamer, by cause the Lord your God tryeth you, and that it maye bee openly knowne whether you loue hym with all your hart, and all your soule, or no. This temptation is ascribed vntoo God, in consideration that it is a trial and not a seducing. After the same manner he giueth vs his word at this day: but hee permytteth many heresies too spring by, to the intent hee may by that meanes trye and prooue vs, whether we loue him in deede by true and sincere faith. Sometime the Lord tryeth vs in signe, when he setteth forth the dreadfull tokens of his wꝛath, in heauen, in earth, and in the Sea: which signes do wonderfully shake the mindes of the godly. Of this kinde of triall speaketh Poples Exod. .xx. Be not a fraide, for the Lord is come to trie you, and that the feare of hym might be in you, that ye might not sinne.

The Diuell tempteth by falling from the doctrine, by presumption in office, by idolatrous worshippings, and many other waies, of which I must speake the second Sunday in Lent.

Then, as wel our enemies as friends, do tempt vs diuers waies: as by doctrine, hypocritie, example, counsell, promise, and by eating.

Also man findeth in himselfe where by too hee tempted, as original sinne, and secondly many affections springing out of the same, which egge

egge vs to attempt somewhat against God. Sometime a man is tempted of the gifts of the mind or of the body, such as beutie, strength, wit, woozkmanship, & such other like are. He that will not be overcome by this kinde of temptation, let him thinke that all things are bestowed vpon him from heauen, for the advancement of Gods glory, and the commoditie of other men.

Things circumsistant doo also oftentimes tempt and trouble the mindes of the godly: of which some things are before vs, as the things that hāg ouer vs: some are after or behind, as the things that are past: some are at our right hands, as the things that are pleasant: and some at our left handes, as the things that are sorrowfull. Before vs death threatneth, the dreadfull iudgement of God bereth, and hell gapeth with open mouth vpon vs. After vs, or behinde vs at our backs, are our sinnes past, whiche disquiet the conscience of man. At our right handes are riches, honour, and power: whiche thyngs haue throwen many men headlong into endlesse destruction. At our left handes, are pouertie, reproche, contempt, slander, and perilles on Sea, on Lande, at home, and abroad. These kyndes of temptations are most greuous: which are overcome by sayth, inuocation, often lysteriing vp of the hart vnto God for helpe, gyltlesnesse of manners: and to be grieue, by continuall and earnest repentaunce. Thus muche I thought good to speake of temptation in this place, that we myght be styrred vp to watchfulnesse and praying, least wee enter into temptation.

*¶ Of the second.*

**I**n the story of this myracle, these circumstances folowing are to be considered.

1 The triall of sayth. The Disciples haue the Lord with them in the Shyp, and by reason thereof they sayle with the more carelesnesse. Howbeit, this carelesnesse was not of very long continuance. For by meanes of a storme that arose, the Shyp was overwhelmed with waues. Whereby it came to passe, that they which a litle before were too carelesse, are now abandoned to the waues of the sea, in a manner ready to dispayre. Wherefore, let no man trust too much to prosperitie, but in prosperitie let hym be afraid.

2 In this most greuous perill, Christ slept, partly with sleepe to recreate and refresh his power that were weeryed with labours, and partly to try his Disciples sayth: not by cause that he beyng the  
searcher

searcher of heartes was ignorant of any thing, but too the intent the Disciples myght bee better knowne too themselves. Whereouer it is too bee beleueed, that the Lorde slepte for this purpose also, that greater sayth myght bee stirred vp in his Disciples, and that hys Disciples beeing stricken with the greater feare, should talke-vppon him the more earnestly, and set the more by his present ayde in the extremitie of perill. For if Christ had been awake, he had of his own accord helped the at the pinche, as in so great a danger, though hys Disciples had not prayed hym. And albeit that of hys goodnesse and fatherly affection towardes vs, hee bee ready too giue vs all thyngs that bee necessary too our welfare: yet is hee not wont too giue them but at our entetrance. For prayer is the the ordinary instrument to attaine all thyngs that are needefull for vs, of God: which thing is doone for thys cause, that wee should reuerence hym the true God, creator and fountaine of al goodnes, and acknowledge our selues weake creatures, as who (without God) neither haue ought, nor ought are able to doo.

3 The woorkyng of sayth is heere seene. For faith is not an idle assent or thought, but it is a stout Giant, which ouercommeth the world as Iohn saith: This is the victorie that ouercommeth the world, euen your sayth. Verily sayth ouercommeth: but yet through the conquerour Christ, whom it possesseth. This sayth hath to his enemye, the world: that is too wit, sinne, death, the Diuell, daungers, and the flesh. On sinnes side, standeth the Law, conscience, and dispayre. On faiths side, standeth the Gospell, Christs sacrifice, and assured confidence. Therefore when the Lawe assayleth thee with his lychtning, smoake, fyre, vapours, and thunder: Let sayth take the Gospell vnto him, and set that betweene him and the Law. And when the law saith, Cursed is euery one that dooth not all the thyngs that are wrytten in the booke of the Lawe: set the Gospell agaynst it, saying: Euerye one that beleueth on the Sonne, hath life euerlasting.

When Death threathneth death, set thou against hym, the ouercommer of Death, Iesus Christ, who castyng Death in the teeth, saith: Death, where is thy sting; Hell, where is thy victory? The same in the Gospell of Iohn sayth: He that beleueth in mee, shall not tast of Death for euermore, but shall passe from Death vnto Lyfe. Then is death profitable too the godly person: for it is onely  
a passage

a passage into the better life, so little cause is there that the goodly should be astrayde of it.

The Diuill in deede accuseth and packes by a great beadyroll of sinnes toggeather. But sette thou agaynst hym the sentence of Christ, which sayth: The Prince of this world is iudged already: and thys saying of Paule: It is God that iustifyeth, who then can condemne? If hee laye our owne vntygheousnesse too our charge, Let vs aunswere with Paule: Him who knew no sinne, made he a sacrifice for sinne, that wee might bee made the righteousnesse of God in him.

In lyke wyse the daungers of sinne repproue vs: for they are as it were a Sermon of God concernyng sinne. But aunswere thou, that iudgement beginneth at Gods house, and that the Loyde chastiseth euery child whom he receiveth into him, yea and that to the chldes behoofe.

The flesh mooueth too dispayre. But make thou the flesh subiect too the spirit, and say, that fleshye indgement hath no place in this behalfe. And so doo a thousand things merite vs, that will hinder our saluation.

Could Nero then haue gaynesayd sinne; the Lawe, Death, and the flesh in manner aforesayd? No verely. For the onely children of God haue that priuiledge. The rest are hidde in bondage vnder sinne, bycause they are the seruauntes of sinne, as which commit sinne by maynteyning it agaynst the spirit, or rather utterly quench the spirit wth it. Whosoener therefore wyll gaynsay sinne, the Lawe, death, the diuell, the flesh, &c. Let him looke whether he feelee true repentance, let him looke whether he haue faith and a good conscience, and finally, let him looke whether he be so framed, that he can preferre the obedience of God, before all the commodities of this life, vterly casting away all purpose of sinning.

4 Christ fyndeth fault with twoo thyngs in hys Disciples. Fyrst wth theyr saynchartednesse, bycause they ought not too haue beene afraid as long as he was with them: for in asmuch as they had seene so many miracles of his, they might easily haue learned, that it is not possible for him too perish, with whom Christ is present. And secondly, with the smalnesse of their faith: bycause they beleueed not that he could do as much sleeping, as waking: or as much vpon the sea as vpon the land, being the maker both of sea and land.

5 And as in sleeping he shewed himselfe too bee man: So here in commaunding the windes, he proueth himselfe to be God: both which things do seruē the slenderesse of our faith. For his manhood sheweth his good will towards vs, and his godhed sheweth his ablenes, which two things are requisite in euery free acte.

6 To be short, Christ by this story sheweth, that he willed in deede the saluation of men, and especially of them that call vpon him. For as it is his will that we should call vpon him in our perils: so also is it his will too vtter his fatherly affection towards vs, in deliuering vs from daunger.

*G Of the thyrd.*

**T**his is a most pleasant Allegorie. For here is paynted out the state and image of the Church. The Sea is the world: the shyp is the Church: the wynde is the Diuel: the Disciples are the godly company of the beleeuers: Christ is the truth, and the Gospell is sayth.

First marke here, that before Christ with his Disciples entred into the ship, the Sea was calme: that is to say, the world slept soundly in his owne sinnes. But as soone as Christ entred into the shippe, there arose a mighty tempest, insomuch as the ship seemed to be ouerwhelmed. But what ensued: Christ the Lord was there present, who could commaund the sea and the windes. Hereby therefore wee may learne, that out of this little ship (that is to say, the Church) there is no safegard. Howbeit we must looke well about vs here, that we take not our enemies ship for the true ship. The enemies shippe is both better decked outwardly, and of greater recepte within. But the true ship hath hir decking inwardly, and it hath a much more stately master, namely the holy Ghost. All the Mariners that it hath, are godly: It hath the word of God and the Sacraments in right use and obedience to the ministerie. And with these treasures this ship holdeth it self contented in so great waues.

2 It is to be obserued, that this ship sayleth not in the calme sea, but is tossed in the waues which drine it hither and thither: which thing to bee most true the story of the world sheweth. When G O D had made the world, he put this ship in the midst of it. And by and by the diuell the enemy of Gods sonne, tossed it with stormes: and from thence forth it was miserably turnmoyled, vnto the tyme of Noe, and after

after Noe, to Abrahams time: from Abraham to Moyses time: and from thence vntill Christs time, who to the intent to saue this ship, came into the world. Yet ceased not the waues thereof as then. But what is the cause that the worlde cannot abide this little ship? for that the Church repproueth the woorkes of the worlde, that is to say, blameth the worldly wisemen of follie: condemneth the righteous men as guilty of sinne: & aduanceth not the rich men: but pronounceth them unhappy and wretched, vntil true godlinesse be the gouernour and ruler of their riches.

And this is it that Christ promised, when he said: The holy Ghost shall repproue the worlde of sinne, of ryghteousnesse, and of iudgement. What had Abell offended against Caine, who horribly murdered him? John answareth: Abels works were good, and his brothers were euill. What did Noe? What did Hieremie? What did Esay? What did Christ: and to be short, what did so many martyrs from the beginning of the worlde vnto this day? They would haue brought the worlde backe from darkenesse vnto light, that men renouncing worldly lusts might liue godly, honestly, and vprightly in the world. This is the thanke that the world is wont to requite his benefactors withall. For it would drowne them in his waues. Howbeit all things fall not out as he would wish: he cannot destroy this little ship utterly: for out of the bloud of the martyrs, spring vp other newe martyrs againe.

We may therefore learne hereby, a holy art against the stumbling blocke of persecution and fewenesse. If the cossing of the ship trouble thee: haue an eye vnto Christ, who is present at hand in the ship. If the fewenesse trouble thee: haue an eye to the Arke of Noe, to the Sodomiters, & to the rest of the whole worlde. Those things that are best, did neuer like but the fewest. The Church at the beginning was very small: in the middes it was biggest: and in the end it shal bee so small againe, that what with the malice of the deuill, and what with the leude doctrine of Deuils, and what with wicked manners, it may seeme ouerwhelmed with waues.

In these waues therefore let vs learne to waken Christ with our calling vpon him, who is neuer away from his ship, but guideth it with his holy spirit, his word, his sacraments, and his discipline. To whom with the Father and the holy Ghost, bee honour and glory world without end. Amen.



The v. Sunday after Epiphanie.

The Gospell. *Math. xij.*



He put forth another parable vnto them, saying : The kyngdome of heauen is like vnto a man which sowed good seede in his fildes: but while men slept, his enemy came, and sowed tares among wheate, and went hys waye. But when the blade was sprong vp and had brought forth fruite, then appeared the tares also. So the seruantes of the houlholder came and sayd vnto hym : Sir, didst not thou sowe good seede in thy fildes? From whence then hath it tares? Hee sayd vnto them, the enuious man hath doone thys. The seruantes sayd vnto hym, wilt thou then that wee goe and weede them vp? But hee sayd nay: least while yee gather vp the tares, yee plucke vp also the Wheate with them: let both grow together vntil the Haruest, and in the time of Haruest, I will say to the Reapers: gather ye first the tares, and binde them together in sheaues, too bee brent: but gather the Wheate intoo my barne.

The exposition of the text.

**O**ccasion of this Gospell, was giuen by Christes hearers, of whom some were hypocrites, who notwithstanding liked very well of them selues, that they were accounted of Christes flocke: and other some were sincere and good, howbeit because they sawe a confused mixture of the good and euill together, theyr myndes were not a little troubled. Too the intent therefore that the Lord might both warne the one of their hypocrisie, and of the punishment that should one daye ensue for it, and rayse by the other to steadfastnesse and vnuanquishable confidence, by laying before them the separation and rewarde that was to come: hee propounded this parable vnto them. Whereof the meaning is this: that the euill must bee mixed with the good in the Church, as long as this worlde standeth, which in the end of the world shalbe separated one from another, so as vnto the goodly may bee rendered rewarde, and vnto the wicked deserued punishment. This Gospell therefore serueth to this purpose,

purpose, to put the hypocrites in feare, and by setting forth their punishment to prouoke them too repentance, & to comforte the godly, arming them to the sufferance of euils. And the places of this Gospell are foure.

- 1 What manner of kingdome Christes kyngdome in this worlde is.
- 2 Of the enimies of this kingdome.
- 3 The prayer of Christes disciples agaynst the enimies, and why God suffreth enimies in his Church.
- 4 Of the punishment of Christes enimies, and of the reward of the Godly.

*Of the first.*

**T**he kingdome of heauen is taken diuersly in scripture. For first when Iohn sayth: Repent and amend, for the kingdome of heauen is at hand: the kingdome of heauen is none other thing than the newnes of lpe, whereby God setteth vs vp againe into the hope of blessed immortallitie. For deliuering vs out of the bondage of sinne and death, he taketh vs to hymselfe: that wandring as pilgrims vpon the earth, we may before hand possesse the heauenly lpe through faith. Therefoze whereras hee sayth, the kingdome of heauē is at hand: he meaneth, that the restoring of vs vnto blessed lpe, yea and the very true and euerlasting felicitie is offered too vs in Christe. Besides this, it signifieth the Gospell of Christe it selfe, whereby the Citizens are gathered togyther intoo the kingdome of heauen, as when the Lord sayth: The kingdome of heauen is within you. Thirdly, it signifieth the fruit of the Gospell preached in the hearts of the godly: and then it is (as Paule defineth in the. xiiii. to the Romaines:) righteousness, ioy, spirite, and peace of conscience. Fourthly, it signifieth the felicitie too come in euerlasting life after the iudgement: as when Christ promisseth it shoulde come to passe, that manie shall come from the East and from the West, and sit down with Abraham, Isaac, and Iacob, in the kingdome of heauen. Fifthly it signifieth the verie visible Church it selfe in this worlde, wherin are good and euill mingled togyther vntill haruēst tyme: that is to say, till the end of thys worlde. In thys signification is the kingdome of heauen taken in thys Gospell: of which kingdome, I will nowe speake a fewe thinges out of this present parable. The kingdome of Heauē is like a man that sowed

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good seede in his field, &c. The mā that soweth, is Christ, very God and verie man. The seede is the world. The seed are the children of the kingdom. Eche of these three do teach many thinges.

For first when Christ is called a sower, these thinges are ment thereby. First, how great the dignitie of the church is, which hath the soune of God to hir founder. Secondly, that the wyle of the world do not sow the Church (for that belongeth alonely vnto Christ) and therefore that it is not preserved by the wyledome of the world. Thirdly, that it is the office of Christe too sowe, that is to saye, to teache righteousnes and eternall saluation. Fourthly, that no man can become good seede, (that is to saye, be iustified and reuiued to eternall lyfe) without Christ the sower.

Secondly, in as much as the world is called Christes seede, many thinges are offered vs to thinke vpon. Firste, that no any one kingdome of the worlde, not *Itake*, not *Greece*, not *Iewrie*, no nor any other nation vnder the sunne, can clayme to it selfe alone to be the Lords seede. For al the whole world is that seede, wherein Christ the sower soweth this seede. Therefore, like as no nation, no nor any may iustly complain that he is shut out of the kingdome of heauen: so no people cā (as I saide) challenge this glozy to it selfe alone. Secondly, heere it is leene that Gods mercie is infinite, who offereth Christes benefites (that is too wit, wisedome, iustification, sanctification, and redemption) too all men throughout the wyde world.

Thirdly, It is to be obserued, why the world is called a seede. For vnder this Metaphor is signified that manuring is needefull. For as this seede is too bee tilled by the preaching of repentance: so is it also to be watered with the bloud and spirit of Christ: otherwyle the seede is choked, and so perissheth.

The seede in this place signifieth, both that which is sown, and that which groweth. What is sown: Christes Gospell: which as it offereth free remission of sinnes: so it requireth a continuall repentance. This seede (that is to say, Christes Gospell) the seede receyueth by fayth. But it is cherished and preserved by the holy Ghost, that it bee not drowned by the stormes of the fleshe, and of persecution, and so die and come to naught. Againe, that which commeth of the seed is called seede also: namely the Wheate it selfe, that is too say, the children of God. For the word of God or the Gospell, is that incorruptible seede, whereof we growe agayne the children of God.

This therefore is the description of the kingdome of Heauen, that is to say of Gods Church in this world. Whereby we are taught, first, that the church is not the worke of any other man, than of the Sonne of God. And therefore righte sonde is the Pope, when hee braggeth himselfe to be the sower of this Church. And secondly, that this Church is not buylded by mans Doctrine, but onely by the Gospell of Iesus Christ, which whosoever doo teach purely, are the woork-fellowes of Christ the sower.

*Of the second.*

This parable teacheth that Christes kyngdome shall alwayes haue enymies, in lyke wyse as the first promise also telleth in the thirde of Genesis. The seede of the Serpent shall lie in wayte for the seede of the woman. How true this is, the storie of the Church from thenceforth that the seede was promysed, vnto this present day, teacheth vs. Wheresoever is an Abell, there is also some Cain. Wheresoever is an Isaac, there is also an Ismaell. Where as is a Iacob, there is also some Esau or other. Whereas is a Dauid, there is also a Saule. Whereas is a Christ, there is also a Iudas. Whereas is Paule, there is also some Nero. And we must not loke to haue it otherwyse. For Satan lieth alwayes in wayte for Christes Church, which he endeuoureth eyther utterly too abolishe, or else to defile it with wicked Doctrine and manners.

But when come the enymies? When men sleepe, then commeth the enemie and soweth Darnell. By this sleepe are noted both the Ministers of the word, and also the hearers thereof. The ministers of the word are sayd to sleepe, when they doo not their duetie faithfully in teaching things that are holysome: in admonishing those that seeme too be slouthful: in rebuking those who they see not to walke the right way to the truch of the Gospell: in comfortyng the fearefull consciences: and in confuting erroneous opinions, which fight with the foundation, that is too say, the Artycles of our fayth. The hearers also are sayd to sleepe, when they eyther heare the woorde negligently, or else ware colde, and by little and little fall away: as we see many do now a dayes.

When men sleepe so, then commeth the enemy, and that bicause he is the enemie of Christ, whose kingdome (that is to say, the Church) hee desireth to wast, & too enlarge his owne kingdome by lying & murder.

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What dothe the enimie? Hee soweth in the Lords felde. What first, false and hereticall doctrine, fighting agaynst the Artycles of our fapth. And this practisc hee beegan in Paradyse, continuing it on still in all ages. For wheresoeuer the true and sincere doctrine of the Gospell is preached, there also is the enimie at hand, too poison the fountaines of our Sauour with hys owne venime, least men should drawe saluation out of the pure fountaynes of our Sauour. Secondly, hee soweth contempt of the worde in many. Of these seedes spring vp Darnell, that is to say, naughtie children, as are first, Hypocrites: secondly, Sophisters: thirde, Tyrants: fourthly, Blasphemers, and filthy wicked men. And all these knitting their powers together, assault the Church, that is too say, that little seely flocke of Christes.

But what meaneth it that he saith, that the ennius man hauing cast his seede of Darnell in the Lords field, went his way? Doth the deuill depart from Hypocrites, Sophisters, & Tyrants? In no wyle. But he is therefore sayd to go his way, for that he putteth on another face. He will not seeme an enimie, but the spirit of God & an Angel of light, as it is to be seene in the Anabaptists, who make great boast of Gods spirit, and of secret Revelations, when as notwithstanding they be deceyued by the sleightes of Sathan.

And to this second place teacheth, first, that the Church hath hys enimies even in the middle of the field, that is to saye, in the outward society of the Church. Secondly, it admonisheth vs that we consent not to our enimies. Thirde, that wee may learne to discern the enimies from the true Cittizens of the Church. Fourthly, it warneth vs, that after the example of many, we should not eyther altogether fall utterly from the Church, or be offended at the calamity of the church, which in this lyfe is set open to the iniuries of so many enimies.

### ¶ Of the thirde.

The seruantes come to the Maister of the household, and say: Diddest thou not sowe good seede in thy felde? By this comming of the seruantes to the Maister of the house, is signified the prayer of the Godly for the Church, agaynst sectes and stumbling blockes in the Church. For as the godly do continually pray for the prosperity and wellfare of the Church: so doo they pray that no euill or hurtfull things

things may befall it: which thing is to be scene euery where in Dauid's Psalmes. Aske those things (saith hee) which are for the peace of Hierusalem: so might they prosper that loue thee. Contrarywise: Let mine enemies bee confounded (sayth hee) and let them be destroyed that would me euill. Also in the seuenth Psalm: Let his worke turne vpon his owne head, and let his wickednesse light vpon his owne crowne.

But how can this stand with Christs commaundement, who bids vs to pray for them that curse vs and doo vs wrong? The prayer of the Church against hir enemies, hath alwayes a condition of repentance and Conuersion annexed vnto it. For the meaning thereof is, rather that they may be conuerted vnto repentance, or else that they may be confounded and perish: that they may not alwayes crake blasphemies against God, and be troublesome to Gods Saintes. We must therefore pray for our enemies, that they may bee conuerted, wee must pray against them, that they may be confounded and disappointed of their deuises, wherby they practyse mischief against Christes Church.

Wilt thou (sayde his seruantes) that wee goe and plucke them vp by the roote? to whome hee sayde, No: but let them bothe growe togyther, least in gathering the Darnell, yee plucke vp the Wheat therewith. First, it is here to be known, that Christ entreateth neyther of the duety of Pastors, nor of the Magistrates: but only taketh away the stumbling blocke wherewith the weake are troubled, when they see there are many impure folke in the Church. For vnto the Pastors is committed the spirituall sword, wherewith they separat the impure from the Church, by excommunicating them, to the intent that beeing stricken with shame, they may at length amend, and the good men not be defiled with their infection. Vnto the Magistrate also is a sword committed: but it is a secular sword as they terme it, wherewith he punisheth and casteth out the troubles of humane felowship. But albeyt that Pastors and Magistrates do their dutie neuer so diligently, yet shall they neuer bee able too purge the Church so cleane, but that some dregs of impure doctrine and wicked lyfe, will remaine: which when wee see, we must not be offended: but taking warning by this parable, wee must purge it as much as wee can, committing the rest vnto God,

For Christ dooth not by his saying, beare with the maintenance of



## The v. Sunday after Epiphanie.

fitnesse in the Church: but only exhorteth bys faythfull seruantes, not to bee discomforted when they are sayne to suffer the euill to lyue with them. Of this place therfore we may gather: First, how great Gods mercy is, which so patiently suffereth the euill in bys Church, to the intent they may repent. Secondly, that by these thinges we may comfort our selues, against the stumbling blocke of the fewnesse of them that obey the Gospell. And thirdly, that the Anabaptists are confuted, which deny any congregation (wherin are many wicked folkes,) to be the Church.

### *Of the fourth.*

**A**ND in the time of haruest, I will say too the haruest folke: A firste gather yee together the Darnell, and bind it toogether in bundels too bee burnt, but gather the wheate into my barne. Heere hee preacheth of the separating of the godly from the vngodly, which shal be in the end of the world. Secondly, he foxtelleth that the tyme shal come, that the vngodly shal be punished, & the godly be gathered into the kingdome of God. For in like manner as the Darnell is bound together and cast into the fire: and the wheat is gathered together, & layd by in the barne to be kept: so shal it also come to passe in the end of the world, that the vngodly shal be gyuen ouer to eternall punishment too bee tormented, and the godly shal be deliuered and rewarded with possession of eternall lyfe. Thys doth Christ in the xxi. of Mathew expresse without parable in this wyse, in the sentence of the last iudgement, where he will say to the vngodly: Go yee cursed intoos euerlasting fire. And to the godly: Come yee blissed of my Father, and possesse yee the kingdome prepared for you from the beginning. In the last sentence that is gyuen bypon the vngodly, there is named a double punishment, that is to wit, Cursing, and eternall fire. For in as much as they haue despyled the benefite of Christe freely offered vntoo them, they are subiecte to the curse of all creatures: which punishment how horrible it is, no tounge is able to expresse. Besides this, they shal be punished with double fire: namely with the fire of euill conscience, the torment whereof shal neuer haue end: and with fire burning the body and not consuming it: for the body beeing adiudged to eternall torture, shal feeles euerlasting fire. If wee thought vpon these thinges earnestly, we woulde not bee so cold in maters of our saluation,

In the sentence gyuen vpon the Godly, is set forth a double reward: namely the blissing of the father, and his inheritance of Gods kingdom. The one is set as contrarie against cursing, and the other is sette against eternall punishment. Wee may therefore gather a double argument heereof. One of the punishment of the vngodly, and the other of the rewarde of the godly. And epyther of them both (if it be thought vpon as it ought to be) is effectiual to worke in vs the feare of God and true and continuall repentance.

Vy this meanes therefore all the whole Parable ameth at this marke: that the vngodly should leaue his own way, whereby he sinnethe: that the vnrighteous should leaue his thought, whereby hee dyspayreth of the forgiveness of his sinnes, and (according to the saying of the Prophet) be conuerted to the Lorde, bycause hee is ready to forgive. In this readinesse nothing wanteth: but there is in it almighty mercifulnesse, and mercifull almightines, too whome be glorie for ever, Amen.

## The Sunday called Septuagesima.

¶ The Gospell, Math. xx.



He kingdome of heauen is lyke vntoo a man that is an housholder, which wente out early in the morning too hire labourers into his vineyarde. And when the agreement was made wyth the labourers for a penny a day, he sent them into hys vineyarde. And hee went out about the thirde houre, and saw other standing ydle in the market place, and sayde vntoo them: Goe yee also intoo the Vineyarde, and whatsoeuer is right, I will gyue you. And they went their way. Againe, hee went out about the sixt and nynthe houre, and did lykewise. And about the nynthe houre he went out, and found other standing idle, and sayde vntoo them: Why stand yee hoere all the day idle? They sayde vntoo him: Bycause no man hath hyred vs. He saythe vntoo them: Goe yee alsoo into the Vineyarde, and whatsoeuer is right, that shall yee receyue. So when euen was come, the Lord of the Vineyard sayd vnto his Steward:

H.iiii.

Call

## Septuagesima Sunday.

Call the laborers, and gyue them their hire, begynning at the last vntill the first. And when they did come that came about the eleuenth houre, they receyued euerie man a penny: But when the firste came also, they supposed that they should haue receyued more, and they lykewise receyued euery man a penny. And when they had receiued it, they murmured against the good man of the house, saying: These last haue wrought but one houre, and thou hast made them equall with vs, which haue borne the burthen and heate of the day. But he answered vnto one of them, and sayd: Friend, I doo thee no wrong: diddest thou not agree with mee for a penny? Take that thyne is, and goe thy way: I will gyue to this last euen as vnto thee. Is it not lawfull for mee too doo as me listeth with mine owne goodes? Is thine eye euill bycause I am good? So the last shall bee first, and the first shall be last. For many be called, but fewe be chosen.

### The exposition of the text.

**T**his Parable setteth before our eyes the image of the Church. For therein is shewed howe the Church (which is likened to a Vineyarde) is dealt withall. For as the workemen are in respect of a Vineyarde: so are men in respect of the Church. The workemen are called into the Vineyarde, some sooner, and some later. Some labor much and long time, and some labour little and short tyme. So of men, some sooner, some later, are gathered into the Church by the preaching of the Gospell: and they worke some more, some lesse. Howsoever, as the houtholder gyueth to some theyr dayes wages bypon coveynant, and vnto other some as much of his owne good will: so in likewyse our heavenly Father is lyke bountifull to all that labour in his Church. Agayn, as the houtholder biddeth the proude and subbozne go their wayes, and maketh much of those that take his liberalitie in good worthe, So God the father reiecteth those that seeke rewarde of workes, whereas he bestoweth eternal life vpon those that depend vpon his free and franke good will. And so the meaning of this Gospell is, that no man epyther truste in his owne workes, if they be many: or despaire, if they be none: but onely depende vpon the goodnes of God, walking in the feare of the Lorde. And herof may three places be made.

I That

- 1 That every Christian is byred into the Lordes vineyard to worke.
- 2 A generall doctrine concerning good workes, and the reward of good workes.
- 3 Of Christes laying: So shall the last be first, and the first be last: many are called and few chosen.

## Of the first.

**T**he Church of God is in the scriptures oftentimes called the Lordes vineyard: and that, first because the Lord hath chosen it, and bought it, and made a covenant of grace and everlasting salvation with it, and bestowed innumerable benefites vpon it, and hath planted and furnished it. All the whole Church is a vineyard: and all Christians are the vine branches, which in another respect are also called workemen. Secondly, this naming of it, sheweth how much the Lord esteemeth his Church: for no possession is more precious than a vineyard. Neither doth any require greater or more continual labour.

Thirdly, when as the Lord calleth his Church a vineyard, he commendeth his owne care and earnestnesse towards her.

Fourthly, this name signifieth that we haue neede of continual looking to, and of continuall care, and that the Lord had neede to put too his hand, if he mynde to haue true and fruitefull vine branches.

Fifthly, that they which are receyued into the Church, are bounde to bying forth good fruite. For as the vine branches doo bying forth good grapes, and not wild grapes: so Christians must do the workes of the spirit, and not of the fleshe.

Now is to be seen, how every Christian must behaue himselfe in the Lordes vineyard. For as there be sundry duties in a vineyard, for one planteth, another watereth, another thyddeth, another bindeth, and other bnderproppeth, another diggeth, and another dungeth the earth: So are there sundry vocations and offices in the Church, according to the diuersitie wherof, men must labour in the Church. The Lord appointeth vnto every man his taske, according to his owne will. For like as in a vineyard, the householder giueth to one man a thydding hooke, to another a spade, and to another a knife or a hatchet: So in the Church one is appoynted of God to be a preacher, another to be a magistrate, the thyrde too bee a householder, the fourth a teacher in a schoole, another to be a scholler, & another to be a craftsman, & so forth.

But

But here every man in his labour must consider three things. First, whether his labour be profitable in the vineyard, and commanded him by the householder. Secondly, what is to be avoyded of him in his labouring. Thirdly, what, and how it is to be done.

Whether thy labour bee profitable, and commanded thee by the householder, thou mayst knowe by two thinges: namely by the commaundement, and by thy calling. Every labour that maketh too the planting, watering, cherishing, and preserving of this vineyard, hath a commaundement: that is to w<sup>t</sup>: the labour that serveth to the glory of God, the edifying of the Church, and the harbroughes of the Church, that is to say, common weales and householdes: is commaunded by God in the first table and in the fourth commaundement. Besides this, it is not enough that thou art commaunded to labour, vlesse thou be enabled to labour in lawfull vocation. For he that taketh vpon him to labour in the vineyard without calling, is rashe and bringeth forth no fruite.

In labouring thou must beware, first that thou be not proude: if thou seeme to thy selfe to labour more, or also better than another man. Secondly, that thou haue not an eye to the reward of thy labour performed; but to the commaundement of the householder, who hath set thee in the vineyard, to the intent thou shouldest worke. Thirdly, that thou despise not such as worke lesse than thy selfe. And fourthly, that thou grudge not against the maister of the house, though he appeare liberal to them that seeme to haue wrought lesse than thou.

That is too bee looked vnto, and continually to be thought vpon whyle thou art working: First it becometh every man to thinke, he is brought into the Lordes vineyard, not to be ydle, but to worke. For in the Lordes vineyard there is no roome for slouth and sluggishnesse. No man can (without displeasing the maister of the house) put ouer hys talke too another man: Therefore whosoever is brought into this vineyard, let hym labour lustily wythout deceyte. For cursed is he that dooth the Lordes worke deceitfully. Secondly, in labouring let him thinke he standeth in his maisters sight, who not only beholdeth the outward doyngs: but also seeth the secretes of the hart, and esteemeth the work by the meaning of the hart, rather than by the effect of the worke. Thirdly, this looking on of the maister, shall stirre vpon the labourer to worke beedefully, that hee maye with a cheerefull mynde beare out the heate and burthen of the day.

Fourthly,

Fourthly, an eye is to be had to nothing else, than to the good will of the householder. God, which commaundeth to labour: and the same thing alone will encourage a man to go through with his task lawfully.

Fifthly, when thou hast done all that thou canst doo, thou shalt say, thou art an unprofitable servant. For if thou either be proud because thou comest sooner into the Lordes vineyard; or despise others that may seeme to have wrought lesse than thou; or murmur against the goodman of the house who is alike liberal to others as to thee: thou shalt heare: Friend, I doe thee no wrong, diddest thou not covenant with me for a penny? take that is thine owne, and goe thy way. Is it not lawful for me to do with myne owne what I list? Is thine eye euill bycause I am good? These things are heere foinde fault with, in the murmurer. First, that he presumeth upon the worthynesse of his worke. Secondly, that he doth not commend and see forth the liberalitie of the householder, but rather blameth him for it. Thirdly, that he enuiech other men for the hountifullnesse of the liberal householder towards them. Such are all they that seek to iustifie themselves by workes, being utterly hope of sayth.

*Of the second*  
**T**HEN the intent we may the more distinctly vnderstand the doctrine of good workes, three things are to be thoroughly wepen. First, what things are requisite too the account of good workes. Then, what are the causes of good workes: and thirdly, why God hath added so many and so notable promises vnto good workes; and why he vouchsaureth rewardes vnto them.

As pertepnyng too the first, fyue things are requisite, that a worke doone by man may woorthily bee called good. One is commaundement. Another is Christes spirit. The thyrd is sayth. The fourth is a right end. And the fifth is grace, wherthrough the default is taken in good woorth.

Nowe that to the ratifying of a good worke, commaundement is requyred, it is manifest by these foure things: by our owne state, by the commaundement, by the forbydding, and by the manner of worshipping God.

Our state is, that we should be the seruants of God; and hee be our Lord God: wherefore as it is his prerogative to commaund, so what he shall good, so is our duty to follow his will, whiche is the most comyn rule.



rule of our ouersee. The same thing teacheth the commaundement, Ezech. 20. **W**alke ye in my precepts, and keepe my iudgements, and doo them, Esay. 48. **I** am the Lord thy God that teacheth thee profitable things, and maketh thee walke in the waye that thou walkest. Hierem. 33. **I** haue made thee a watchman ouer the house of Israell; thou shalt heare the woorde out of my mouth, and thou shalt doo my message to them from mee.

The forbidding is manifest. Deut. 12. **D**e shall not doo enery one of you what seemeth right to himselfe. Ezechiel. 20. **W**alke not in the commaundements of your fathers.

The manner of worshipping God, requireth that the woork that should please him, should be commaunded by him: and thereupon the Lord telleth vs plainly, it is to no purpose to worship him wth the commaundementes and doctrines of men. And Esay. 29. **I**t is named one of the wickednesses for which the Lord threatneth euils vnto hys people, that they worshipped him with the commaundements of men: wherefore Paule, Coloss. 2. dooth manifestly condemne all withourshipping.

Hereby therfore it is euident, that to the ratifying of a good work, the commaundement of God is requisite. Therfore let the woord of God be our lamps to shine before vs in all our doyngs.

Secondly, vnto the ratifying of a good work, is required Chyistes spirit. For who soeuer be led by the spirit of God, they be the sonnes of God. The spirit of the fleshe defyleth the worke, in so much that they which are in the fleshe, cannot please God. Then haue we neede of the spirit that regenerateth vs into newe men, without the which neyther we nor our workes doo please.

Thirdly, is sayth required. For by faith the person is reconciled to God, and made righteous. Through sayth then are our workes also acceptaible. For without sayth it is impossible to please God. For whatsoeuer is not of sayth, is sinne.

Fourthly, is required a right ende; to the goodnesse of the worke, according as these wordes of Augustine testifie. Know thou (saith he) that vertues are to be discerned from vices, not in working, but in end. The working is that which is to be done, and the end is that for which it is to be done. Therefore when a man doth any thing without the desire, not to sinne, but to be rewarded by God, he doth it wrongly.

it, he is conuincd to sinne. And it is meete that the veretmost ende of all our doyngs be to the glory of God, vnder which many other are of ten tymes ordeyned.

Fifthly, to the accomplishment of a good worke, is required grace, whereby the default is taken in good worke. For although he that is iustified by fapth, dooth not fulfill the lawe of God, but rather findeth many blemishes in all his workes: yet doo his workes please God in deede, and what fault soeuer is in them, that doth grace cauer.

These are the five things therfore that are requisite to the ratifying of a good worke, without which the worke can in no wyse be called good before God. Now (which I promised in the second place) I will recite the causes that may moue thouroughly to doo good: and they are in all, three: necessitie, dignitie, and reward.

Necessitie is of five sortes: that is to wit, of commaundement, of det, of keeping faith, of eschuing punishment, and of conuersion. The first necessitie is Gods commaundement, whereunto all reasonable creatures ought to obey. And Paule sayth. That is gods wyl, that you should be made holy. The second necessitie is dette, whereof Rom. 8. we are debtors to God and not to the fleshe. For we are not masters of our selues, but wee are his who hath redeemed vs with his precious blood. The thyrde necessitie is fapth, which cannot bee kept as long as we followe sinne against conscience. Whereupon Paule sayth: If any man haue not a care of those that are his, and chiesly of those that are of his owne houtholde, he hath renounced the fapth, and is worse than an Infidell.

Fight thou an honest fight, hauing faith and a good conscience. The fourth necessitie is the eschuing of punishment. For their iniquities (sayth Dauid) thou punishest the chyldren of men. The fifth necessitie is conuersion. As truly as I lyue (sayth the Lorde) I will not the death of a sinner, but that he should conuert and lyue. For when a man turneth to amendment, he is quickened againe, and regenerated into a newe man, that he may from thenceforth mortifie the deedes of the fleshe, by the spirit. Rom. 8.

The second cause of good workes is dignitie. For those that be iustified, are the chyldren of God: they are gods holy temple, they are Kings and Priestes, anoynted of the holy Ghost. Who beyng endued with righteousnes, ought to set forth God, with mind, voyce, confession, and conuersation,

The

## Septuagesima Sunday.

The thyrde cause is rewarde, that is too saye, the recompensyng of the patience and obedience of the beleeuers towards God. For GOD promyseth rewarde: which wee must looke for by fayth, not haupyng any respect too the woorkes that wee haue doone, but too the free promyses. So in the eleuenth too the Hebrewes, Moyse is read too haue had respect too the recompensyng. Therefore when GOD promyseth recompence, wee must doo two thynges. Fyrst, wee must acknowledge the vnworthynesse and imperfection of our owne woorkes. And secondly, wee must stedfastly beleue, that God the promyter is true of hys promyses, trusting wholly to the goodnesse of him that promyseth, and not to the worthynesse of the woorkes.

In the thyrde place, I propounded it as a thing too bee thoroughly weyed, why GOD added promyses too good woorkes, and why he vouchsafeth to rewarde them. The causes of this matter are chiefly foue.

The first is, that they myght bee testimonyes of Gods prouidence. For GOD wyll haue it knowne, both that bodily goods are thynges by him created, and also that they are not scattered by chaunce, but that they are gyuen by hym, and preserued by him for the Church, accordyng too thys saying: Hee fylled the hungry with good thynges, and the rich he sent emptye away.

The seconde is, that they shoulde bee witnessynges that God will preserue hys Church euen in thys lyfe. Whereupon. 1 Tim. 4. Godlynesse hath promyses both of thys present lyfe, and of the lyfe to come.

The thirde is, that God wyll, that both bodily necessitie shall be a putting of vs in mynde of Fayth, Prayer, Hope, and thanksgyuyng: and also that these good thynges shoulde bee craued by Fayth, and wayted for by patience.

The fourth is, that they myght put vs in remembraunce of the promyse of grace. For corporall benefites are vnto the saythfull a sealynge by of grace.

The fifth is, that God wyll haue both these thynges done: namely his Church to be subiect to the crosse, and also to be preserued euen in the myddes of perill in this life. Both these thynges are shewed in the 37. of Esay: O Lord our God saue vs from the hand of Senacherib, that all kingdomes of the earth may know, that thou only art the Lord.

*¶ Of the byrd.*

**T**his sentence wherewith the Lorde closeth vppre this parable, is too bee marked wth heede. So shall the laste bee first, and the first bee laste. Why so? For many are called, and fewe bee chosen.

The proposition of this sentence, which is an auke thing to reason, as it rapeth by the weakē harted that acknowledge theyr infirmities: So it casteth downe the proude Hypocrites swelling in opinion of theyr owne righteousnesse and holynesse, and beatech them flie vnto the grounde, as it were a thunderbolte from Heauen. But who are those first? and who are the last? Those that are first with themselves in theyr owne opinion, and in the estimation of their owne woorkes, shall bee last with God: that is to say, of no balie; yea rather men damned by the iust iudgement of God. They be last wth themselves, which in good earnest acknowledge theyr owne bilenesse and infirmities, as wchych feeble themselves too haue no desert: and these shall bee first wth God, that is to say, accepted with God, so that they leane vnto Christ the Mediator, by stedfast faith.

The meanyng of this sentence, Many are called, and fewe chosen, teacheth two thynges: the one is, howe great is the goodnesse and mercye of GOD, that calleth all men too the knowledge of his Sonne, by his Gospel. The other is, howe great is the vnthankfulnesse of men, of whom so fewe are founde that are chosen, that is too say, godly, sincere, and practising earnest repentance. For there are fewe that renounce theyr owne woorkes (yea and themselves) altogether, and that trust onely to God, and glorifye hym in mynde, talke, confession, and conuersation. This sentence therefore admonisheth vs, first to acknowledge the benefite of God that calleth vs by the Gospel: secondly, to detest the vnthankfulnesse of the worlde, which accepteth not the benefites offered: and thirdly to loyne our selues to those fewe, in repentance, faith, and true inuocation, which receiue the Gospel sincerely, to the glory of God, to whom be honour for ever, Amen.

## The Sunday called Sexagesima.

*The Gospell. Luke. viii.*



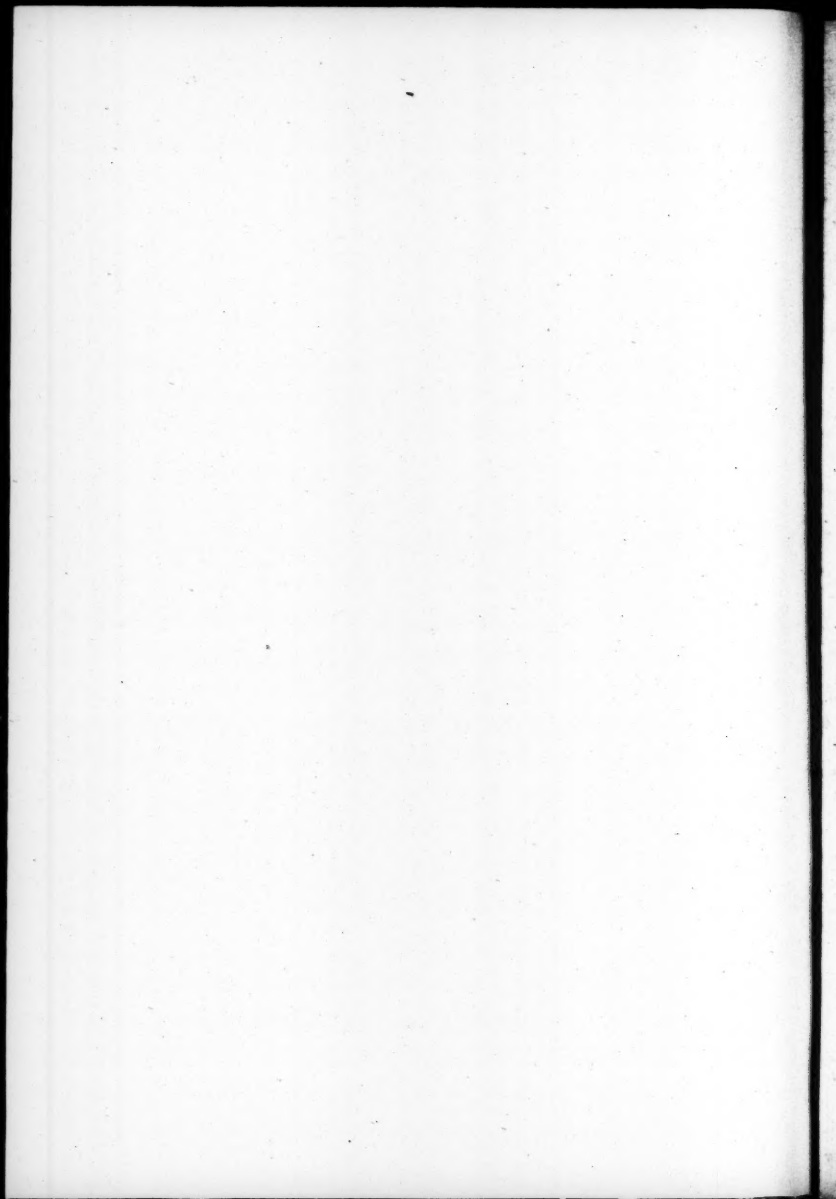
Then much people were gathered together, and were come to him out of all Cities, hee spake by a similitude. The sower went out to sowe his seede: and as hee sowed, some fell by the wayes syde, and it was troden downe, and the fowles of the ayre deuoured it vp. And some fell on stones, and as soone as it was sprong vp, it withered away, because it lacked moystnesse: And some fell among thornes, and the thornes sprang vp with it and choked it. And some fell on good ground, and sprang vp & bare fruit an hundred fold. And as he sayd these things, he cried: he that hath eares to heare, let hym heare. And his Disciples asked hym, saying: What maner of similitude is this? And he said: Vnto you it is gyuen to know the secretes of the kingdome of God, but to other, by Parables: that when they see, they should not see, & when they heare, they should not vnderstand. The Parable is this: The seede is the woord of God: those that are beside the way, are they that heare: then cometh the Deuill, and taketh away the woord out of their hartes, least they should beleue and be saued. They on the stones are they, which when they heare, receiue the woord with ioy, and these haue no rootes, which for a while beleue, and in tyme of temptation goe awaye. And that which fell among thornes are they, which when they haue heard, goe forth, and are choked with cares and ryches, and voluptuous liuing, & bring forth no fruite. That which fell in the good ground are they, which with a pure and good harte, heare the woord and keepe it, and bring forth fruite through pacience.

### The exposition of the texte.

**T**his Gospell conceineth a goodly image of the Church militant in this world, and springing of the incorruptible seede of Gods woord, in the visible companie whereof, how many and how many sortes of hearers there be, he painteth out by the similitude of the naturall seede. For he beareth witnesse that it happeneth alpe







to the heavenly seede, as is wont to happen to the naturall seede, cast into the ground. For like as all bringeth not forth fruit, thus the husbandman casteth into the ground, no nor scarce the fourth part of it. Euen so the word of God hath sundrie hearers, in very few of whom it bringeth forth wholsome fruite. Hereof are three places.

- 1 The exposition of the parable.
- 2 The diuers sorts of the hearers of Gods word.
- 3 As concerning the Lordes saying: Hee that hath eares too heare, let him heare.

*Of the first.*

The causes why the Lord spake vnto the people in parables, are many. The first may be the foretelling of the Prophets. For the Prophets had foretold, that when Christ came, he should teach the people in parables. And it was a very auncient manner of teaching, too teach in parables and similitudes. Secondly, for that this kinde of teaching dooth woonderfully enter into the eyes and mindes of men. Thirdly, because the things that are taught by such kinde of images and tokens, do helpe the memorie, that the doctrine by them (as it were) by tokens of remembrance) may be sent out to all that shall come after. Fourthly also, Parables do assuage the ouer hard rebukes, and as it were hide the with a certaine veile, that they may the lesse offend. And yet afterward being conceiued and vnder stood in the minde, they teach and do as much as plaine doctrine, and yet they touch no man openly. Finally, the partes of this parable, are the sower, the seede, the fruite, and the ground.

The sower is God: who although he cast his seede into the ground by men: yet notwithstanding hee is present with them him selfe, and woorketh with them. By reason wherof, the ministers of the woorde are termed Gods helpes fellows: by which name, both things are ment, that is to wit, that both God and they worke after his owne manner, and that men as woorkes fellows do bestow their labour in Gods behalfe.

Here wee may learne two things. First, that the seede is precious and noble. For wee see in the woordes, that the excellent seede is, so much more cunning and skilful persons are sent to lay it into the ground. If the kings of the woordes together with the wise men of the world, were sayd to be the layers of this seede into the ground,

grow, al men would wonder at it, & al men would be very desirous to knowe this seede. But now is God become the sower heere, and the stewardest of Gods misteries are heere present. And therefore it must needes be, that this sowing is both an earnest and a noble sowing about all others. The other thing that we may learne hereby, is, that it is a great fault, and worthy to be punished with most greivous punishment, either to receive the seede of the sower God, into a ground (that is to say, a heart) not tilled before with the plough of the lawe: or when it is received, not to cherish it with al the attendance, carefulnes, and diligence that may be, so as it may grow, and bring forth most acceptable fruit to the sower.

The seede is the very word of God, and not of man: which seede the only begotten sonne of God hath brought out of the bosome of his father. This seede is lively: wherefore if it seeme at any time not too bring forth fruite, it is not the fault of the seed, but of the ground. They that either corrupt this seede as heretickes do: or choke it, as hypocrites do: or keepe it downe by force, as tyrants do: or thrust in other in stead of it, as the papists do: shal one day feele the iust wrath of God, who as he hath given pure seede, so also will he have the same kept pure, and in no wise corrupted. And this seed hath he left with his Church to keepe, laide by in the treasures of the Prophets and Apostles.

The fruite that this seede bringeth forth, sheweth the nature of the seede when it is growne by. For first after it is layed into the ground, there springeth of it repentance, that is to say, an amendment of the former wicked life. For like as some excellent seede being conceived in the bowels of the earth, dooth by his owne power kill the weedes that overgrew the ground before: so this seede dooth by true remorse, kill the hye weeds, (that is to say, sinnes) which the Deuyll hath sowed in mans hart, so as they may not beare deadly fruite unto damnation, as they dyd before. Agayne, this seede togeather wth helthfull repentance, bringeth forth faith, the fruit wherof is most acceptable to God. Out of this faith, as out of the eare of the Corne, come forth seedes, that is to say, children of God, according to this saying: To as many as beleue, he gave them power to become the children of God. These (as sayeth Saint Peter) are borne agayne, not of corruptible seede, but of incorruptible seed, by the word of the living God that continueth for ever. The children of God bring so borne of Gods incorruptible seede, doo bring forth their fruite, that is to wit,  
good

good woorkes and patience, wherewith the Lord's fruitful field flourisheth even untill Harvest.

*¶ Of the second.*

**B**y the manner of the seede layed into the ground, a man may gather foure kindes of hearers of Gods word. For the seede that is layed into the ground, either is not conceiued in the bowels of the earth, or els is conceiued with fruit, howbeit such fruit as out of hand whithereth and perisheth: or els with fruit that endureth too the Harvest. And this variatie happeneth by reason of the nature of the soyle. For if the seede light into the way, it taketh no roote, but is either troden downe with fecte, or deuoured by the birdes. If it light hypon stonie ground, bycause it taketh no deepe roote, it perisheth as soone as it commeth vp. If it light among thornes, the thornes choke it, and it dieth without profite. If it light hypon good ground, it beareth fruit, and that plenteously. Whereupon the Lord concludeth manifestly, that ther be foure sortes of hearers, of which I must now speake in order.

The first kinde of hearers is set forth in this wyse in the Parable: Some fell in the high way, and was troden with fecte. The Parable is thus expounded by the Lord: Those that are by the hygh way, are those that heare the word, and anon commeth the Deuill, and taketh the word out of their heartes, least they should beleeue and be sau'd.

In this exposition many things do meeete togeather, worthie to be considered. For, what is the cause that it beareth no fruit: namely, bycause the ground is hard and drye, that is too laye, the heartes of the hearers are stonpe and harde, so as they giue no place too the woorde. Mens heartes waxe hard, by accustomeding themselves too sinne, by hope of scaping without punishmēt, by Epicurish thoughtes, by innumerable examples of such as sinne, and by the craftes of the Deuill. And whereas the Lord sayth, that the seede was sowen in their heartes, it is as much as if he had said, that the vice and leuonelle of men is the cause why it is taken out of their heartes. Therefore they doo God wrong, that ascribē their damnation vntoo hym: For hee beeyng mercyfull vntoo all men, casteth his seede into the ground, that is too lay, sendeth preachers to teache his Gospell: but through mens default, it cometh to passe that it is troden vader foote without

fruite. Secondly, it is to bee marked aduisedly, that the Deuill is said to come and take away the woord out of their hartes. Whereby wee gather, that this enemy of our saluation (according as hungry birpes are wont to doo in seede time) as soone as the doctrine cometh abroad, is at hand, and steps in, to catch it up before it can receiue moysture, and shoote forth. That this is the continual endeuour of Satan, the storye of all times teacheth vs, and Peter testifieth when hee sayth: that the Deuill goeth about like a roaring Lion, seeking whom hee may deuoure. For in likewyse as hee set hymselfe agaynst our first parentes, and that by taking Gods woorde out of their hartes: so imployeth he hymselfe wholly with like endeuour at this day, that the woorde which is preached; maye abyde fruitlesse with the hearers. Thirdly, it is to be obserued, that the Gospell is the preaching of saluation. For when hee saith that the Deuill taketh the woorde out of the hartes of the hearers, least any should be saued: hee declareth sufficiently, that the woorde of God is appoynted to our saluation.

Fourthly, heere is too bee obserued, the great prayse of faith, in as much as Christ in expresse words calleth it the cause of our saluation. Least through beleeuing (sayth he) they might be saued. For as saluation is offered vnto men by the ministracion of the Gospell: so by faith only is the offered saluation receiued and retained: wheruppon the Apostle saith, The Gospell is the power of God, vnto saluation, to euery one that beleueeth. Fifthly, as our great vntankefulnesse is noted, wherethrough we despise the saluation that is offered vs by the woorde: so is their errour to be detested, which go about to depriue the woorde spoken, of his power: who doubtles are the devils instruments to hinder the saluation of men.

The second sort of hearers are noted in this parable: Other some fell vppon stones, and as sone as it came vp, it withered, bycause it had no moysture. The parable is expounded by the Lord in these wordes. For that which fell vppon stones, are those, which when they haue hard the woorde, doo receiue it with ioy, but yet they haue no roote, but beleue for a time, but go backe in the time of trial. As long as the Crosse and persecution troubleth the not, they hold not the meanest place in the Church: but as sone as persecution ryleth for the Gospell, they giue ouer, and sayth die thitherly in them without fruite: and of this sorte of hearers (alas for forrowe) there

there are too many. Alas as the doctrine of the Gospell was purged in this Realme, very many seemed too embrace the Gospell earnestly. But when they sawe their friendes displeased with them for it: when they perceiued that no small peece of this estimation among the Papistes was abated by it: and that the crosse touched them somewhat neerely: then they forgot the sweetnesse of the Gospell, which they had heretofore receiued with ioyfulnesse, & shamefully like wretches slip from it, to their vtter reproch, and the horrible destruction of their soules: for whom it had been much better neuer to haue tasted the goodnesse of the Gospel, than with so much shame to fall away againe from grace and saluation.

The thyrd sorte of hearers is paynted out in this parable, thus: And other some fell among Thornes, and the Thornes growing vp wyth it, choked it. The Lord interpreting this parable, sayeth: That which fell among Thornes, are those which haue heard the woorde, and goyng their wayes, are choked with the cares and the ryches and peasures of this lyfe, so that they bryng forth no fruite. In this expolition of the Lordes, many things are to be considered. First, that this sort of men is nixete to cherish the seede within, that is too say, that they turne vnto the Lord with true repentance, and that they beleue and loue the word of God. Secondly, that the corruption of the seede, (that is too say, of Gods word sowne in the hart of man) commeth from else where, namely of the thornes. For as good seede being conceiued in good ground & growne vp, is often so marred with the thornes that winde about it, that it perisheth befoze the harvest: Euen so many being at the first, wel disposed and worshippers of God, are befoze the end of their life choked with thornes, I say with the thornes of carefulnesse, of riches, and of pleasures. Thirdbly, it is to be obserued in this place, that the Lord putteth heere .iii. kindes of thornes, which doe choke the heauenly seed after that it is growne vp & sprouted: as are thoughtfulness or cares of this world, and riches, according as Mathew bath: or (as Mathew and Marke haue) the deceitfulness of riches, and the pleasures of this life.

Seeing then, that these be the thornes wherewith Gods word is choked, & that there is none of al which is not ouer growne with great store, and as it were with a thicke queach of thornes: we must do our indenuour, that if we cannot vtterly plucke vp al the thornes theselues,



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we may (at leastwise) breake off their prickes, that they pierce not thorough Gods troyp and destroy it.

As concerning the first kind of thornes, this is the way too blunt them: if we wholly renounce this world with his lustes, and vse this world as though we vled it not, according as Paule admonisheth vs too dos.

The second kind shall do no harme, if we follow Salomons counsell, who saith: If riches abound, set not thy hart vpon them: And also Paulus counsel, which saith: Marke the rich men in this world, that they be not proude, nor trust to the vncertaintie of their riches, but in the liuing God, which giueth vs all things plentifully to our vse: but that they do wel, and endeavour to be rich in good works, and be liberal towards others.

The third kinde of thornes are the pleasures of this life, which consist in delights, pompe, worldly honoz, daintie meats, fine apparel, and chamberworke: which altogether and seuerally do choke the seede of God, so as it cannot bring forth the fruite of eternall life. Let them therfore that haue regard of euerlasting saluation, take good heed of these thornes.

The fourth sort of hearers is noted in thys part of the parable. And some seede fell vpon good grounde, and sprange vp and bare fruite, and brought forth, some thirtie folde, some sixtie folde, and some a hundred folde. This parable is expounded of the Lord in these words. And that which fell vpon good grounde, are those that with a pure and good heart do heare the woorde, and keepe it, and bring forth fruite through pacience. In this exposition fve things are to be obserued, which doo define the good ground wherein to the Lords seede was cast.

The first is, to receiue the seede and heare the word with a pure and good heart.

The second is, to keepe the seede, that is too say, not to forget the word that is heard, but to thinke vpon it continually.

The third is, to bring forth fruit in true godlines, holines, charitie, and the duetie of a mans vocation.

The fourth is, that this fruite must be brought forth in pacience: verily that wee suffer not our selues to be pulled by any meanes from faith, and from bringing forth fruite.

The fifth is, that all bring not forth alike much fruite: For the Lord sayth

saith: Some thirtie fold, another sixtie folde, and another a hundred fold: that is too say, they which beleue the Gospell, bying forth fruite according to the measure of their faith, some more and some lesse. This oddes in byinging forth fruite, doth both teach vs and comforte vs. It teacheth vs, that the seede of God must not be fruitlesse, if at leastwise we couet to haue it to our welfare: and it comforteth them that be of a gentle and good heart, and desirous to bying forth much fruis in too Gods barne, who notwithstanding do feele theselues destitute of power, & that they cannot predo encrease of thre scoz fold, or of a hundred folde. These neede not to discourage themselves: for the goodman of the house bouchsafeth, euen the baser sort their honour, and the commendation of goodnesse. Therefore whosoener is a louer of his owne saluation, let him indeuour to bying forth fruite according to the estate of his calling. And when he perceiueth himselfe to bying forth but a little, let hym craue helpe of the goodman of the house, and trust to his goodnesse, which relecteth not euen him that byingeth neuer so little fruite.

*¶ Of the third.*

**A**S he had spoken these things (saith the Euangelist) he cried out with a loud voyce, and said: Hee that hath eares to heare, let him heare: Now in that the Lorde cryeth out: thereby is shewed both his affection towards men, that he is desirous to haue them saued: and also the deafnesse of men to heare the things that pertaine to their saluation. Againe, when he sayth: Hee that hath eares to heare, let him heare, he giueth vs plainly to vnderstand: that he hath two kinde of hearers: of whom some be deafe, not for that they are not able to heare with their outward eares, but for that they bestowe not things they haue heard, in the intrails of their hartes. How great store of this kind of hearers there is: it is well seene by the leude behaviour of many, which haue the sayth in their mouth, without any fruite at all in theyr lyfe and manners. And other some are well eared, who bestowe in the closetts of their heartes, that which they conceiue by their outward hearing, and bying forth fruite of the seede, according to the measure of their Faith. But this is to be knowne, that no man by his owne cunning can make him selfe to heare Gods woorde fruitfully: but that hys eares must bee opened by the Lorde. For when the woorde soundeth outwardely in hys eares, the holy Ghoste is

## Quinquagesima Sunday.

present woorking in the woord, who openeth the eares of the harte to heare and receaue the woorde, so that wee through our owne malice, strue not against the spirit when he openeth. For although that God alonly can open mens eares, and that hee offereth himselfe readilye too all men: yet dooth hee open the eares of none but such as resist not the Lorde through theyr owne stubbornesse. Wherefore it is our duety too crye vntoo the Lorde wth continuall groynngs, that hee may open our eares, prepare our hartes, and cleanse our affections, so as wee may heare hys woord to our owne saluation and the glory of God, too whom be honour and glory for euer. Amen.

## The Sunday called Quinquagesima, or Shroue Sunday.

The Gospell. Math. iij.



Then came Iesus from Galilee too Jordan, vntoo Iohn, too bee baptised of him. But Iohn forbad him, saying: I haue neede too bee baptised of thee, and comdest thou too be baptised of mee? And Iesus aunfwearyng, said vntoo him: Let bee now, for so it becommeth vs, that wee may fulfill all ryghteousnesse. Then hee let hym alone. And Iesus being baptised, came by and by out of the water, and beholde, the heauens were opened vnto hym, and he saw the spirit of God comming downe like a Doue, and lighting vppon him. And behold a voyce from heauen, saying: This is my well beloued sonne in whom I am well pleased.

The exposition of the text.

**T**his feast is solemnized in our Churches for the story of Christs Baptism: which story conteineth the chiefest deede that euer happened in the world, neither shall any greater euer happen, untill wee see Christ comming in the cloudes with his Angels,  
and

and with great power. If then we be deliighted in stoopes of great and mighty Princes: haue heere the story of the greatest Prince: which not onely with the pleasantnesse thereof deliighteth the myndes of the readers, but also it selfe alone bringeth more commodities, than all the stoopes of the worlde can bring. But before we goe to the exposition of this story, we must discusse two questions. Of which the first is, for what cause this feast is instituted in the Ecclesiasticall ordinance of our Churches: and the other is, why it is appointed at this tyme of the yeare rather than at any other. To the former question I answer: The story of Christ is framed for our saluation, and therefore we *Danes* in our Ecclesiasticall ordinances, would not omit this chiefest part of the story: but set it forth at a tyme certayne in the yeare.

Unto the latter question, I say, that this time was most convenient for this story to be intreated of, and that for two causes. First, for the order and continuance of the story: For hitherto we haue heard in order, first of the birth of the Lord. Secondly, of his circumcision. Thirdly of his appearing. Fourthly of the offering vp of him in the temple. Fifthly of his disputing in the temple when he was twelue yeares of age. What he dyd from the sayd twelfth yeere, vnto his nyne and twentieth yeere, there is nothing written, but that he was at the commaundement of his parents. Sixthly of hys baptism, which is very well recited in this tyme of the yeare. Seuenthly, followeth of his fasting. Eighthly of his temptation. Ninthly of his doctrine and miracles. Tenthly of his passion. Eleuenthly of his resurrection. Twelfthly of his ascension into heauen. Thirtieenthly of the sending of the holy Ghost, whereby Christes doctrine was confirmed. Fourteenthly followe in the rest of the yeere, sundry sermons, wherein the benefices of Christ are commended to his Church; examples of godlynesse are set forth, and men are exhorted to godly and holy lyfe. And fiftieenthly is intreated of the last iudgement, and of the rewards of the godly, and the punishment of the vngodly. These are the chiefe members of the story of Christ, which in very good order (according as the things were doone) are euery yeare handled in our Churches. There is (besides these) another cause, why our Churches intreateth of Christes baptism this tyme of the yeere: namely, that men may be taught what manner of garment becommeth Christians to weare, agaynst that diuellshe and heathenish furie and manner of belly there, that hitherto hath been practised in many places of Christendome,

not without great offence towards God. And let these thyngs suffice to be spoken concerning this present feast. The places therefore are three.

- 1 The story of Christes Baptim, with the circumstances therof.
- 2 The vse of this story in the Church.
- 3 The maner and vse of Baptim.

*Of the first.*

**I**n the baptim of our Lord, many circumstances are to be weyghed, and specially these fyue. Fyyst, what persons are the dooers in this case. Secondly, the place. Thyrddly, the talke betwene Christ and Iohn. Fourthly, the baptising of Christ. Fyfthly, the sequelle, that is to wylt, the thyng that hapned to Christ when he was baptised. Of these fyue circumstances I wyl speake in order.

The first. Then came Iesus from Galilee, vnto Iohn. Here we haue two persons: Iohn, who was sent in the spirit of Elias, to prepare the way of the Lord: In respect wherof his father Zacharie by the spirit of Prophecie sayd of hym, beyng yet but a babe: And thou chyld shalt be called the Prophet of the hyghest, for thou shalt go before the face of the Lord to prepare his wayes. And for the same cause Christ hymselfe auoucheth Iohn to be more than a Prophet, as than which there was not a greater boyme of a woman. Agayne, we haue here another person, namely Christ hym selfe, God and man. Here therefore are two persons, than the which the whole world hath not any thyng more excellent. Iohn was the most high Prophet of God, and Christ was the everlasting sonne of the everlasting God. Of both whom, in as much as the dignitie and authoritie is most excellent, we haue therby an yncklyng gguen vnto vs, howe great the worthynesse and authoritie of baptim is, which procedyng from God, is solemnized by them that are the most excellent of al the world.

The seconde. He came to Iordane. Here is shewed where the baptim was celebrated. It is not for nothyng that the Euangelist maketh mention of Iordan. For his meanyng is, that wee shoulde haue an eye to the former myracles that were done long agoe in Iordan: that therby we may gather howe great force and effect spiritual baptim is of.

The first myracle therefore that commeth to mynde, is that which happened when the people (vnder the conduct of Iosua) entred into the land of promise. For the Ryuer of Iordan (contrary to the nature

nature of water) stood at one side like a wall, and gave way to Gods people to passe through, so as they passed by shod, following the Arke of the Lorde which the Priestes of God carryed before the people. By this type is signified, that we are conueighed out of the kingdome of Satan, into the kyngdome of God by baptim, Christ goyng before vs, who is the true Arke of propitiation.

Helias deuised Iordan with his Cloke, and passyng the Ryuer, was lyfted vp into heauen. Naaman the Lepre of Syria, washyng hym selfe in Iordan at the commaundement of the Prophete, was made whole and sound. Now as the deede of Helias did in a shadowe signifie, that our passage into heauen, shoud be made by baptim: so the clemzyng of Naaman the Syrian, byd pefigure the spirituall clemzyng from synnes to be made by baptim. For looke what baptim signifieth outwardly, that doth the Lorde worke inwardly, by his owne power. Therfore when we heare mention made of Iordan, let vs call to mynd what it signifieth spirituallly concernyng our baptim.

The thyrd. But Iohn forbad hym, saying: I haue neede to be baptized of thee, and comest thou to mee? And Iesus answering, sayd vnto hym: Let be now, for so it becommeth vs, to the intent we may fulfill all righteousnesse. Then he let hym alone. In this communication are many poyntes to be considered. First, concernyng Iohns forbyddyng, wherin he put Christ off, both by entreaunce, & with his hand. Clerikly Iohn weighed two thyngs heedfully in this case: but the thyrd he neglected. He weyghed hym selfe to be unworothy to loose the latches of Christes shoes, & therfore much more to wash hys naked body. And secondly, he weighed that Christ is free from synne, and therfore he thynketh hym to haue no neede of baptim, that he shoud be washed therewith in token of repentance. The thyrd thyng (as I sayd) he neglected, namely what beloged both to his owne office, & to Christes office. For he ought to haue looked vpon his office, & not vpon the worthines of his person. He ought to haue ben resolved, that Christ could not attempt any thyng that perteyned not to the office of a mediator. And therfore he heard Christ say: Let be now, for so it becommeth vs, to fulfill al righteousnesse. Thou art sent to baptize: and I come to giue saluation to those that are baptized: therfore let ech of vs do that which becommeth hym.

These three thyngs therfore we may learne of Iohn. First to acknowledge our selues unworothy to haue any ministerie commys-



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red vnto vs in the Church. Secondly, to acknowledge that Christ is he, who alone is able to wash vs from the spotted of sinne. And thirdly, to obey Christes commaundement in our vocation, notwithstanding our owne vntwoozthines, but hauing an eye to the Lords commaundement, which bygeth vs to doo our dutie.

The fourth is : And Iesus beeing baptized. Heere the eternall sonne of God, holp, without spot, cleere from sinne, and higher than the heauens, is baptized. But why is he baptized : there may bee moe causes than one alledged. For first, it was his will to enter into the ministerie of God by baptim, and as it were by this covenant, to shewe that he is the minister of God. Secondly, that outward baptim should be a figure of his death, buriall, and resurrection, in which respect he termed his passion by the name of baptim, when he answered the childezen of Zebedie. Mark, 10. saying : Can yee be baptized with the Baptim that I am baptizd withal : Thirdly too leaue the waters hallowed for all them that were to be baptized afterward. For the sacraments of the Church are not hallowed by the office of the Priest as it were by magicall enchauntment : but the halowing of the sacraments is made by the foundation, deed, and promises of Christ, and by our obedience towards him. Fourthly it was his pleasure to be baptized as we are, as a most assured witnes and pledge of the vntō and societie which he vouchsafed to haue with vs. Whereupon Paul prooueth vs to bee the sonnes of God, who haue put on Christ. As many of ycu (sayth hee) as are baptized, haue put on Christ. Fifthly, it was his will to doo that which he commaunded al others to doo, according as Augustine sayth: Hee is best to teach and commaund, which is an example of his owne doctrine, and the first that dooth the things that he commaundeth. Fifthly, the sequele is to be considered. For the things that happened as Christ was baptized, and praying, are the greatest myracles of all that euer happened at any time. First the heauen opened : where by is signified, both that the onely way too heauen is Christ, whom we put on in Baptim, and that heauen abyedeth shut by vnto al men that acknowledge not Christ the onely way vntoo heauen. Secondly he saw the spirit of God comming downe in the likenesse of a Doue, and sitting vpon him. This is a most sweet image of Christes benefites. All we were ouerwhelmed in the floud of sin: but Christ came as an Ark vnto vs, and tooke vs in to himselfe and saued vs from the floud : in witnesse whereof came the Doue and rested

rested vpon him. A figure heereof was the Arke of Noe, and the Dove that he sent forth, which returning brought an Oliue braunch in hyr mouth, in token that the flood was dyed up. Euen so the holy Ghost appearing heere in the shape of a Dove, is a witnes that the flood of sinnes is swallowed up. But sauegard is only in the Arke, that is to say, Christs Church, where the holy Ghost dwelleth. Thirdly, a voyce was heard from heauē, this is my beloued sonne, in whom I am pacified. Lo, here we heare the father of heauen a preacher of the Gospell. I pray you what can be more woonderfull? What is more to be amazed at? D lamentable blindness of men, O detestable deafnesse. The heauenly father soundeth his Gospell from heauen, and we blinde wretches see not heauen: we deafe wretches heare not the voyce of the teacher. But what teacheth he, I beseech you? This (sayth hee) is my beloued sonne. Beholde the fathers testimony of his sonne: giue credit to it, if thou regard thy saluation. He is his sonne by nature, and we by adoption and grace. Therefore calleth he him beloued, not for that we are not beloued: but for that wee are beloued in his beloued, in whom onely he maketh account of vs. He loueth him for his owne sake, and vs for his sake. For by nature we are the chyldren of wrath. Ephes. 2. but by Christ we are adopted his chyldren. Whereon it followeth in the Sermon of God: In whom I am well pleased, that is to say, by whom I am pacified toward mankinde, and made at one with him agayne.

There are thre things to be deeply weped in mynde. First, that without Christ, God is angry with vs, and that is for the sinne wherewith we offend God. Secondly, that Christ is the onely reconciliation of vs. For he is the propitiation for sinne. For the blood of Christ purgeth vs from all iniquitie. Thirdly, that his fatherly goodwill and attonement, is to be receyued by faith, and to be sealed by by baptism. Upon this sayth must followe a newe obedience and thankfulness towards God. Beholde thou hast heere the summe of all the Gospell, whereunto we must haue an eye all our lyfe tyme, and in the houre of death. For there cannot from elsewhere be taken any substantiall comfort of conscience. And thus much breuely concerning the declaration of the Gospell,

*Of the second.*

**A**lthough the vse may easely be gathered, by those things that are sayd before: yet will I repeate certayne poynts heere. First ther-  
fore

## Quinquagesima Sunday.

fore let vs knowe, that our baptim is here halowed, and that the wa-  
ter of baptim is made holy by Christe, who vouchsaued to be bapti-  
zed with water. Agayne, the whole sight of the thyng that was done,  
peynteth out Christes Church before our eyes, as it were in a Ta-  
ble. Here is to be seene, John a Teacher in the Church. For wher-  
as is not the worde of God, and whereas the voyce of the Teacher is  
not hearde, there the Church cannot be shewed. Moreover, Christ is  
baptized. For the Church that is well ordered, cannot be without the  
vse of Sacramentes. Thirdly, Christ being baptized, prayeth: whose  
example his members folowe, and exhibite true woohip vnto God  
through fayth. Fourthly, the Sonne standes in the myddes: the Fa-  
thers voyce soundeth from heauen: and the holy Ghost resteth vpon  
hym that was baptized. The same thyng is donne in very deede at  
this day in our Church. For the Father, the Sonne, and the holy  
Ghost is present with his Church, and by the voyce of the Preachers,  
witnesseth his good wyl towards Christes Church. By the presence  
of his Sonne, he testifieth, that he hath adopted vs to be his children:  
and by the holy Ghost he witnesseth, that he governeth his Church.  
Whereupon we may conceiue this assured confidence, that hel gates  
shal not preuaile against it.

### *Of the thynde.*

**T**he more part of those thyngs that pertain to our Baptim, are  
declared in the places aboue mentioned. Wherefore I wyll  
briely touch certayne thyngs, which it is exceeding needefull  
to knowe. The thyngs that I wyll tel, are two: What manner of  
signe Baptim is, and which is the true consideration of the same.

What maner a signe then is Baptim? First, it is a testimonie  
of grace, as well exhibited, as also applyed to the partye that is bap-  
tized: Namely, that God is pacified towards hym through Christ:  
whiche testimonie verily requireth too bee apprehended by fayth.

Agayne, this Sacrament is a signe that teacheth by a cer-  
tayne comparison. For it is a signe of Christes spirituall verue:  
namely, that Christ by his owne Death, Buriall, and Resurrection,  
as the deliuerance of vs from death and buriall, and the gyuer  
of euerlastyng lyfe. Moreover, it is a representation of our newe  
lyfe before God, as Paule teacheth. Roman 6. by these wordes:  
As many of vs as are baptized in Iesus Christe, are baptized  
into

into his death. Wee are therefore buryed together with hym vnto death; that like as Christ is rayfed from the dead, so wee also should walke in newnesse of lyfe.

Furthermoze, before men it is a certaine badge of our profession, whereby wee testifie our selues to be Christes members, and the Diuels enemyes.

The godlye consideration of Baptisme consisteth in these thyngs: First, we must be fully resolued, that our Baptisme is a certayne moste sure ensealment and Sacramente of our attonement with God.

Secondly, Baptisme must be a certayne continual warning vnto vs, that this attonement is made by the blood, death, burial, and resurrection of Christ.

Thirdly, it must put vs in mynde of the mortifying of the fleshe, and of the quickenynge of the spirit, and so consequently of a continual repentance in this woꝛlde, and of the glorifying that shalbe hereafter by Christ.

Fourthly, it must put vs in mynde, that the benefite of Regeneration, is the gift and wooꝛke of the whole Trinitie, in whose name wee are baptized, to the intent we shoulde stricke thereunto, and wooꝛship it all our life long: to whom be honour and gloꝛy foꝛ euermore. So be it.

## The first Sunday in Lent.

The Gosfell.

Matth. iij.



Then was Iesus led away of the spirit into Wyldernesse, to bee tempted of the Diuell. And when hee had fasted fourty dayes and fourty nyghtes, hee was at the last an hungred. And when the Tempter came to hym, he sayde: If thou be the sonne of God, commaund that these stones bee made breade. But hee aunswered, and sayde: It is written: Man shall not lyue by breade onely, but by euery worde that proceedeth out of the mouth of God.

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God. Then the Diuell taketh him vp intoo the holy Citie, and setteth him on a pinnacle of the Temple, and sayth vntoo him: if thou be the Sonne of GOD, cast thy selfe downe headlong. For it is written: He shall giue his Angels charge ouer thee, and with their hands they shall holde thee vp, least at any tyme thou dashe thy foote agaynst a stone. And Iesus sayd vnto him: it is written agayne: Thou shalt not tempt the Lorde thy God. Againe, the Deuill taketh him vp into an exceeding hygh mountain, and shewed him all the kingdomes of the world, and the glory of them, and sayth vnto him: al these wil I giue thee, if thou wilt fal down and worship mee. Then sayth Iesus vntoo him: Anoyde Satan, for it is written: Thou shalt worship the Lord thy God, and him onely shalt thou serue. Then the Diuel leaueth him, and behold, the Angels came and ministred vnto him.

### The exposition of the texte.

**L**Ike as the last Sunday we heard the story of Christs Baptim, wherein very great things are contened: So this Gospell also conteineth parte of Chriftes doings, that is to wit, his fasting and temptation, by which things God of his singular wisdom would his sonne should be humbled, and also would shew how true it was that he had forespoken long ago: namely, that like as the serpent should lye in way for the heele of the woman's seed, that is to say, that Satan practize mischief againt the person and kingdom of Christ (which thing this story sheweth to be most true) so also would the same seede crush the head of the serpent, with his heele: whereof we see a certayne prooffe in this story. All these things are to be applyed in such wise, that we may both learne Chriftes obedience vnder the crosse, and know what sheeld it behooueth vs to set before vs, agaynst the temptations and darts of the diuell. The places are two.

1 Of fasting.

2 Of temptation.

#### *Of the first.*

**I**n this place are two things to be considered. First, what is the manner of fasting in general: and secondly, what is to be thought of Chriftes fast in speciall.

Fasting is an bitter forbearing of meate and drinke for a tyme, whereby

whereby the body is kept lowe, and as it were mortified. And it is of three sortes, Indifferent, Godly, and vngodly.

Indifferent faste, is when a man absteyneth from meate and drynke, eyther for pouertie, or for healthes sake, or for some great sorrow of mynde. This of it selfe, maketh neither displeaseth God, but is to be thought to please him, if it be accompanied with faith and patience go with it.

The fast that is godly, Christian, and acceptable to God, is an abstinence, not onely from meate and drynke, whereby the body is purged and mortified: but also from all other thinges that may in any wise delight the flesh: leading to this purpose, that the spirit may haue full soueraintie through true patience, godly prayer, and earnest renouncing of all wrongs whereby our neyghbour may be hurt. For the purifying of the body by fasting, is a token of the sorrowfulnesse of the harte for sinne, and a testimonie of true repentance. The endes hereof (for which also it is accepted of God) are three. Mortification of the flesh, quickening of the spirit, and a more earnest endeavour towards all godlinesse. Such manner a one was Pauls fast, wherof he maketh mention. 2. Cor. 6. And surely godly men ought to be diligent to quicken by the spirit with holy fasting, least they should yeelde to the lustes of the flesh.

And this holy & Christian fast, is of two sortes: priuate, & solemne. Priuate fast, is that which euerye man enioyneth to himselfe of hys owne accord, either to stirre himself by vnto godlinesse (which manner of fast as I would wish euery Christian whole flesh hath neede of such chastisement, to vse often at other times: so would I wishe him chiefly to vse it before he shal come to the communion) or for some newe office sake which he shall take vpon him: that thereby a man may prepare himself to consider his duetie the more deeply and aduisedly, and pray to God that he of his mercy will send him a luckie entraunce into hys charge. Such manner of one was the fast of Moyses in olde time in the mountaine, and of Helias in the wildernesse, and the fast of Christ also in the wildernesse, wherof mention is made here.

The solemne fast, godly and Christian, is that which the godly Magistrate or the gouernours of the Churches enioyne, either to the intent that some present euill (as plagues, sword, sectes, seditions, and such lyke) may by true repentance and calling vpon God, be taken awaye or mitigated: or else that the euills which seeme to hang ouer



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menne's heades for sinnes reigning ouer soe, may be prevented and eschewed. Such kinde of fasts as this is, haue oftentimes been enioyned by holy Kings and Prophets: which fastes were acceptable to God for their repentance, faith, prayer, charitie, minding of blessed life, and such other things, which are wont to be and must in any wise be in a christian fast. As concerning this double fast of priuate and solemne, this rule is to be hidde, that as the priuate fast is set freely in euery mans choise: so the solemne fast bindeth men by the commaundement of the Magistrate, by the lawe of Charitie, and by the necessitie of the common profit, and therefore it is very great sinne to breake it wilfully.

The vngodly and Pharisaicall fast, is an abstinence from some certain kinde of meate, which of it selfe is thought to bee a worshipping of God, and a thing acceptable to God for the workes sake, and therfore also meritorious. As who would say, that God passeth for outward workes, whereas the conscience is impure. and that fasting were of that kinde of workes, which are allowed simply and without meane by God, according as those works are, which he appoynteth in his owne lawe, that is to wit, in the tenne commaundements: and that it were not rather a certaine outward exercise, and a certaine bodily businesse tending too another end: namely, seruing to repentance, prayer, taming of the flesh, too charitie, and mindfulness of the blessed life. ~~Altho~~ Altho thus therfore doo the Prophets condemne such hypocraticall fastings, in which do meete together many horrible wickednesses: as an opinion of Gods seruice, a trust in the worke, necessitie, constraint, a needefull choise of meates, such a manner of fasting, as euery fyne might be fatted with it, and a minding of deceit and wrong towardes their neighbours.

And this Pharisaicall fast may be deuided into two kindes, that the one may be called standing, and the other voluntarie. The standing fast is that which is ordinary and tied to certaine times of the yeare, such as was the Lent fast (as they terme it), among the Papists, and the Imberdayes at foure seasons of the yeare, and the Saintes euens, whereby they would purchase the intercessions of the Saintes, and many such other, wherein was nothing else than mere superstition and manifest wickednesse.

Voluntary fast, is that which any man at his owne appoyntment chooseth to himselfe, to the intent he may make God his better. Of which

which fort was his fast, that boasting his prayer to the Lord, sayd: I fast twice a weeke: where he vaunteth of his fast, as a holy and meritorious worke, and putteth God in mind of it, least he should forget it.

Let this suffice concerning fasting in generall: now will I adde a few things concerning Christs fast. Of this, the Euangelist speaketh thus: Then Iesus was led away intoo the wilderness by the spirit, that he might be tempted of the diuell. And when hee had fasted, xl. dayes and xl. nightes, hee was afterward hungred. Here first is noted the time: namely, that by and by after his baptism, he fasted. Secondly, is noted the place: namely, the wilderness. Thirdly, the maner of his fast, that is to wit, that he liued, xl. daies and xl. nightes without any maner of sustenance. Fourthly, the wonderfulness, that he could both liue so long a time without sustenance, and also was not a hungred of all that while. For he felt no hunger untill the xl. dayes, and as many nightes were quite passed.

But why did Christ this thing? First, that by this beauly miracle he might testifie his owne diuine power. Secondly, to fulfill the figure. For Noyses being a Type of Christ, fasted on the mountain, xl. daies and as many nightes. Thirdly, to make amendes for the gluttony of our first parents and of vs. Fourthly, for vocation sake. For it is the custome of God (when hee will haue any man set in his office,) as it were to prepare him and make him fit for it, by fasting and affliction: as we see in Moyes and Helias. Fifthly, that hee might be an example to vs, how we should continually liue in sobernesse, and in the feare of God.

We must therefore learne to know the vse of Christs fast, which is manifolde. First, to thinke with our selues how much the sonne of God was abased. Secondly, too giue our selues soberly vntoo prayer, after the example of the sonne of God. And thirdly, to yeeld him thanks, for sustaining so great a fast in our behalfe.

Againe, on the other side, we must shunne the abuse, that we at vse not this holy fast of Christs. Which thing commeth to passe, if we either make an vniuersall precept of this dooing of Christs: or thinke our selues to become partakers of Christs fast, by our counterfeited fast: or surmise that our fast deserueth forgiveness of sinnes by the worke wrought, as Thomas Aquinas like a caitife teacheth: or deeme with Ambrose, that this Lenton fast enioyned by the Bishoppes of the Churche, is a matter of necessitie, so as no man may bee accounted

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ted godly, vnlesse he keepe this fast. All these opinions sight full but against the very foundation of our faith, which is, that the beleevers are saued by the merite of Christ alone.

But they say: euery deede of Christ is our instruction, and he fasted xl. dayes: *Ergo*, wee must followe the example of this deede of Christ. Surely it is true that they say. Euery deede of Christ is our instruction: but it is not true that we must counterfeite euery deede of Christes, which thing is manifest by the sundry differences of Christes doyngs. For of Christes doyngs, some be moral, some be marueilous, and other some be peculiar. His moral doyngs doo instruct our lyfe and maners. For he is a most perfect patterne of vertues. His marueilous doyngs (among which I reckon by this fast) do informe & confirm our minds of the truth of Christes doctrine. His peculiar doyngs or deedes of reconciliation, are those which pertaine to the benefite of our redemption & purging fro sinne. These wil foster & cherishe in vs a confidence of saluatio. And so euery deede of Christes, is in deede our instruction, yet is not euery of the to be counterfeited, but only so many of them as pertaine to life & maners, according to the xx. of the .x. commaundements. Is it lawfull then to fast the lenton fast? It is lawfull, so that the conditions be kept in doyng it, which (as I haue said before) are to be obserued in the holy & Christia fast. And I openly cōfesse, that at this time of Lent is requisite a singular sobernes, in minding & musing vpon the benefite of our redemption, which at that season is wont to bee set forth dayly in our Churches in the rehearfall of the Lords passion: but compulsion and necessitie must in any wise be away.

### *Of the second.*

**T**He Tempter comming. &c. In these temptations of Christ, a man may see, first how great the boldnes of Satan is, and hys desire to destroy the kingdome of Christ. For he spareth not euen the sonne of God, but approacheth vnto him, and as hee invaded Gods kingdome in Paradise, and gat the vpper hand: so practiseth he to destroy the new Paradise, the kingdome of Christ, and assaileth the king thereof, wth the darter of temptations. And secondly a man may see heere, how much the sonne of God was abased, in that he was not onely afflicted wth fasting: but also assaulted with the temptations of Satan.

Notwith, too the intent wee may receiue wholesome instruction thereby: first, I will speake of Christes temptations. Then, wherfore he

he was tempted. And last of all, what doctrine also cometh, is to be  
to picke out of Christes temptations. In rudy of Christes tempta-  
ons (which in this place are three in number) wee may behold foure  
things. First, what is the occasion: secondly, what is the manner of  
the temptation: thirdly, what is the ende of it: fourthly, the manner of  
the victorie.

Therefore as touching the first temptation, the occasion thereof is  
shewed in these wordes of the Euangelist: & when he had fasted, xl.  
dayes & xl. nightes, afterward he was a hungred. Behold what an  
occasion the aduersary had gotten. Christ had fasted, and prepared him  
selfe to execute hys office, but Satan practiseth another thing, and of  
Christes good deede he seeketh opportunitie to destroy him. This hath  
been the continuall endeavour of Satan, to wrest both the welldoynge  
and the sinnes of the Sainctes to their destruction. But God knoweth  
who be his, and is able to deliuer them out of temptation.

The manner of the temptation ensueth: for the Tempter saith: If  
thou be the sonne of God, commaunde these stones too become  
bread. The end of this temptation, was to perswade Christ to make  
a triall whether God would by miracle confirme his Godhead or no:  
that if he would not, then the Lord myght surmise that God cared not for  
him. This temptation therefore fighteth against gods providence,  
whereby he prouideth all things for his children, which are ne-  
cessarie to saluation, and this present lyfe.

The manner of the victorie followeth: To whom Iesus answering,  
sayd: It is written, man lyueth not onely by bread, but by euery  
woord that proceedeth out of the mouth of God. Here wee see  
howe the victorie against Satan consisteth in the word of God. Satan  
would perswade Christ, that he should perishe if he made not bread of  
the stones. But Christ denyeth that man lyueth onely with bread or  
bodily food. For meate nourisheth not, unless there come word  
is the blessing of God, from whence bread taketh his strength. For is it  
written, they shall eat and not be sufficed. This scripture alleagew  
heere by Christ to this purpose, thou hast in the xii. of Deuter. In  
which place Moyses comforteth the people in the desert, where was  
no bread, but God gaue them Manna from heauen, and water out of  
the rocke. This promise, Christ applyeth to himselfe and to all the goo-  
ly, signifying that it should come to passe, that euen in the midst of sa-  
mine, God would succour his people, and giue them things needefull.

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Of this promise we haue examples in the Israelites ; in Helias ; in  
 Pelizers, in Poples, and heere in Christ. Hereunto maketh that say-  
 ing of the Prophet: They shal not be confounded in the euill time, and  
 in the dayes of famine they shal be sufficed. This promise when it per-  
 teineth to vs, is to bee taught holde on by sayth: and to bee set against  
 Satan, that he ouerthrow vs not with temptation of hunger. And thus  
 much briefely concerning Christs first temptation, and the use thereof.  
 Now foloweth the second,

The occasion of the second temptation is described in these wordes.  
 Then the diuell tooke him vp into the holy Citie, and set him vp  
 on a pinacle of the Temple. See the occasion, see the craft of Satan  
 who of euery thing seeketh meanes of destruction.

The manner of the temptation is added: If thou bee the sonne of  
 God, cast thy selfe downe: For it is written, that he hath giuen bys  
 Angels charge of thee, to take thee vp in their hands, least perhaps  
 thou shouldest dash thy foote against a stone. The end of this tem-  
 ptation is, that Christ should attempt somewhat contrarie to his owne  
 vocation, and so prouoke Gods wrath against himselfe, as our first pa-  
 rentes did. For after that this malicious feend saw that Christ trauersed  
 hymselfe vppon the scripture, he goeth about to intangle the scrip-  
 ture with his lyes. The same psalme which Satan cyeth, Centrea-  
 teth of Gods prouidence, that God will preserue euery godly person  
 in hys owne wayes, that is to say, in hys trade of lyuing and law-  
 full vocation: and dooth not commaund vs tooo doo any thing rashly,  
 contrary to our vocation. But howe hath Christ quenched this fyre  
 dart of Satan: by his woord. For he sayth: Agayne it is written;  
 thou shalt not tempt the Lorde thy God. Wee haue these wordes  
 in the first of Deut. where, to tempt God, signifieth to enterpryse any  
 thing through distrust, whether it bee in prosperitie or aduersitie.  
 Wherefore such a temptation is cleane against sayth and the feare of  
 God. For hee that in prosperitie lyueth carelesse, and layeth aside  
 the feare of God, surely he tempteth God contrary to the first coman-  
 dement. Agayne, he that in aduersitie gyueth ouer, as though God  
 had no care at all of vs, hee also tempteth God, by doubting of hys  
 promises. The Church at this day is vexed with persecution, and  
 feeleth outwardly battell, and inwardly fearefullnesse: yet certaynly  
 is not God so bee tempted in this case. Wee must not say, if wee bee  
 his people: if this which we professe be his very Gospell, why dooth  
 he

he not helpe vs at this tyme: & the sufferer be all thynges to fall out in  
luckely with our enemyes? But let vs in this tyme hope boldly with  
Christ: Thou shalt not tempt the Lord thy God: Whiche is the  
third temptation.

The occasion of the thirde temptation, is shewed in these wordes.  
Againe the Diuell tooke him vp into an exceeding hygh moun-  
tayne, and shewed vnto him all the kingdomes of the world, and  
the glory of them. See: in this first temptation he abuseth Christes  
affliction to tempt him with: For he setteth out to him the king-  
domes of the world, that he myght be dazzled with the glory of them,  
and so fall agaynst God. This temptation is this: All these thinges  
will I giue thee, if thou wilt fall downe and worship mee. The  
end of this temptation, was that Christ should become an Idolater.  
Whiche is agaynst this temptation the Lord prayeth: First by dy-  
uing Satana a way, that durst chalenge godly hono<sup>r</sup> to himselfe: and se-  
condly, by striking him thorough with the sworde of God, saying: It is  
written thou shalt worship the Lord thy God, and him only shalt  
thou serue. This scripture is had in the 6. of Deut. in which  
scripture are two thinges: a commaundment, and a prohibition. For  
it commaundeth vs to worship the one God, and to serue hym with  
godly reuerence, according to the first table. And it forbiddeth vs to  
attribute this honour to any creatures, whether they be Demons, or me,  
or Angels. Let this rule be continually in our sight agaynst the wyles  
of the Papistes.

But wherefore was Christ tempted? First, that when wee are  
tempted, we may knowe wee haue a hygh Wythor that was tryed with  
all thinges. Secondly, that his example maye teache vs not to suffer  
the Diuell to withdraw vs by any meanes from the true feare of God.  
Therefore if hee go about to perswade vs that wee are not regarded of  
God, when we are distressed with the Crosse, and with many  
troubles: let vs haue an eye too the Sonne of God, and let vs re-  
pelle our enemy with the same sword that he vsed. Whiche pro-  
uoketh vs too doo any thyng contrarie too our vocation, whereby wee  
may bee brought in daunger of our saluation and lyfe: let vs see the  
sworde of God agaynst hym. When he enticeth by great rewardes  
into Idolatrye: let vs beware that hee drawe vs not with these  
baited hookes into the netts of damnation. Tooke hee care, in all  
our whole lyfe, let vs endeavour to growe still in the true knowledge



of God; but to be armed against Satan with the presence of Gods  
sunne, to whom our victorious Champion, together with his father  
and the holy Ghost, be glorie for ever. So be it.

## The second Sunday in Lent.

The Gospell. Math. xv.



ESVS went thence, and departed into  
the coastes of Tyre and Sydon: and be-  
holde a woman of Canaan (which came  
out of the same coastes) cryed vnto  
him, saying: haue mercy on mee, O  
Lord, thou sonne of Dauid. My daugh-  
ter is piteously vexed with a Deuill. But  
he answered hir nothing at all. And his  
Disciples came and besought him, say-  
ing: send hir away, for she cryeth after  
vs. But he answered and sayde: I am not sent but to the lost sheepe  
of the house of Israel. Then came she and worshipped him, say-  
ing: Lord helpe me. He answered and sayde: It is not meete too  
take the Childrens bread and cast it to Dogges. She answered &  
sayde: truth Lord, for the Dogges eate of the crummes which fal  
from their maisters table. Then Iesus answered, and said vnto hir:  
O woman, great is thy faythe: bee it vnto thee, even as thou wilt.  
And hir daughter was made whole, even the same time.

### The exposition of the text.

**T**he Gospell pertayneth specially to vs that be Gentiles. For  
the example of this heathen woman, teacheth that the Gentiles  
are receyued. For as he receyued and helped hir when she dy-  
cussed vpon him: so will he also receiue vs. For there is no ac-  
cepting of persons before God, according as Peter sayth: Of a truth  
I perceyue that God is no acceptor of persons, but in every nation  
whosoever feareth the Lord, and worketh righteousnesse, he is accep-  
ted with him. And this is the unchangeable decree of God, that as he  
draweth away and damneth all impudent persons: so as many as re-  
pent and by faith call vpon God, are receyued through the mercy

Mediator

appointe Iesus Christe, and saued by the onely goodnesse of God. Of which decree we see an example in this woman, who being vnder the crosse, calleth vpon Christ and is heard, and being iustified by faith is saued, according to this saying of Ioell: Euery one that calleth vpon the name of the Lord, shal be saued. The places are three.

1. What is true and wholesome repentance.
2. Why Christ put backe this woman.
3. A lively image of the Church.

*Of the first.*

**I**t is in any wise necessary, that men be taught rightly concerning true repentance. For vndeane true repentance bee in place, no man can be saued. Therefore will I tell cleerely and distinctly: what helthfull repentance is: how it is made, and of what partes it is made perfect.

Christian and helthfull repentance is out of all doubt the turning of man vnto God, that he may become a newe creature, to lyue according to his will, as much as may be in this infirmite. Or (to speake more plainly) helthfull repentance is a true saynnesse for displeasing God, with a desire and hope of forgiveness, for the satisfaction of Gods Soueraine, and with singular will and endeavour to eschue sinne from thenceforth, and to make hys whole life afterwarde, allowable before God.

That this is the true definition of helthfull repentance, is may be shewed by the onely testimonie of Ezechiell. For this prophete in his xliiii. Chapter sayth thus: Turne and repent yee of all your iniquities, and your iniquities shall not be to your decay. Cast from you all your vngodlynes, and make vnto your selues a new heart and a new spirite. In this testimonie are conteyned thre things. The first is, a calling to repentance: No man shall come vnto me (saith the Lord) but he whome my Father draweth. The seconde thing is, the promise: Your iniquitie shall not bee your decay. The thirde is, the description of repentance: Do yee penance, or repent ye (saith he.) His meaning is therefore, that we should be sorry for gods displeasure: Cast from you all your vngodlynes: by this he requireth a mourning and hatred of sinne: When he sayth: Turne ye vnto God, he requireth faith, without the which no man can turne vnto God. For by saith (saith Paul) we haue receiued vnto God. For euer, where he is named.

Make

## The second Sunday in Lent.

Make to your selues a newe hart, & a new spirit, he requireth that we should become a new creature, liuing according to Gods will. Where vpon it is gathered, that the true and helthfull repentance, is a hartie soynesse for Gods displeasure with a desire & hope of forgiveness, and an earnest endeuour to eschue all sinne, and too make the whole lyfe from thenceforth allowable before God. This thing we may see plainelie in this notable example. David after his horrible fall into aduouty & murder, repented him accordyng to the fashion expessed in the Psalm. First he sayth: Haue mercy vpon me O God, according to thy great mercy. Here he both soroweth for his owne miserie, that he had so lewdly offended God, & also acknowledgeth God to be mercifull. Whereby there was in hym desire & hope, and liuely trust of the Messias. Now how great his sorow was, and howe greates his feare was, whereby he overcame the sorow, the same Psalme declareth in many words. And whereas he addeth in the same Psalme: Create a new spirite in my bowels: he desireth to become a new creature. Such examples as this, there be many: as of Adam, Manasses, Peter, the Cheefe, & Mary Magdalene, & others: which thinges it behoueth vs to thinke vpon, that by theys example we may both be taught what true repentance is, and also repent as earnestly as they did.

Although that by the things which wee haue sayd, it may bee meetly wel vnderstood, how true repentance is done: yet will I shew it more distinctly. For nothing is more necessary to man, than by true repentance to be reconciled to God, and to be sayd, To the intent therefore that wee maye knowe how true repentance is done, seuen points are to be obserued,

**I** First the knowledge of God, who requireth obedience. This is fetched out of the table of the ten commaundementes: I am the Lord thy God that brought thee out of the land of Egypt, &c. Where God requireth an acknowledging of him self. Secondly foloweth, what manner of obedience he requireth: Thou shalt haue no strange gods before me. Thirdly, the threatnings that are added, doe testifie, that hee condemneth disobedience. Visiting (saith he) the iniquities of the fathers vpon the children, vntoo the third and fourth generation. Lastly also it is too bee knowne concerning God, that hee is mercifull, accordyng to the voice of the Gospel. Therefore before the entrie bee set open too true repentance, there is required the knowledge of God, who taketh for obedience, iudging and condemning disobedience in good earnest,

nest, and agepne, pitping and recourping sinners intoo his sonour, for the Mediators sake.

2 After this knowledge, must follow an examination of our doings by the law of God: and euery precept is to be considered seuerally; by hymselfe. First therefore in this examination, see whether thou make suche accōpt of God, that thou trust to him only: see whether thou feare hym, loue hym, worship him, with all thy powers: see whether thou halowest his name: whether thou extol hym, praise hym, and tal upon him, according as the precepts of the first table commaund thee. After the same maner must thou make thine examination in the second table concerning thy neyghbour, &c. By this examination thou shalt come to the knowledge of thine own filchynesse, & iust damnation, for offending God. And such an examination demaundeth God at our hands, as oft as the Scripture exhorteth vs too repentance.

3 This examination beeing made by the knowledge of sin, and the Iudgement of God, ther aryseth a great fearfulnes in the conscience, which fearfulnes is augmented by the circumstances of Gods iudgement, which are these present calamities, the tyranny of the deuill, the paines of hell; eternall death and damnation.

4 In this great terrour infinite persons shoulde perishe, if Faith rescued them not. For in this terrour, by the beholding of Gods mercy promised for Christs sake, is conceiued trust of remission of sinnes. And so man wresteth hymself as it were out of hell, and taketh holde on the hande of Gods Sonne, who halet hym out of hell. Heere the mynde thinketh vpon Gods promyses, looketh vpon the Sonne of God hanging on the crosse for thy sinnes and myne, heareth the voyce of Ioel most ful of comforte, saying: turne to the Lord your God, because he is gracious & mercifull, slow to wrath, and swift too pitie, & one that beareth with your naughtynesse. Let the examples of these promyses be considered, that wee may bee strenghtened by them.

5 The sinner knowing this mercie of God, conceiueth hope of forgiveness, and beeginneth openly to bewaile his sinne: he confesseth his leudnesse vntoo God, and with earnest prayer and a feryent hart, fleeth vntoo Gods mercy.

6 He that in this wyse ascendeth by these degrees, first acknowledging Gods Iudgement and mercy, according as is alreadie set forth; he by this confidence is asloped of his sinne, and iustified before God; not through hys owne rightynesse, but through Christs, which is im-

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is imputed to euerie one that beleueth. For our true iustification is the absolution from sinne, of the person that beleueth in Christ, the imputation of Christs righteousnes vnto him, and the accepting of him freely vnto lpe euerlasting, for Christs sake.

7 He that is iustified by sayth, and adopted the Sonne of God, and regenerate, yeeldeth thanks to God, extolleth God, and amendeth his whole lyfe from that tyme forwarde. Howbeit, for the intent these things may bee the cleerelie understood of vs, I will propounde an example of helthfull repentance, wherof you haue heard; and that shall be Manasses king of Iuda: In whole helthfull repentance, all these things are to be seene, according as it appeareth in his prayer.

For first when he sayth: O Lorde almightie, the God of our Fathers, Abraham, Isaac, and Iacob, whom all men feare, and tremble at the countenance of thy maiestie. Importable is the wrath of thine indignation vpon sinners, but vnnieasurabe and vnserchable is the mercy of thy promise: for thou art the moste high Lord, gracious, merciful, and full of compassion, & sory for the naughty nesses of men.

1 In these wordes of Manasses, is first an acknowledging of God.

2 A testification of due obedience.

3 A confession of Gods Iudgement agaynst sinners.

4 An acknowledging and setting forth of his mercy.

Then foloweth the second thing, that is to wit, the examination of Manasses his doings, by the rule of the lawe: For thus he sayth: I haue sinned about the number of the sand of the Sea, my sinnes are multiplied O Lord.

Thirdly, how great terror was in his hart, he sheweth when he saith: And I am not worthy to beholde and looke vpon the high Heauen, for the multitude of myne iniquities.

Fourthly, in these terrours he rapseth hymself with thinking vpon Gods mercie, and sayth: And nowe I bowe the knees of my hart, praying vnto thee O Lord, who haste promised repentaunce and forgiuenesse of sinnes, to them that haue sinned against thee.

Fifthly, followeth entreatance of forgiuenesse: Wherefore I pray and beseeche thee, forgiue me Lorde, forgiue me, and destroy me not together with my sinnes, neyther be thou angry with me for euer, for my euil doings: For thou arte God, I say, the God of the repentant: shewe all thy goodnesse vpon me.

Sixthly,

Sixthly, hauing prayed in this wyse, he firmly beleueth hym selfe to be heard and iustified. Wherefore hee addeth: For thou shalt saue me vnworthy person, according to thy great mercie. Where Manasses beeing iustified by fayth, becommeth a new creature.

Seuenthly, after this free iustification, ensueth amendement in hys whole lyfe. Whereupon it followeth in his prayer: And I will euermore prayse thee all the dayes of my life: bycause all the powers of heauen praise thee, and vnto thee bee glory, for euer and euer. Amen.

This maner of repenting haue al the saints euer folowed. David acknowledgeth God: he acknowledgeth Gods Iudgemēt: he acknowledgeth his mercye: he examineth his owne doyng: he is afraid for sinne: he liueth by hym selfe with confidence of mercie: he prayeth forgiuenesse: he is iustified by faith: & being iustified, he prayeth God. These things are to be seene in the. 51. Psalme.

We haue heard what repentance is, and how it is done. Now is to be learned, which are the chiefe partes of it. They are counted thre: which are, forgiuenesse, faith, and newnesse of lyfe.

Unto forgiuenesse are required the first thre thinges: which are, the knowledging of God, the examining of the deede, and the terrour of conscience for sinne.

Unto faith are required the thre next, that is: thinking vpon mercy, desiring of forgiuenesse, and iustification.

Unto newnes of lyfe is required the last thing, which consisteth in framing the hart, the tounge, and the life, according to the law of God.

### ¶ Of the second.

It is written in this Gospell, that Christ put backe this woman. Why did he so? Why sayde hee that he was not sente but to the lost sheepe of the house of Israel? Is not he the same Lorde, that sayth: Come vnto me all ye that labour, and are heauy laden, &c. I answer: The Lord did not this without great causes. First he did it, that the womans faith might by this delay be exercised and increased. Secondly, that she might be an example of godlines, against the stiffnecked Iewes which despised Christe. Thirdly, that the Lord might shewe how he would be overcome of vs, by the importunateness of our prayers. Fourthly, that by this example, hee myght teach the present beholders,



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beholders, a true experiment of godlynesse. But the Lord assigneth another cause why he put back this woman. For he saith: I am not sente but too the lost sheepe of the house of Israell. I answered: Christe sayth not this as though he denyed the Gentyles accessle vntoo hys grace: For that same woman was an Ethnick: But there are other causes. First, hee meaneth heere, to note the obstinate malice and unthankfulnes of the Jewes, who acknowledged not Christ that was sent peculiarly to them. The second is, for that the selfe same Christe should preache Gods worde to the Jewes before his death, who after hys death should gyue commaundement to preach it to the Gentiles. For the Lord had forbidden his Gospell to bee preached to the Gentyles, before his death. But afterward when hee was rysen from death, hee gaue this commaundement to the Apostles: Goe yee into the whole world, and preache the Gospel to al creatures. This commaundement doth manifestly declare, that Christes benefites belong both too the Jewes and Gentiles: that is too say, that all as well of the Jewes as of the Gentiles that receyue Christ, and truly repent, are partakers of Christes benefites, so that by his blood all theyr sins are washed away, and finally at the last daye shall ryse againe too blessed immortallitie, and euerlasting life. But they that refuse too receiue Christ, lyuing without repentance: they without mercie shall bee punished in euerlasting paynes with the Deuill. For as the Lord hath ben, is, and will be mercifull to all that repent, without any respect of persons: So hath he bene, is, and wil be an vntreatable Iudge to them that repent not, not passing whyther wee be Kings, noble men, Citizens, or countrey folke.

### *f Of the third.*

**A** Nothe goodly image of Christes Church, and of euery member of the same, is described in this woman of Cananie. For fyrst as this woman of Cananie is ouerwhelmed with miserie: so also is the Church and euery member thereof. Whereupon Paule sayth: All that will lyue godlyly in Christ must suffer this persecution. This dooth Christe teache, when he biddeth vs take his yoke vpon vs. For God will haue vs nowe become like vnto his sonne in afflictions and myseries, as well as we shall become lyke vnto hym in tyme to come, in glory Rom. 8. Secondly, the Church in these calamities prayeth for help. For the Church hath none other refuge than prayer vntoo

untoo **G D D**, whereby helpe is obtained. Thirdly, Christ seemeth to turne away his eare, when we do not out of hand obtaine that we would haue. Fourthly, the Church (after the example of this woman) ceaseth not to pray, but continueth in prayer untill it haue obtayned that which it desireth.

Hopeouer, euery seueral member of the Church hath heere to learne by. First, let euery one of vs acknowledge hymselfe to bee a Cananite, that is to say, vngodly, and vniworthy of Gods grace. Secondly, let hym crye out with this woman: Haue mercy vpon mee, haue mercie vpon mee. Thirdly, if thou hee tried, yet continue thou after the example of this woman. If hee heare thee not to daye or to morow, yet shall not thy prayers be in vayne, but they shall be heard in deede for Christes sake, if thou pray with fayth as this woman did. Fourthly, acknowledge thy selfe with this woman, too bee a Dog: but yet such a Dog, as is fed with the crummes that fell from his Masters table, and therefore contynue in prayer. Fifthly, it will befall too thee, as it did to this woman, which erewhile was called Dogge, and anone was acknowledged for a daughter. So great is the mercy of **G D D**, to whom be honour and glory world without end, Amen.

## The third Sunday in Lent.

g The Gospell. Luke. xi.



ND he was casting out a Dyuell, and the same was dumme: And when hee had cast out the Dyuell, the dumme spake, and the people wondred.

But some of them sayde: hee casteth out Devils through Beelzebub the Cheefe of the Diuels. And other tempted him, and required of him a signe from heaven. But he knowing theyr thoughtes, sayde vnto them: Euery

kingdome diuided agaynste it selfe, is desolate: and one house dothe fall vpon another. If Satan also hee diuided agaynst hym selfe, howe shall his kingdome endure? Bycause ye saye I cast  
out

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out diuels through Beelzebub: If I by the helpe of Beelzebub cast out Diuels, by whose helpe doo your children cast them out. Therefore shall they bee your iudges. But if I with the finger of God cast out Diuels, no doubt the kingdome of God is come vpon you. When a stronge man armed watcheth his house, the things that he possesseth are in peace. But when a stronger than he commeth vpon him, and ouercommeth hym, hee taketh from hym all his harnesse (wherein he trusted) & deuidenth his goodes. Hee that is not with me, is agaynst me, & hee that gathereth not with me, scattereth abroad. When the vnclane spirit is gone out of a man, he walketh through drie places seeking rest. And whē he findeth none: he saith: I will returne againe into my house whē I came out. And when he cometh, he findeth it swept and garnished. Then goeth hee and taketh too him selfe seuen other spirits worse than him selfe, and they enter in and dwell there. And the end of that man is worse than the beginning. And it fortuneth that as he spake these things, a certayn woman of the company lift yp hir voyce, and sayd vnto hym: happy is the wōbe that bare thee, and the pappes which gaue thee suck. But he said: yea, happy are they that heare the word of God, and keep it.

The exposition of the text.

**T**his Gospell (deere beloued) sheweth playnely the cause why Christe came into the worlde and tooke mans nature vpon hym: that is too wit, both to begin a newe kingdome, and also to abolish the kingdome of the Deuill. And this is it that God speaketh of in the thirde of Genesis: The seede of the woman shall treade downe the Serpents head. Which wordes Iohn interpreteth, when hee saith: Christ appeared to destroy the works of the diuel: that is to say, the diuels kingdome, which becommeth with sinne, is builded vpon sinne, & finished with endlesse damnation. Of this kingdome of Sathan Christe in his Gospell sheweth himselfe to be the destroyer, by deliuering a man that was possessed of a diuell. For in as much as hee dyueth out the diuell, first he gyueth vs to vnderstande, that hee is stronger than the Dyuell: and secondly, that he is his enemy. Also by this miracle, he sheweth himselfe to be the saviour of mankinde. For euer, heere is shewed the vnthankfulnesse of the worlde toward

to ward their sauour, when the wicked Iewes ascribe Gods workes vnto Satan. Lastly, in the ende of this Gospel, the woman by her outcryspe minnstreth occasion vnto Christ, to shew the true blessednesse. For whereas the woman cryeth out: Blessed is the wombe that bare thee: he answereth: Nay rather, Blessed are they that heare the word of God, and keepe it. The poyntes hereof are foure.

- 1 The difference betweene the kingdome of Satan, and the kingdome of Christ.
- 2 The strife betweene the Iewes & Christ, wherein the Iewes find fault with Christes doings, and he defendeth the same.
- 3 What shall become of those, which hauyng receyued Christe, shake hym off agayne, and receiue Satan.
- 4 What is true blessednesse and felicitie.

*Of the first.*

**C**Hrist was castyng out a Diuel. These wordes do openly testifie, that the kingdome of Christ, and the kingdome of Satan, are two sundry kingdomes, and that there is betweene these two sundry kingdomes, the greatest difference that may be: in so much as it is not possible for them to agree togyther. Then seeing that Christ and the Diuel are two most puissaunt kyngs, of two most diuerse kyngdomes, we wyl speake of both, that men may vnderstand how much euyl is in the kingdome of Satan, and how much goodnesse and felicitie is in the healthful kingdome of Christ.

As concernyng the Diuel, these foure poyntes are to be considered: First, who he is: secondly, what he doth: thyrly, why he doth: fourthly, why God suffereth hym to do it.

Who is he then? As in respect of his nature, he is the creature of God, as are the Angels of God. As in respect of his inclination, and of his frowardnesse (which he hath of hym selfe) he is a lyer, a murderer, and a cheefe, delighting euermore in manslaughter, and lying: and coueting nothing so much as the euerlasting destruction of mankynd. That the Diuell is such a one, wee are taught by his craftines, with which he deceyued Adam and Eue.

What doth the Diuel? We see in this Gospel, that he maketh this wretched man blynd and dumbe. Consider here (I pray you) the cruel tyrannie of the Diuell ageynst this miserable soule. First, he stoppeth by his eares. Why? least he shoulde heare the wooye

## The thyrd Sunday in Lent.

of God. And why desireth he that: bycause he knoweth that the last key to Heaven, is to heare Gods woord. For neuer man yet (beeing of peeres of discretion) attained to saluation, without hearing the woord of God. For the Gospel (saith Paul) is the power of God to saluation, too euerie one that beleueth. Secondly he besiegeth his heart, that the woord may haue no place in it. And why dooth he so? Bycause he knoweth, that without sayth (which cometh by hearing the word) no man is iustified. For as Christ saith: Hee that beleueth not, the wrath of God abideth vpon him. Thirdly, he maketh him dumbe: wherefore: that he should not confesse Christ his sauour. For he knoweth that no mā is saved without confession of the mouth. For thus saythe Paule in the tenth vnto the Romanes: With the heart wee beleue vnto righteousnesse, and with the mouth we make confession to saluation. Fourthly hee maketh this miserable creature blinde, that hee should not see. And why so? Bycause he should not see Gods workes, which shewe forth Gods glory, as Dauid witnesseth, when hee sayth: The heauens declare the glory of God, and the firmament sheweth his handy workes. Behold, Satan closeth vp all the wayes of saluation from this wretched man.

Wherefore doth this spiteful creature so: First, bycause hee himselfe is damned, and hath no hope of saluation. Secondly hee beareth such a hatred to Christ, that hee cannot away with his kingdome. Thirdly, he is inflamed with vnappeasable hatred towarde mankind, in so much as he couereth to haue them all damned euerlastingly, as well as him selfe. And therefore is it that Peter sayth, 1. Pet. 5. The Deuill goeth about like a roying Lion, seekinge whom he may deuoure.

But why dooth God giue Satan this leaue, to trouble men in such wise? First, wee haue merited this punishment for our owne sinne. For what euill soeuer happeneth vnto vs, wee must ascribe it vnto our selues, and seeke the cause of it in our selues. Secondly, God suffereth it, to the intent we may learne how great Christes benefites are towarde his Church. For no man better vnderstandeth the commodities of libertie and health, than he that hath sometymes felt the hardnes of imprisonment, and the paynes of sicknesse. Thirdly, that agaynst the Diuel, we shoulde call vpon Christe, who onely is able to ouercome hym. Fourthly, that we shoulde fence our selues agaynst hym with sayth, accordyng to thys saying: Whom with,  
stande

stand you strong in sayth. For sayth is the ouercommer of the world, as Iohn sayth: This is your victorie that ouercommeth the world, euen your sayth. Fifthly, that beeing deliuered from the tyrannye of Sathan by Christes presence, we may both acknowledge that Christ dwelleth in vs, accordyng to that which is wyrtten in the. 2. Reg. 17. that all the earth may know that there is a God in Israell, that is too say, in the Church: and also that we may magnifie G D which deliuereth vs.

Of the diuell we haue heard, who he is, what he dothe, why he labourereth the destruction of the Church, & wherefore God permitteth hym so to do. Now let vs heare of our king Christ, of whome I will speake, who he is, what hee doth, and why he doth.

Who is Christe: God and man, bozne of the Father before all wordes, eueralsting God, with the eueralsting Father and the holy Ghost, accordyng as we confesse in our Creede, who came downe from Heauen for our saluation, and tooke mans nature vpon hym, to the intent he might by hys death, deliuer vs from endlesse death and punishment.

What dothe he: That doth this present Gospell teache vs. First, he openeth this deafe mans eares: Secondly, he casteth the diuell out of him: Besides that, he lozeth hys tooong that he may speake. And also he openeth his eares. The selfe same thing doth he daily in hys Church. First, he openeth our eares that we may heare Gods wordes. Therefore whosoouer heareth gods word willingly, let him know that his eares are opened: and contrariwise, he that heareth not the worde willingly, let hym knowe that his eares are stopped still by Sathan. Therefore who so hath not yet eares to heare, let hym flee to Christ, who only can open them. Secondly, he deliuereth the harte from the Deuill, that we may beleue. For in the sixth of Iohn, Christ teacheth that sayth is the worke of God: for thus he sayth: This is the worke of God, that wee beleue in him whom he hath sent. Then if thou beleue not, the deuill still posselseth thy hart. Therefore thou must go to Christ, who only can ouercome him. Thirdly, he looeth thy tooong that now from hencefoorth thou mayst with thy mouth confesse him, magnifie him, and call vpon him.

And wherefore doth Christe: First, bycause he is a lover of men, whose nature he tooke vpon hym, at suche tyme as he was conueyued man, and bozne of the virgin Mary. Secondly, bycause he is



## The thyrd Sunday in Lent,

the enemye of the Diuel. Thirdly, because it is his office or charge to invade the kingdome of his enemye the Diuell, to put his saide enemye to the spoyle, and to reward all that beleue in hym, with everlasting life.

Nowe by these thyngs it appeareth, how great difference there is betweene the kyngdome of the Diuel, and the kingdome of Christ. In the diuels kyngdome is sime and death: In Christes kingdome is righteousnesse and life. In Satans kingdome is damnation: In Christes kingdome is saluation, and acquittall from damnation. In Satans kingdome is darknes: In Christes kingdome is perpetual light. In Satans kingdome is torment: In Christes kingdome is ioy. In Satans kingdome is to be seene the Diuel, with al damned soules: In Christes kingdome the Saintes inioy the sight of God, & the glozy of immortalicie, through Iesus Christ. Whereby therfore we may be admonished, both with how great heede the kingdome of Satan is to be shunned, and with how great diligence we must indeuour to be made citizens of the blessed kingdome of Christ.

### *Of the second.*

**T**he Iewes seeing this deed of Christ, (as the ministers of Satan) do set them selues with might and main agaynst Christ, and say: He casteth out diuels by Beelzebub prince of the diuels. See howe great the malice of the world is. To the intent it may dye in his own sinnes, it ascribeth the worke of God to the diuel. What lining creature would rise vp with so great madnesse against Christ, if he were not styred thereto by the spirit of Satan: Howbeit Christ in no wise beareth that reproch of God at their hand, but with most strong arguments confuteth this diuelish blasphemie.

The first argument is: No man can by one diuel drive out an other: Ergo, you doo lewdly, to affirme that I cast out diuels in the name of Beelzebub. For if one diuel should worke agaynst another, & cast out one another, the diuels kingdom should not be stedfast. But nowe wee see the kingdome of Satan to be most stable and strong. For euerye kingdome deuided within it selfe, shalbe made desolate. For wheresoeuer is discorde, there is assured destruction to bee looked for.

The second argument is: If I cast out diuels in the name of Beelzebub, your sonnes doo also cast out diuels in the same name. But  
this

this, by your owne iudgement is false. For you affirme them to cast out Devils by the power of God : wherfore you doo wickedly, to say that I cast out Devils in the name of Belzebub.

The third argument is : I cast out Devils by the finger of God, that is to say, by the power of God : Ergo, you doo falsely ascribe my woorkes to the Deuyl.

The fourth argument is : A strong person is not overcome but of his stronger. The Deuyl is overcome by me : for I cast hym out, and spoyle hym : Ergo, I am stronger than he. When a strong person armed, kepeth his house, the things that he possesseth are in peace. Who is that same strong armed person? The old Serpent. He kepeth his house, as long as he dwelleth in the vnbeleeuers, and while he blindeth mens senses, that they acknowledge not Christe. And then are all things in peace which he possesseth, when the woord of God is put to silence, and mens traditions sounde abrode. But as soone as the sword is drawn, which is the woord of God, by and by the diuel is compelled to giue place : For Christ (who is in the woord) is stronger than Satan.

The fifth argument is: He that is not with mee, is against mee, and hee that gathereth not with mee, scattereth. That is to say, The diuel scattereth the Church, and I gather the Church together: Ergo, there is no agreement betweene mee and the Diuell. And that the Diuel scattereth the Churche, he prooueth by a most goodly similitude.

*Of the thyrd.*

**W**Hen an vncleane spirit is gone out of a man : that is, when the diuel (who of hym selfe is vncleane, & wont by many meanes to defile the mynds of men) is gone out of a man, like as he is now by my power cast out of this wretched man that was possessed : What doth he then? He walketh by dry places, seeking rest : and findyng none, he saith, I wyl returne into my house from whence I came. He walketh by drye places, that is to say, by hartes that are not watered with the Ryuer of the holy Ghost. What is meant by his seeking rest, and finding none? By this phrase of speaking, is signified his indeuour : for it is not penough for hym to haue done harine, vnlesse he may doo more harine. So great a desire hath he to destroy men. He is not contented to possesse many hartes, but he must

### The thyrd Sunday in Lent.

also returne agayne to those, from which he was expelled before. Therupon he saith: I wyll returne into my house from whence I came. By these wordes is giuen vs to vnderstand, that he reaseth not to tempt those that are purged by fayth, but laboureth to enter into the hartes of them againe, to the intent to cary them away from the kingdom of Christ: and if he bying that to passe, the end of that man becommeth woofle than the beginning, bycause he becommeth anew the enimie of Christ, and expulseth the holy Ghost: And he shall suffer sozer punishment, if he cast not out the Diuel agayne by true repentance. Let vs marke then how perillous a thyng it is for them that haue once professed them selues Christians, to put their neckes again vnder the Diuels yoke. For as such men doo most greuously sinne agaynst the holy Ghost: so must they also stand in feare of most greuous punishment. Therefore they that are touched with any care of their saluation, let them speedily amende, and fight stoutly agaynst Satan, that he cast them not agayne headlong into the gulfe of sinne.

#### *Of the fourth.*

**I**T came to passe, that as he spake these things, a certaine woman in the company lifting vp her voyce, said vnto hym: Blissed is the wombe that. &c. But he said: Yea rather blissed are they that heare the word of God, and keepe it. Here first we may marke the diuersitie of mens iudgements concernyng Gods woorde. Some wonder at the woord, and loue it, as this woman dyd. Some speake euyl of it, as they did, against whom Christ dealeth here. For there haue been alwaies such hearers of the word from the beginning of the worlde. Cain despised the woorde, and Abel loued it. Noe loued it, and al the whole worlde beside despised it. In the tyme of Ieremie, few or none receiued the woorde of the Prophetes with fruite: but the most part chose rather to returne to their olde Idolatrie. Hereupon they say to Ieremie: When we made Sacrifice to the Queene of Heauen, (that is to say, to the Sunne) all things went well with vs. We had abundance of Corne. &c. After the same maner say the men of our tyme: When we hearde Masse, and gaue to Ponkes, all thyngs were better cheape, the feare of God was greater, and there was moze loue betweene man and man. This is the thanke that the worlde yeeldeth to God for his well doing. He giueth vs the woerde of saluation, and we had leuer haue mens dreames. He offereth it to vs freely:

freely: and we wyl earne it with the gyltewages of the Ponkes. But let vs leaue these things, and hearken unto Christ. Blessed are they (saith he) that heare the word of God, and keepe it. These wordes are few, and haue a great promise annexed vnto them.

What manner of word is that word of God? It can be none other, than that which the Prophetes haue deliuered vs: Christ hath confirmed with his own blood: and the Apostles haue taught. What manner of word is that? The summe therof is conteyned in the instruction of our chyldren, called the Catechisme: and these are they: The ten commaundements, the articles of our Beliefe, the doctrine of the Sacraments, and the doctrine which ye heare euery Sunday out of the Gospel: that is to wit (in one word) the same doctrine that the prophets, Christ, and the Apostles taught. This word wil he haue heard: Ergo, he wyl also that there be Ministers and Pastors that are able to teach this word. For seeing that he gyueth his word, and offreth soule health, which is receyued by sayth throughe hearing: it is needefull that there be Persons that can teach this word. Howbeit, for as much as it is not yenough that the word be taught and heard, vntlesse it be also kept: the Lorde addeth, And keepeth it. What is to keepe the word? It is to learne the word that is heard, to holde it, to beleue it, and to performe true obedience vnto God throughe sayth. So dyd our Father Abraham: he heard the word, he held it, he beleued it, yea, & yeldest such obedience to it by sayth, that he would at Gods appoyntment rather slea his onely begotten sonne, than breake Gods commaundements. But who is he amongst vs, that yeldest this obedience vnto God? We wyl be called Abrahams chyldren, but we wyl not treade in our Fathers footsteppes. What promisethe he to them that heare it, and obey it? Blessed are they (saith he) &c. They are blessed, that is to say, set free from all wretchednesse, from sinne, and from damnation. Blessed, that is to saye, infeofed in eterla- stong lyfe and glory, throughe Iesus Christe our Lorde, who with the Father and the holy Ghost, lyueth one God, word without ende. Amen.

The fourth Sunday in Lent, commonly  
called Mydlent Sunday.

The Gospell. *John. vi.*



After these thyngs Iesus went his way  
ouer the sea of Galilee, which is the sea  
of Tyberias, & much people followed  
him, bicause they saw his miracles whi-  
che he did on the that wer diseased. And  
Iesus went vp into a mountayne, and  
there he sate with his Disciples: And  
Easter, a Feast of the Iewes was nygh.  
When Iesus then lyft vp his eyes, and  
sawe a great company come vnto hym,  
he sayde vnto Philip: Whence shall wee buye breade, that these  
may eate? This he sayde to prooue hym: for hee hym selfe  
knewe what he woulde doo. Philip answered hym: Two hun-  
dred pennywoorth of bread are not sufficient for them, that e-  
uery man may take a litle. One of his Disciples (Andrew, Si-  
mon Peters brother) sayth vnto hym: There is a Lad which hath  
foue Barley loaves, and two fishes: but what are they among so  
many? And Iesus saide: Make the people syt downe. There was  
much grasse in the place: So the men sate downe, in number a-  
bout foue thousande. And Iesus tooke the bread, and when he  
had giuen thanks, he gaue to the Disciples, and the Disciples to  
them that were set downe, and likewise of the Fishes, as much as  
they woulde. When they had eaten yenough, he sayd vnto his  
Disciples: Gather vp the broken meate which remayneth, that  
nothing be lost. And they gathered it together, and filled twelue  
Baskets with the broken meate of the foue Barley loaves: which  
broken meate remayned vnto them that had eaten. Then those  
men (when they had seene the myracle that Iesus dyd) saide:  
This is of a truth the same Prophet that shoulde come into the  
worlde. Therefore when Iesus perceyued that they would come  
and take hym, to make hym kyng, hee departed agayne into a  
mountayne hym selfe alone.

The

## The exposition of the texte.

**T**he summe of this Gospel is, that Christ doth here by his deede and example confirme the doctrine which he taught, in the .vi. of Matthew: First seeke ye the kingdome of God, and the righteousness of him (that is to say of God) and all things els shall be cast vnto you: too the intent that wee being instructed by Christes woorde and miracle, should cast off the care of the belly, and followe Christ intoo the desert, leauing all care for our selues vntoo him, according to his commandement: Cast thy care vppon the Lord, and he shall nourishe thee. The meaning therefore of all this whole Gospel, is too teach, that they which heare, loue, and keepe the word, shall not perishe for want of food, because Christ taketh vpon him to care for them. The places are these.

- 1 That God hath care for them that followe him.
- 2 The circumstances of this present miracle, and the vse thereof to vs words.
- 3 The deede of this people, that would haue made Christ king, and of Christes fleeing.

*Of the first.*

**I**n this first Doctrine many things offer themselves too be weyed: of which, euery one doth minister some Doctrine and admonition. As are Christes journeying and woorking: the earnestnesse of the people too heare hym: what moued the people to too doo: what profit redoundeth therby to the people, and what we ought to learne by the example of the people, and the deede of Christ.

Christes journeying is shewed in these wordes: Iesus wente hys way ouer the Sea of Galilee, which is the Sea of Tyberias. This Tyberias was a Citie builded by Herode, nere vntoo Iordan, in the honour of the Emperour Tyberias. In this journey of Christes, there is too bee marked the ende and example thereof. The ende of it was, too spreade abroade his Gospel by teaching and myracles. The example is, that wee should followe Christ, euery man in his vocation, not sparing our selues, but night and day, by land and by Sea, endeavour to aunswaere our calling. And this example is not to be followed by the ministers of the word only, but of all men, according too the manner of euy mans vocation.



## The fourth Sunday in Lent.

What dooeth Christ in this iourney? Marke in his sixte Chapter saith, that Christ had pittie vpon them, because they were as sheepe that had no shepherd, and that he began to teach them many things. Marketh addeth, that he was occupied all day in healing the diseased. Here doo foure things offer themselves to be weyed. First, Christes loue. Secondly, the cause of this loue. Thirdly, what we be without the ministracion of the woorde. Fourthly, what is the ende of the ministerie.

When Christ taketh pittie of the people, wee are admonished too thinke how like a father he is minded towards vs, as who is sorry for our miseries. This is it that the Apostle saith to the Hebrewes: we haue a high priest that can suffer with vs in our infirmities. The cause why he pittied the people, is shewed by Mark. Because, (saith he) they were as sheepe that haue no shepherd. But what are sheepe without a shepherd? Wretched, and ready to take harme by theenes and wolues. Now when the Lord said these things, the people was by false teachers led away from the true seruice of God vnto sundry superstitions, the fruite wherof is the losse of their soules, like as we erewhile tasted vnder the Popedom, where in steade of the true seruice of God, there were brought into the Church most horrible superstitions: Praying vnto Saintes, heathenish abusing of the Sacramentes, Purgatory, and other bables, which would God did not sticke still in many mens myndes at this day. Hereby therefore wee may learne, what men be, without the ministerie of the woorde: namely, that they be as sheepe straying in a wilderness, where they are euery moment in very great danger of theenes and wolues: or rather (to tell all at one woorde) whereas is not the woorde of God, there is no saluation. Also we may learn here, the end of the ministerie of the word. Men without the word are as sheepe that go astray without a shepherd. Ergo the word is to them as the shepherds staffe, wherewith men are gathered together out of the wilderness to their owne shepherd. Also it is fodder wherewith they are refreshed and nourished. And it is the salve wherewith our soules are healed. To be short, it is the immortall seede by which we growe vp new againe to eternall life, when we beleue the woorde that is preached. It is easy then too vnderstand hereby, how needfull a thing the word of God is.

The earnestnesse of the people too heare Christe, is also declared here. A great company (sayth the Euangelist) followed hym,  
yea

pen and that farre, into a desert place from the Cities, where was neither meate nor drinke. Beholde the exceeding great earnestnes where-through the people were so ioyfull too heare Christ, that they seemed to haue no care at al of their body. The daye was farre spent, saith Marke.

Why the people followed Christ in this wise, John declareth in this dayes Gospell, when he sayth: by cause they saw the miracles that he wrought. And his miracles were partly a winnesse of the power of the Godhead in Christ, and partly as it were certain seales of his doctrine, and tokens of his exceeding great goodwill towardes men. For the people came to the thinking vpon these three things, by the signes and miracles which the Lord wrought.

The people then by this their following after Christ, reaped thys profite, that they came too the knowledge of their saluation. For when hee had by wonderfull miracles confirmed the doctrine that hee had taught them by mouth: they gaue credite to his woord: by which faith all those were saued that continued in it vnto their end. Besides this, many receiued corporall benefits at his hand. For he healed such as were diseased, according as the other Euangelistes make report.

How now, is this example of the people to be followed of vs: First wee follow the example of this people, if we here Gods word diligently, and beleue the same, as ouercome by Christes myracles wherewith hee hath confirmed the truth of his doctrine. Secondly, wee shall followe the example of the people in this, that they obey the rule which Christe giueth in the first of Mathew: for thus sayth Christ. First seeke the kyngdome of God, and his ryghteousnesse, and all the rest shall bee cast vntoo you. Thys order is too bee obserued diligently of all the goodlye. The first care must bee for the kingdome of God, and the righteousnesse of God. And then also they must labour according too the state of their calling. For thus sayth the Scripture. In the sweate of thy Browes shalt thou eate thy breade. And in the Psalmes it is said: Thou shalt eate of the labours of thy handes. Also Paule saith: He that laboureth let hym eate. So is labour appoynted too all men, howbeit according too euery mans estate. For the labour of a shepberd is one: of a plowman, another: of a Kyng, another: and of a Chauncelour and Senator, another. But all men must beware that they work not after this, which

which thing they doo, that care first for the belly, and last of all for the soule. Therefore let hym that heareth an office, thinke thus: My Lorde Christ sayth: First seeke kingdome of God and the righte-ousnesse of God, and afterward seeke the rest of the things necessary to liue by. I will obey this commaundement of my Lorde, assuring my selfe that hee wyll verily performe that which he hath promised, how much soeuer reason and the whole worlde grudge against it, and endeouour too ouerturne this order appoynted by Christ. God feedeth the byddes: and why should hee not feede mee that am obedient too hym? Hee giueth mee a body: and why should hee not giue me rayment? He giueth mee life: and why not foode? He giueth euers-ting things: & why not tempoꝛal things? Whosoener therfore is god-ly, must followe this rule of Christ: First seeke Gods kingdome and his righteousnesse, and all thinges els shall bee cast vntoo you. But (alas for sorow) many offende against this rule. For first they offende, which not onely heare not the woorde of God them-selues, but also are a let vntoo others, that they should not heare it. like as vngodly husbandes doo, which withhold their wyues from hearing Gods woorde, for couetousnesse of their owne gaine. Thus by their rashe boldnesse they rush into Gods office, and malicious-ly despise Christes commaundement: whereby it cometh too passe, that whatsoeuer they goe about, hath ill successe. First they meane too prouide for the body, and afterward (if they can finde any leysure) they haue a littel regarde to the soule. I gather (wyll some say) for my Wyfe and my Children: Thou doost well, and I allowe thy mea-nyng: for Nature teacheth, and reason perswadeth, that the hus-bande should care for his wife and children. And Paule sayth: Hee that neglecteth his owne, is worse than an infidell. But gather thou according to Christes rule, and the example of this people. First seeke the kingdome of God: and next, bee diligent in thy vocation. If thou doo otherwise, thy children shall haue small ioye of thy la-bours. For thy labour is cursed, and cursed is the fruite of thy la-boures, and it shall not profite thy children. For this is a most true saying: The third descent enioyeth not the goods that euill meanes haue got. Experience teacheth, that the goods which are euill gotten by the parentes, are for the most part wastfully and shame-fully spent by their children, among harlottes in bachelhouses, in rauerning, in quarelling and brawling. Wherfore if we haue any ly-king

king of goodlinesse, let vs follow Christes rule, and the example of this multitude. Which thing if we do, we shal seele Gods hand to be bountifull towards vs.

*Of the second.*

**N**OW let vs looke vpon the circumstances of this present miracle, which are many. First the Lord sayth too Philip: From whence might we buy breade that these may eate? Why is this put too by the Euangelist? And he sayd. this too trye hym: that is to say, to proue what faith he had, who erewhile had seene the water turned into wine, at Cana in Galilee.

But what answer maketh Philip? Two hundred penyworth of breade would not suffice them, that euery one might take a little. Here Philip being forgetfull of the miracles that he had seene before, calleth his owne reason to counsell, as if he should say: It is a great company, and it requireth a great summe of mony to suffice them, and we haue in manner nothing. For it is to no purpose to make questions of buying bread, it is to no purpose to stand debating thys or that, where impossibilitie letteth.

But there commeth another Disciple named Andrew, and saith, Here is a boy that hath five Barly Loues, and two fishes: But these are nothing for so great a company. This Disciple is past hope as well as his fellowe,

But what saith Christ to this geare? Hee sayth too them, make the folke sit downe, as if hee had sayd, for as much as it seemeth a thing impossible too your iudgement, that so great a companye should here bee saued from perishing for hunger: I, who haue sayde vntoo them and you, seeke first the kingdome of God and his righteousness, and all things els shalbe cast vnto you, will shewe by deedes, that my promise is not vaine: doo you no more, but bid the people sitte downe to eate.

Here the Disciples obey their maister: and too the number as it were of five thousand men do settle themselves to their repast, looking to be fed by miracle.

When they were set downe, Iesus tooke the five Barly Loues and two fishes, and first blessing them, and giuing thanks, distributed as much as hee listed too his guesstes. And after that they were sufficed, hee sayd too his Disciples: Gather vp the broken meate that remaineth,

## The fourth Sunday in Lent.

remaineth, that nothing be lost. And they obeying him, gathered vp twelue basketes full of broken meate. Wee see the myracle whereby Christ confirmeth his diuine power, his promise, and his office. What must wee learne hereby? Many wholsome doctrines may be gathered hereof.

First, heere is confirmed that which wee haue heard in the first place: namely, that they which follow Christ, shall not perish for want of foode, according as you haue heard already. Secondly, by this myracle is confirmed Christs loue towards them that follow him. Of which thing also we haue heard in the first doctrine. Furthermore, by this miracle wee are assured, that Christ (contrary to the iudgement of reason) can helpe when hee will. For like as the kingdome of Christ and the kingdome of the world are diuers: so may other things be doone in Christs kingdome, than can be doone in the kingdome of the world. For he that is chiefe in Christs kingdome, is almighty, whose will is a deede. For (as David saith) he hath doone all thyngs whatsoever he would, both in heauen and in earth. Therefore when the Gospell setteth before vs the wonderfull woorkes of God concerning the resurrection of the deade, the lyfe euerlasting, the eternall punishment of the wicked, and such other things: wee must not call our owne reason to counsell, too demaund of it what can be doone: but wee must aske the question at Gods worde only. For if God say ought to vs, by and by wee must call too mind his mightinesse and his truth. In as much as he is mightie, nothing is to him impossible: And because he is true, whatsoever he sayeth, is assured and stedy. For hee sayth: Heauen and earth shall passe, but my worde shall not passe.

Wee are taught also by this miracle and deede of Christs, that God will with his blissing encrease the smal things of the godly. For suffisance consisteth not in the great abundance of things, but in the Lords blissing, which onely maketh men ryche. Whereupon Christ in the twelue of Luke saith: Mans life consisteth not in the abundance of thynges that hee possesseth. And David in the hundred and one & twentieth psalme saith: And there is abundance to them that loue thee. Oftentimes it falleth out, that some poore man fearing God, is better fed with breade and potage, than a wicked riche man wth his dainty dishes and sweete wines. The poore Lazarus was better fed with the crummes which hee coulde scarce come by, than the  
ryche

ryche Glutton with his delicate fare. Let every one of vs thynke  
 vpon these thynges aduysedly, and wayte patiently for the Lords  
 promise, that hee maye blisse our labourers, and encrease our bread.  
 For he commaunded vs to pray, and say: Giue vs this day our dayly  
 bread.

Quermore, Christes deede teacheth vs to giue God thanks for his  
 giftes, when wee goe about to vse his heauenly benefites, and to desire  
 him that hee will halowe his giftes with his blessing. For the crea-  
 ture of God is made holpe by the woorde, and by prayer, accord-  
 dyng as Paule teacheth in the first too Timothie, and the fourth  
 Chapter. But it commeth to passe, that many, bycause they know-  
 ledge not Gods benefites, and much lesse yeelde thanks too the gi-  
 uer, are eyther needie, euen in great plentie of things, or else are pres-  
 sed with great pouertie. Wherefore I exhort you too followe this  
 example of Christe, as often as you meane too vse Gods good giftes.  
 And let this suffice for this present miracle. Now ensueth the thyrde  
 place.

*Of the thyrde.*

**W**hen they had seene (sayth the Euangeliste) the myra-  
 cle that hee had wrought, they sayd: Of a truth, this is  
 that Prophete that shoulde come intoo worlde. Therefore  
 Iesus knowyng that they woulde come and take hym vp too  
 make him king, fledde agayne intoo a Mountayne by hymselfe  
 alone.

Here are two examples propounded: one of the multitude, and a-  
 nother of Christ. In the multitude wee see twoo things: The one  
 is, that by the miracle they acknowledge the Messias: Which thing  
 is well doone of the people. For the Prophet Esay foretolde it shoulde  
 come to passe, that when the Messias came into the worlde, hee shoulde  
 worke great miracles, by the which he shoulde be knowne. Thus far  
 therefore the people iudged aright. The other that we see in the peo-  
 ple, is the error of the people in iudgement. Who perceiuing by the  
 miracle that Iesus was the Messias, would haue made him king. But  
 Christis kingdome is not worldly, according as he himself said vnto Py-  
 late: My kingdome is not of this worlde. The people would faine haue  
 been thankfull to Christ, but they shewed not their thankfulness accord-  
 ing to knowledge. Whereby we may learne of this multitude, to be  
 thankfull



The fifth Sunday in Lent.

thankfull to God: howbeit in as much as they were overshoot in their dooing, let vs embrace Gods woorde for a rule of thankfulness.

But when Christ vnderstoode the vnkillful zeale of the people that were minded to make him their King, he fled into a mountaine, and suffred not himselfe too bee made king by the people. What may wee learne hereby? First, that which I spake of euen now, that Christs kingdome is not worldly. Next, that we must cohet no honour contrary to our vocation. Let euery man content himselfe with that degree of estimation that he is called vnto, and not take vpon him an other mans office, for desire of estimation. But let every one of vs in his owne vocation looke vnto these thre things. First let vs labour lustily in the feare of God. Secondly, let vs not seeke praise of the multitude, if we shall haue doone any good. Thirdly, let this be our purpose, too serue God & his Church in the feare of God. They that do otherwise, do nothing aright, but offend God, and vtter their owne pride, whom God suffreth oft to slide, that their folly may be knowne, and so maye suffer punishment for their presumption. That the which thing happen not vnto vs, let vs pray God to gouern vs with his spirit, to whom the onely and euerlasting God, be honor, praise and glory, for euer and euer. So be it.

*The fifth Sunday in Lent, commonly  
called Passion Sunday.*

*The Gospell. Iohn. viij.*



Hich of you can rebuke mee of sinne? If I say the truth, why do ye not beleue me? He that is of God, heareth Gods woordes: yee therefore heare them not, bycause ye are not of God. Then answered the Iewes, and sayd vnto hym: Say we not well that thou art a Samaritan, and hast the Diuell? Iesus answered, I haue not the Diuell: but I honoure my father, and ye haue dishonoured mee. I seeke not mine owne prayse, there is one that seeketh

seeketh, and iudgeth. Verily, verily I say vnto you, if a man keepe my saying, he shall neuer see death. Then sayd the Iewes vnto hym : Nowe knowe wee that thou hast the diuell. Abraham is deade : and the Prophets, and thou sayest : If a man keepe my saying he shall neuer tast of death : Arte thou greater than our Father Abraham which is dead ? And the Prophets are dead : who makest thou thy selfe ? Iesus answered : If I honour my selfe, mine honour is nothing : it is my father that honoureth mee, which you say is your God, & yet ye haue not knowne him, but I knowe him. And if I say, I knowe him not, I shal bee a lyer, like vnto you. But I know him, and keepe his saying. Your Father Abraham was glad too see my day : and hee sawe it, and reioyced. Then sayde the Iewes vnto hym, Thou art not yet fiftie yeares olde, and hast thou seene Abraham ? Iesus sayd vnto them : Verily, verily, I say vnto you : Ere Abraham was borne, I am : Then tooke they vp stones to cast at him : but Iesus hid himselfe, and went out of the Temple.

## The exposition of the text.

**T**his Gospel containeth a singular doctrine concerning Christ, and a gaine saying of the same doctrine by Christs enemies. For like as Christ defendeth his owne person, office, and doctrine, and poynteth out the true fountaine of saluation : so the Iewes Christs enemies, set themselues against the person, office, and doctrine of Christe, and pleade against him with three arguments which Satan hath vied from the beginning of the worlde forth. And those three weapons are these : Hypocrisie, Sophistrie, and Tyrampe. This Gospel therefore containeth the discryp- tion of twoo Kyngdomes, that is too say, of Christes, and of Satans. For as Christe beere mayntayneth his owne kingdome : So the champions of Satan mayntaine their maistets quarell. But because it is for our behoofe to harken what Christ sayeth, rather than what Satan thinketh against it : I will propound two lessons out of this Gospel, grounded vpon Christes wordes, and shewe what his enemies answered and did against either of them. The places are two.

1. That like as Christ is the true Melchisedech, so he that heareth him not, is not of God.

## The fifth Sunday in Lent.

- 2 That hee which keepeth Christes wordes, is set free from eternall death. And in these twoo chiefe lessons of this Gospel, I will set forth the strife between Christ and the Jewes, in declaration whereof, many particular lessons do offer themselves.

### *Of the first.*

**O**f the first lesson there be two partes. One, that Christ is the true Messias: the other, that he which heareth not Christ, is not of God. Concerning the first part, the texte hath thus: Which of you can rebuke mee of sinne? If I speake the truth, why doo not you belecue mee? The Jewes had founde fault with Christs doctrine, because Satan and his seruantes hate the truth. Christ confirmed his doctrine, by innocencie of lyfe, the record of the Prophetes, and sundrye myracles, so as the Jewes myght haue knowne hym too bee the true Messias, and also haue belecued in hym too theyr saluation. Therefore when as they through the instincte of Satan, for hatred to Christwarde, and of loue too their owne false doctrine, which they had receiued of their forefether, did with all their power set themselves against Christ: Christ on the other side thirsting mans saluation, defended hys owne innocentnesse, Doctrine, and of fyce, too the intent hee myght at leaste wyle, yet winne some of hys foes vntoo God, and call them backe from fallynge headlong intoo damnation. Fyrst therefore, hee asketh if any man can synde faulte with his conuersation. Which of you (sayth hee) can reprove mee of sinne? As if he had sayd: I haue liued openly among you without fault from my cradle, so as none of you is able too reprove mee of any sinne. Nowe seeing that so too doo is the propertie of the Messias, why doo you not acknowledge me to be the Messias that was promised long agoe? For none is cleare without sinne, but the Messias onely. In as much then as none of you is able too conuicte mee of sinne, yee doo foolishly: not onely for that yee acknowledge mee not too bee the Messias, but also for that you condemne mee of sinne. Heereuntoo hee addeth concerning hys Doctrine. If I speake the truthe vntoo you, why belecue you mee not? As if hee had sayd: In asmuch as I doo by innocencie of lyfe, by recorde of the Prophetes, and by many miracles confirme my doctrine too bee so true, that whether you will or nill yee

ye confesse it to be true: why beleue you me not? Hee is woofe than  
 mad, that persecuteth that thing as false, which he knowes to be true.  
 But this is the nature of men. He that is nozeled in naughtines of a  
 chilo, is hardly reclaimed from his erreure: So great a matter is it  
 to be enured to a thing from the shell. But what may we learne here of  
 Christe and the Jewes? Of Christe, al ministers of the woorde may  
 learne, so too frame their lif. and doctryne, that no man maye  
 haue aught too repproue, eyther in theyr lyfe, or in theyr doctrine.  
 For albeest that onely Christ was pure from all linne: yet notwithstanding  
 those that wil teach his Gospell wyth fruite, must bee cleere  
 from open crimes. For the Poet sayth aright: *It turneth too the  
 Teachers shame, When hee hym selfe is founde too blame.* For  
 how (I praye you) can a tipplyng Prieste fynde faule with typlers?  
 How dare a whozehunter chasten whozemongers and abouclters?  
 How shall a couetous person condemne couetousnesse? Or an vlcere,  
 pierie? Or a quareller, quarelles? Or a proude man, pryde? In  
 fine, hee that wyll rebuke others, must bee fauldesse himselfe. As  
 for those that say, doo as I teach, but doo not as I doo: they are not  
 the ministers of Christ, but of Satan. For no man is to bee accom-  
 ted too teach, vnlesse he expresse the same thing in his life, that he tea-  
 cheth in his wordes. For so dooth Paule teach Timothy: Bee thou  
 (sayth hee) a pattered too the flocke: That is is too say, expresse  
 the thing in life, that thou teachest in woorde, that the hearers may  
 beholde in thee a liuely example of thy doctryne: Whereuppon  
 Paule sayth of himselfe: Bee yee followers of mee, lyke as I am of  
 Christ. Moreouer, they that heare the Gospell, must learne some-  
 whar of these Jewes. Not too set themselves against Christe and  
 their teachers as they did: but too take warning at their damnation,  
 and so too repent, that they maye bee saued by the benefite of  
 Christ.

On the other part of the first lesson, the text speaketh in this wyse:  
 Hee that is of God, heareth the worde of God, and the cause why  
 you heare not, is for that ye are not of God. He assigneth the cause  
 why the Jewes so maliciously despised Christes doctrine: that is  
 too wit, for that they were not of God but of Satan. Hee spea-  
 keth not heere of mannes nature which in very deede is of God,  
 but of mens maliciousnesse, which is of the Diuell. For this ma-  
 liciousnes maketh men unwilling to heare Gods word. Here let euery

man examine himselfe, and deeme of himselfe, whether he be of God, or of the Diuell. For he that with a good will heareth Gods woorde, hath Christes recorde that hee is of God. Contrariwise, hee that despyseth the woorde and persecuteth it, is vndoubtedly of the diuell: though the vngodly are not willing too heare of this. But in lyke manner as the Jewes doo here persecute and slander Christ that told them this: so in likewyse are the ministers of the Gospell persecuted at thys daye, by those whom in theyr Sermons they declare too bee of the Diuell. What then say the Jewes heere? They answered and sayd vntoo hym: Say wee not well that thou art a Samaritane, and hast a Diuell? This is the craft of Satan: when hee cannot deny the truth, hee falleth too flat rayling. So also slandereth the case at this day: when men are not able too deny, but that it is Gods woorde whereby their wickednesse is reprobued: by and by they fall too rayling, & seeke for somewhat to carpe at in the ministers of the Gospell. But what dooth Christ here? Hee answered: I haue no Diuell, but I honour my father, and you dishonour me. And I seeke not mine owne glory, but there is one that seeketh and iudgeth. In this aunswere, Christ first denyeth himselfe too haue a diuell, which thing the Lord confirmeth hereby, that hee seeketh Gods glozy, which they doo not that haue made a couenant with the diuell. Afterward hee turneth the slander vppon the Jewes, when hee sayth: And you haue dishonoured mee, that honour God. For those that rayle vppon them that honour God, must of necessitie be led by the diuell. Furthermore when hee addeth: I seeke not mine owne glory, but there is one that seeketh and iudgeth: Hee remoueth from himselfe the desire of vaine glozy, and in his dutifullnesse commendeth hymselfe too his father. By this aunswere of Christes, the ministers of the woorde may learne three thyngs. First, (as much as may bee) too defend them selues from the slanders wherewith they are charged, least their ministerie should bee abased, when they themselues are brought into contempt. Secondly, to cast those railers in the teeth with their owne sinnes, bycause they make warre, not so much against men, as against God himselfe. And thirdly, not too seeke their owne glozy, but the glozy of God, and too perswade themselues assuredly, that God defendeth their innocencie.

## Of the second.

**O**f the second lesson the Lords words spake in this wise: Verely I say vnto you, if any man keepe my sayings, hee shal not see death for euer. These words are too bee thoroughly well weyed, as which containe the highest benefit of Christ towards me, that is to wit, that hee which keepeth Christs sayings, shal not see death for euer. Howbeit to the intent we may the better vnderstand these things, I wil shew forth in order what they containe. For the first thing too be obserued here, is Christs oth. The second, what maner a ones we be without Christe. The thirde, what we obtaine by him. The fourth, how we may be able to become partakers of Christs benefits.

His oth is to this end, to assure vs of Gods truth against al the doctrines of men and diuels, against the reason of the flesh, yea & against the whole kingdome of the Diuell, which consisteth of Sophistrie, Hypocrisie, and Tyrannie. For it is not possible that the sonne of God should deceiue, who hath warranted his doctrine by so great an oth.

What manner of folke be without Christ: By Christ it cometh too passe that we see not euerlasting death. Wherefore without Christ we are gilty of euerlasting death. Now as there are foure kindes of life, so are there foure kindes of death also.

The first is the life of nature, whereby we naturally liue in this world. This life simply in respect of it selfe is good, bycause it is the gift of God, which he promisseth in the fourth commaundement: but it varieth according to the state of men. Vnto Abraham it was good, bycause he vled it too Gods glory. But vnto Nero it was euill, bycause he abused it, both to the reproche of God that gaue it, and also too his owne damnation. Against this naturall lyfe, is set naturall death: which of it selfe is euill, bycause it is the punishment of sinne. Notwithstanding it varieth according to the states of men. For like as vntoo Abraham his death was a passage vnto a better life, and therfore was good vnto him: so vnto Nero it was the gate of hell, and therfore to him it was euill.

The second lyfe is of sinne, namely, whereby sinne lyueth in man, and raisneth throughe his lusses, as it doth in all the vngodly. This is alwayes euill, bycause it tendeth to damnation. Against this is set the death of sinne, whereby sinne is mortified in vs: which thing cometh then to passe, when we liue in true repentance and the feare of



God. This death of sinne, is euermore good, because it is the passage to eternall life.

The third life is of grace, whereby Christ liueth in vs thorough grace. This is euermore good, because it is Gods giste, and the way to glory. Against this is set the death of grace, that is too say, the pollution of grace: which thing commeth to passe when we slide backe againe intoo sinne, and cast away faith. This is alwayes euill, because it is the way intoo hell.

The fourth life is the euerlastyng lyfe, by which the Godlye shall lyue with God and his Angelles in endlesse blisse. This lyfe is most excellent good. Agaynst this is set euerlastyng death, which is endlesse damnation. Untoo this endlesse death are all men subiect without Christ. For vnlesse we be deliuered from this death by the benefite of Christ, it shall bee our perpetuall reward for sinne: as Paule sayth too the Romanes the sixt Chapter: Such are we without Christ: that is, wretched, damned, and gilty of eternall death.

But what do we become through Christ? That doth Christ assure vs of by his othe: namely, that being deliuered from euerlastyng death, wee are rewarded with eternall life, in which shall bee toy without end,

Howe are wee made partakers of Christs benefites? This Gospell aunswereth. Verily, verily, I saye vntoo you, if any man keepe my saying, hee shall not see death for euer. Then is this great treasure in Christs wordes: which who so keepeth, hath Christ, who onely is the way of life. What is too keepe the woorde of Christ? It is to heare it, to learne it, and to beleen it, according to this saying: Hee that beleueth in the sonne hath life euerlastyng. Why so? because he that beleueth, is iustified by his owne faith, that is too say, is set free from sinne, endued with the righteousnesse of Christ, & accepted to eternall life for Christs sake. He therefore that cometh to eternall life, let him marke wel the things aforesaid, let him liue in continuall repentance, let him heare Christs word, let him beleene it, and let him continue in the faith, euen vntoo death. So shall it fall out, that this naturall death shall bee vnto him a passage vntoo eternall life.

But what say the Jewes to this helthfull Doctryne of Christs? Christ sayth: Hee that keepeth my woorde, shall not see death.

The

The Iewes aunswere, Now wee knowe well thou hast a diuell, Abraham and the Prophetes are deade, and thou sayest if a man keep my woord, hee shall not tast of death for ever. Art thou greater than our father Abraham, who is deade, &c. Whom makest thou thy selfe? As if they had said: If thy woordes be of such power, that they which heare thee shall not tast of euertlasting death, surely thou art greater than the Prophetes and our Patriarke Abraham, which are deade: but this is false: for thou art not greater than Abraham. Ergo, it is false that thou sayest, Hee that keepeth my saying, shall not tast of death for ever. Therefore thou art a blasphemour of God, and hast a Diuell. Christ aunswereth, and saith: If I glory my selfe, my glory is nothing, that is too wit, by your iudgement. It is the father that glorifyeth mee. The meaning of these woordes is this: The only begotten sonne of God is greater than the seruantes of God, or than the adopted Sonne of God. I am the onely begotten sonne of God, according as the father himselfe witnesseth by his owne voyce and woordes. But the Prophets and Abraham are Gods seruantes, and Gods children by adoption: wherefore I am greater than Abraham and the Prophets. Ergo, it is no maruell though my word be of greater power than theirs. Then bled they a poppet of Sophistrie. For that which Christ spake of the euertlasting death, they construed of the naturall death, howbeit maliciously. Wherefore Christ proceedeth too repproue them, saying: If I say I knowe him not, I shall be a lyer as you are. For you say you knowe him whom you knowe not. But what is it too knowe God? First, it is to know who hee is, that is too wit, the father, the sonne, and the holy Ghost. Secondly, to beleue in him. And thirdly to order a mans life according too his will.

Howbeit, because the Iewes gloried of their father Abraham, Christ proceedeth to shewe how vaine this boasting is, and saith: Your Father Abraham was glad too see my day, and reioyced. In these words Christ teacheth three things. The one, that he was before hee tooke mans nature vpon him, that is to say, from euertlasting, God euertlasting. The other, that Abraham beleued in him. For to beleue in Christ, is spiritually too see him. And Christ is seene three waies, in body onely, as the Iewes sawe him that talked heere with him: in spirit onely, as Abraham and wee that beleue in hym, doo see him at this day: both bodily and ghostly at once, as the Saints that were

The fifth Sunday in Lent.

conuersant with Christ vpon the earth, and as we that beleue in him, shall behold hym with our bodily eyes, after the Resurrection of the dead. The middle seeing and the last seeing are healthfull: but the first is not healthfull. Thirdly, Christ in these wordes teacheth, that the Jewes do not treade in the steps of theyr Father Abraham, of whom they make so greate bragges. For Abraham acknowledged Christ, and beleued in hym, and was glad of it. But the Jewes do netther beleue in Christ, nor are glad of him, but rather cōdemne Christ. And therefore they make a false brag of Abraham. But what answer make the Jewes to this? Thou art not yet fiftie yeere olde, and hast thou seene Abraham? As much to say, as Abraham died two thousand yeaere ago & more, therefore thou couldest not see hym, because thou wert not as then. Christ answereth: Verely, verely, I say vnto you, before Abraham was, I am. These wordes teache three things manifestly, concerning Christ. First, that he is very God. Secondly, that he is very man. And thirdly, that God and man Christ are not two persons, but one only diuine person, which tooke mans nature vpon it, to the intent he might become a sacrifice for the sinnes of the world. But what did the Jewes in this case? They tooke vp stones too throwe at him. Heere is described the last refuge of Sathan, which is, Violence and Tyrannie. Whereto they dealt against Christ with rapling, hypocrisie, & sophistrie: & now in the end, they take them to their weapons. But Christ hyedeth hymselfe, and getteth him out of the Temple. In which deede he teacheth two things. One is, that the Church is persecuted by the power of God, against the tyrannie of the world and the Deuill. Another is, that he wil not haue his word nor hymselfe in hys worde, to be among those that persecute hym openly: but only among them that receyue and loue hym. To this Mediator, with the Father and the holy Ghost, bee honour, prayse, and glory, worlde without end. Amen.

Vpon

The Gospell.

Matth. xxi.



AND when they drewe nigh to Ierusalem, and were come to Bethphage vnto mount Oliuete, then sent Iesus two of his Disciples, saying vnto them: Goe into the towne that lyeth ouer agaynst you, and anon you shall finde an Asse bounde, and a Colte with her: loose them, and bring them vnto mee. And if any man say aught vnto you, say yee, The Lorde hath neede of them: and straight way he wyl let them goe. At this was done, that it might be fulfilled which was spoken by the Prophet, saying: Tellye the daughter of Sion: behold, thy king commeth vnto thee mecke, sitting vpon an Asse and a Colt, the Foale of an Asse vfed to the yoke. The Disciples went, and dyd as Iesus commaunded them, and brought the Asse and the Colt, and put on their clothes, and let hym thereon. And many of the people spread their garments in the way. Other cut downe braunches from the trees, and strewed them in the way. Moreouer, the people that went before, and they that came after, cryed, saying: Hosanna to the sonne of Dauid: Blised is he that commeth in the name of the Lorde: Hosanna in the highest. And when he was come to Ierusalem, al the Citie was moued, saying: Who is this? And the people said, This is Iesus the Prophete of Nazareth, a citie of Galilee. And Iesus went into the Temple of God, and cast out all them that solde and bought in the Temple, and ouerthrewe the tables of the money chaungers, and the seates of them that solde Doues, and sayde vnto them: It is written, My house shalbe called the house of prayer, but yee haue made it a den of theenes.

## The Exposition of the Text.

**T**His Gospell is read twise a yeaere, that is to say, the first Sunday in Aduent, and vpon Palme Sunday, but not for one selfe same cause. For vpon the first Sunday in Aduent it is read, bycause the Prophesie of Zacharie preacheth in it of the Lorde commyng into the world, who should be the kyng and sauour of them that

## Vpon Palme Sunday.

that trusted in him. And this day, it is red for the *Storie*, which was done this day, namely the sixth day before he suffered.

The summe of this Gospell is, that Christe sitting upon the Ass and his colts which the disciples had brought vnto o b y n , rode toward Hierusalem, about whom the people went crying. Hosanna too the Sonne of David, strewing boughes, and spreading their garments in the way. And also that when hee was come into the Temple, hee drave out the buyers and sellers, &c. The places are three.

- 1 The description of Christ the king, and of his kingdome.
- 2 Of the Citizens of this kingdome, and of their duetie.
- 3 Of the things that were done in the Temple, after that Christe was entred into it.

### *Of the first.*

**O**f this reade in the first Sunday in Advent, which is there the second place.

### *Of the second.*

**T**his was the thirde place in the first Sunday in Advent: from whence you shall fetch the exposition vnto the title concerning the vte of the Lordes comming.

### *Of the third.*

**T**he thirde place is the storie of those thinges that hapned in the temple after that Christ was entred into it. This storie may be deu-  
uided into foure partes, which are these.

- 1 The dring of the buyers and sellers out of the Temple, and the reason thereof.
- 2 The healing of the lame and the blinde in the Temple.
- 3 The defense of the children that cried, Hosanna, too the Sonne of David.
- 4 The fretting of the Princes, the Priests, and Scribes against Christ.

### *Of the first part.*

**T**he Euangelist declareth, that the Lord entred into the Temple, and drave out the buyers and sellers: and moreover, that he addeith the cause of his so dooings, when he saith: My house shall be called a house of Prayer, but you haue made it a denne of theeues.

In this deede: are three things to be weyed. First the occasion of the deede: Secondly the deede it selfe: and thirdly, the signification of the deede. The occasion of the deede was the insatiable covetousness of the priestes, who ordeyned these things for this cause, that they which would offer, should for money haue at hande whatsoever they would wish for. For as much as the covetousnesse of these men is to be condemned, the ministers of the Gospell must take heede to them selues, that they seeke no fetters to ypp the people, as it fel out in the poperie, where they had Passes, pardons, and other trumperie to sell, to the damnation of themselves, and of others. Secondly, Christes deede is to be weyed. For in this deede he testifieth himselfe too be a king and high prieste, and a looker to the religion of God. Otherwise he had not of his owne priuate authoritie put to his hande, but had uttered the grieve of his mynde by woordes only. This deede of Christes must as well the godly magistrate, as the ouerscers of Gods religiō folow, that there be no defiling of Gods religiō in the Churches of christians. Other that haue not this authoritie, must be fory, and testifie it in woordes, that they disallow the corruption of Gods seruice. Thirdly, the signification of this deede is to be weyed. For as the temple was defiled: so he ment that there should be a spiritual purging of the temple, by his owne death and glorious resurrection.

Moreouer, in the cause of this deede (which is expessed by these woordes, my house shall bee called a house of prayer. &c.) we may learne two things. First, that the Temple is the visible seate of Gods seruice. For all be it that every place bee a Temple to the Goddy, in as much as it is lawefull for them to call vpon God every where: yet notwithstanding, the temple or Church, is the common place wherein we must assemble to pray, and to do other things that pertaine to the outward discipline of Godlynesse. Another is, that we should reuerence the Churches that are appoynted too Gods seruice, and keepe them cleane from Idols and Idol seruice. But alas! for sorrow the Popish superstition sticketh so fast to the ribbes of a number, that they cannot abide that an Idol should be pulled out of their Church. But heereof shall more be spoken at another tyme.

*Of the second.*

**T**he second part of the thinges done by Christ in the temple, is, that he healed the lame & blinde that came into him. By which

deed



deed he testifieth, first, that he is the true Meſſias. For the Prophete Eſay foretold, that when Meſſias was come, he ſhould worke ſuch miracles. Secondly, this deed ſheweth that the office of the Meſſias is to deſtroy the workes of Satan. For when Chriſt taketh away the diſeaſe, he removeth the cauſe alſo: and the cauſe of al diſeaſes in ſinne. Thirdly, he ſheweth by an outward token, how men ſhould uſe the Church: for the healing of bodily diſeaſes, is a representation of the of the clenſing of mennes ſoules from ſpiritual ſilthineſſe. Therefore the church muſt be appoynted to this purpoſe, that we may be purged there from our ſpiritual diſeaſes: which thing is then done, when wee beleue the worde that is there preached, & by beleueing are waſhed from our ſinnes with the bloud of Chriſt, according as Iohn ſaith, The bloud of Ieſus Chriſt clenſeth vs from all iniquitie.

*Of the thirde part.*

**W**hen the Children cryed in the Temple, Hoſanna to the ſonne of David, and that the Pharitſyes chid them: Chriſt tooke vpon hym to ſtand in defence of the children, & iuſtifieth they: doying by record of the Scripture. Haue yee not read (ſaith he:) Out of the mouth of babes and ſucklings haſt thou made perfect thy praile.

Heere we haue to learne of both; that is to wit, of the children, and of Chriſt. Of the children, firſt, let our children learne to know Chriſt, and to ſet forth his praile. For ſeeing that Chriſt ſaith, that the kingdom of heauen belongeth to children: vndoubtedly his will is, to be prailed & magnified by the ſayth & by the voyce of children. But alas, there be many children which not onely are Ignorant of Chriſte, but alſo are ſo leudly brought vp, that they learne nothing, but to ſweare, to lye, to talke ribaudy, and to praile other naughtynelle: who ſhall not onely be puniſhed themſelues one day for their lewdneſſe, but alſo their parentes ſhall bee puniſhed of God, for that they haue ſo wickedly neglected the Children that God hath giuen them to bring vp in nurture and godlyneſſe. Agayne, we may learne of the children, to confeſſe Chriſt in the middes of his enemies: Heere were preſent the Pharitſyes and Scribes, the cheef Gouvernours of this common weal, who perſecuted Chriſte, & were angrie with al thoſe that yelved any honour vnto Chriſt. Yet could not this crueltie ſo abaſh the children, but that the more they were ſcalden, the more they cryed out. For ſuch is the ſtrength of ſaith, that whereloeuer it bee, it cannot bee hid-  
den,

den, but alwayes bursteth out into the prayse of God. This dunp-fulnesse is required at all mennes handes, according too that saying of Paule in the tenth too the Romaines: with the heart we beleue vnto righteousnesse, and with the mouth is confession made vnto saluation.

By the dooing of Christ we may learne, first, that hee will defend those that beleue hym. And secondly, that after the example of Christe, according too the state of our vocation, wee are bounde to defende the innocencie of others, and specially too succour and maynteyn the Godly, that they bee not oppressed and troden downe by the wicked.

*Of the fourth part.*

**T**He fretting of the Princes, the Priestes, and the Scribes agaynst Christ, was foretolde long ago by the voyce of GOD and the Prophetes. For where as God in the chyld of Genesis tolde before hand, that it shoulde come to passe, that the seede of the woman, shoulde treade downe the Serpentes heade: hee meaneth, that Sathan and his members heathenly and vngodly wien, shoulde persecute Christe and his Church. And David in the second Psalme, not onely foresaw in the Spirit this frettyng of the Iewes agaynst Christ when hee sayth, Why did the Heathen fret, and why did the people imagyne bayne thinges: But also by the sayd place of Genesis, he promyseth it shoulde come to passe, that the womans seede, (that is to say Christ and all that beleue in hym) shoulde overcome Sathan and his members. Now in what thing this victorie consisteth, David in the same Psalme declareth, saying. Blissed are all they that put theyr trust in hym. Wherefore let vs renounce Sathan and his members, and with strong sayth leane vpon Christ the vanquisher of Sathan, and gyner of eternall lyfe, to whome be honoure and glory for evermore.

*Of the*

Maundie Thursday.

*Of the Lords Supper, the first Epistle to  
the Corinthians, and the. xj. Chapter.*



Hat which I deliuered vntoo you, I receyued of the Lorde. For the Lorde IESVS the same night in which hee was betrayed, tooke breade, and when hee hadde gyuen thanks, hee brake it, and sayde: take yee, and eate yee, this is my body which is broken for you. This doo yee in remembrance of mee. After the same manner also hee tooke the Cuppe when supper was

done, saying: This Cup is the newe Testament in my blood. This doo as ofte as yee drinke of it, in remembrance of mee. For as ofte as yee shall eate this bread and drinke of this Cuppe, yee shall shewe the Lords death till he come. Wherefore who soeuer shall eate of this breade and drinke of this Cuppe vnwoorthily, shall be guiltie of the body and blood of the Lord. Let a man therefore examine himself, and so let him eat of that breade and drinke of that Cuppe For he that eateth or drinketh vnwoorthily, eateth and drinketh his owne damnation, bycause he maketh no difference of the Lords body.

The exposition of the text.

**T**he cause why this feast is instituted, is, that the story of the celebration of the Lords Supper, should (as this day) be handled in the Church, too the intent the true ble of this holy Supper may be vnderstood. For whē Christ the day before he should suffer, instituted this supper, he gaue commaundement to his disciples, that they should keepe this supper in remembrance of him. Wherefore it must needs be, that there are great and weighty causes why it should be needfull to make great account of the institution of this supper. For vnlesse we thorowly and with good heede wey the causes of the institution of this supper, we cannot sufficiently extol the goodnesse of our saviour, who although he were in most greuous sorrow for his death which was at hand, would notwithstanding institute this supper, and leaue it to his Church, for a most assured pledge of our

of our saluation purchased by him, wherein the memorial of the covenant established between God & man by the blood of Christ might be preserved for ever. Notobest, so the more we may be the more distinctly instructed concerning this supper, I wil propound three places, which by Gods grace I wil expound at this tyme: The three places.

1 The circumstances of the institution of this supper, and the signification thereof, wherupon shalbe gathered the full description of the same.

2 The true & lawfull trial of such persons as me an to ble this supper to their profit.

3 The ryght ble and lawfull meditation of this Supper.

*Of the first.*

**T**here be many circumstances in the story of the Institution of this Supper, which I will set forth in order according to the text.

The first is of the time. For thus by the words of the text. Our lord Iesus Christ in the same night that he was betrayed. For he instituted this Supper, upon the Thursday late, before the next Friday following that he should be crucified. Wherupon we may gather two things. First, how great it must needs be that Christs loue was towards vs, who although he knew he should dye the next day, would notwithstanding institute this perpetuall remembrance of his benefites. Another is, that the celebration of this Supper must be kept by vs in true repentance, according as shall be sayd agayne afterward.

The second circumstance is of the guesstes that were at this Supper. The mayster of the feast was Christ: they that were at it, were his disciples, good and bad. The good surely were very weake: and the bad was but only Judas the traytor. Hereby we are taught that Christ will alwayes bee present at this Supper, and that this Supper pettepnech too Christs disciples. And although the wicked doo also mingle themselves in among the rest: yet notwithstanding thys Supper turneth to their iudgement and damnation, as shall be sayd agayne hereafter.

The third circumstance is of blessing. For hee tooke bread, and gaue thanks. If the some of God gaue thanks before hee bled things: what becommeth it vs to doo?

The fourth circumstance is of the elements. For he bled bread and wine in the institution of this supper. For as the outward man is nourished with bread and wine: so the inward man is spiritually fedde  
with

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with the body and blood of Christ.

The fift circumstance is of the thinges that are presente inuifible at this Supper, as are the very bodye and the very blood of our Lord Iesus Christ.

The fixte circumstance is the commaundement, for he commaundeth his Church to keepe continually the same manner of celebrating his Supper. Do this, saith he.

The seuenth circumstance is of the newe couenant. This Cuppe (saith he) is the new testament in my blood. Why this Supper is called the new Testament, it shall be tolde you afterwarde.

The eight circumstance is the end for which the Supper was instituted, which end is expessed in these woordes. Do yee this (sayth he) in remembraunce of mee. That is to saye, As often as ye vse thys Supper, renewe pre the remembraunce of my benefites, that is to wit, of my death and resurrection: and shewe ye forth my death till I come.

The ninth circumstance followeth vpon the eyght, namely, that the celebration of this Supper belongeth only to them that be of peeres of discretion, that may be instructed of the Lordes death, and that are able to gyue thanks openly too the Lorde for his benefites.

These are the circumstances of this Supper, that are to be weyed diligently. Now will I shew what thinges are ment by this Supper. For as the Paschall Lambe had many significations in the olde Testament: So also hath this holy Supper of Christes, which is succeeded in the place of the Paschall Lambe. Therefore as the Paschall Lambe, firste, put the people in mind of the benefite done in olde tyme, that is too wit, of their deliuerance from the bondage of Egypt: And secondly, confirmed the sayth of them that bled it: and thirdly, shadowed the sacrificing of Christ that was to come: fourthly, was a figure of the everlasting couenaunt betweene God and man: So also hath this Supper sundry significations: and that partly in respect of the time past, partly of the time present, and partly of the tyme to come, and partly of the everlastingnesse. Which significations I will declare as plainly as I can. God further both mee in teaching, and you in hearing, that it may turne to Gods glorie, and to the healthfull instruction of our selues.

What is the signification of the Supper in respect of the tyme past? If we loke backe to the time past, this holy Supper is a cer-  
tayne

saime calling too mynde of the Scole of our Lodes passion; accord-  
ing to Christes commaundement: Doo yee this in remembrance  
of mee. As often then as we come to the Supper, or otherwile be pre-  
sent at the celebrazion of the Supper, wee must bee mynde full of the  
death, buriall, and resurrection of our Lord.

What is the meaning of the supper in respect of the tyme present?  
First, it signifieth that wee are vnited and incorporated intoo Christ,  
and that spirituallly. For so teacheth Paule when hee sayth, The Cup  
of Blissing which wee blisse, is it not the communion of Christes  
bloud? The bread that wee breake, is it not the Communion of  
Christes body? That is to say, the partaking of the body and bloud  
of Christ, maketh vs to haue a certeine Communion with Christ. A-  
gein, it signifieth that we also are vnited among our selues by the spi-  
rit of Christ, as many of vs as are partakers together of this supper.  
Of which Communion, the one lofe is taken, as Paule testifieth when  
he sayth: By cause as there is one lofe: so we being many, are one bo-  
dy. For as the lofe is made of many coynes: so as many as communi-  
cate together, doo growe together into one body spirituallly; the head  
whereof is Christ: and this is the cause that Paule calleth the Sup-  
per a Communion.

Heereuppon one of the holy fathers sayth: The Supper is called a  
Communion: first, for that by it wee communicate with Christ: se-  
condly, for that wee bee made partakers of his fleshe and of his God-  
head: and thirdly, for that by it wee communicate and are vnited to-  
gether one with another.

Moreouer by thys Supper is ment; that wee are spirituallly  
nourished, and sustented or fedde wyth the body and bloud of Christ.  
For lyke as bread and wyne doo nourishe, encrease, preserve, and  
comfort mens bodies: So dooth Christes body and bloud nourishe,  
encrease, preserve, and comfort our soules vnto euerlasting lyfe, if so be  
that true fayth be found in vs.

What is the signification of this Supper in respect of the tyme to  
come? This holy supper signifyeth, that by the power of Christes bo-  
dy rayled from the dead, our bodies also shal one day rise againe, that  
they may be made lyke vnto the glorious body of Christ. Wheruppon  
Paule sayth: If Christ be raylen agayne, wee also shal ryle agayne,  
that we may enjoy the continuall presence of Christes bodye for euer-  
more. Wheruppon certaine of the holy fathers haue termed this Sup-



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per conuict money, bit aise he putteth them that receiue it before their death, in mynde, that Christ is vnto them the passage from these troubles, to eternall blisse.

What is the signification of the Lordes Supper in respect of the euerlastingnesse? It is a perpetuall warrant of Gods fauour towards men, at no time subiect vnto chaunge, and therefore the Lord himselfe calleth this his Supper the newe Testament, as which shall neuer become olde at any tyme. Howbeit, too the intent this thyng may bee vnderstoode moxe cleerely, I wyll (as bryfly as may bee) declare what things are most meete in euery Testament, and how all those things which ought too meete in euery last wyll of Testament doo meete heere; and moxeouer what the newe Testament is.

In euery Testament, of laste will there bee fve things. First, the Testator, that maketh the will. Secondly, the goods which the Testator bequeatheth. Thirdly, the heires that are made. Fourthly, the death of the Testator. And fifthly, the conditions that are to be kept of them that are made heires by the will. In this new Testament the Testator is Christ. The heritage is the possession of eternal lyfe. The heires are the chyldren of God, that is too say, all that beleue in Christ. The death of Christ the Testator folowed presently after. For he dyed, was buryed, and rose againe the third day. The conditions to bee obserued of the heyyes that are named, are, that they shoulde beleue in Christ, and obey him, and continue in innocencie of lyfe vnto the ende: And if they fall intoo synne, that they earnestly repent them before theyr death. Heereupon wee may now in this wyse conclude what the new Testament is. The newe Testament is an euerlasting conenant, stablished by the death of the Testator Iesus Christ, cōcerning the grace of God, the forgivenessse of synnes, and the free gift of eternall life promised to al nations and people that beleue in Christ crucified,

*Of the second.*

When Paule sayth: Let a man examyne hymselfe, and so eate of that bread and drinke of that Cup: for he that eateth vnworthily, and drinketh vnworthily, eateth and drinketh his owne damnation. These wordes of Paule confirme foure things. First, that the use of the Supper ought to be in the church. Secondly, that it is

is necessarie for men to trie themselves before they vse this Supper. Thirdly, that he which recepueth this Supper unworthily, doth sinne most greuously. And fourthly, that this Supper is too bee ministered onely vnto those that are able to examine themselves. I will speake of the second onely, that is to say: how every man ought to examine himself; that myndeth to vse this supper to his behoofe.

How then must he proue himselfe, that will vse this Supper? That dooth Paule teache, in the seconde Epistle too the Corinthians, and the. 13. Chap. in these wordes: Examine your selues whether you be in fayth: examine your selues.

Know ye not your selues that Christ is in you? By which wordes is vnderstoode, that rightfull triall consisteth in this, that true Faith and the presence of Christ bee felte in vs, that is to say, (too vse playner wordes) He is tryed and commeth worthily too Christes holy Supper, that commeth too it reuerently in the feare of God, in true repentance, in true faith, and with a godly purpose. And on the contrary part, he that pleaseeth to it vnreuerently without the feare of God, without true repentance, without true fayth, and with purpose too sinne: commeth unworthily, not making difference of the bodye and bloud of the Lorde, and hee eateth his owne damnation. Therefore whosoever approcheth too this Supper, and hath a purpose too continue in his sinnes, hee is a blasphemour, and recepueth the sacrament with Iudas.

But too the intent the rude people shoulde not rashly presume too come too this Supper, the discipline of confession and absolution is instituted in our Churches, too very good purpose. For this discipline auayleth greatly too this, that a man may orderly examine himselfe.

Howbeit, too the intent wee may iudge aright, concerning confession and absolution: first it is too bee knowne, that as there bee two sortes of confession, so there bee two sortes of absolution also. One kinde of confession, is too God onely: that is too wit, when a man confesseth his sinne before God, acknowledgeth himselfe too bee a sinner, and desireth forgiveness for Christes sake, and without such confession, none (of full peeres) is saved. In this wyse did Dauid confesse himselfe when he sayd: Haue mercy on mee O God, for I haue sinned against thee. Enter not into iudgement wyth thy seruant, for no man lyuing shall bee iustified in thy sight. So confesseth Daniell

himselfe, when he sayth: Wee haue sinned and doone amisse with our fathers. So sayd the Publicane, when hee durst not lyft vp hys face vntoo heauen: but strake his breast, saying: O God bee mercifull too mee a sinner. Vnto this confession answereth the absolution that is giuen by onely God. And this is doone, when a man beleueth his free promise. For whosoever beleueth, is iustified from sinne, that is too say, set free from sinne. For sith that sinne is a falling away from the lawe and will of God, with a bynding vnto euerlasting death & damnation: vndoubtedly absolution must be the releasing of the beleeuing man, from that bond whereby hee is bound too euerlasting death and damnation. So was Manasses assayed, so was Dauid, so was the cheefe vyppon the Crosse, so was Mary Magdalene. So are we assayed dayly, when we say with a true heart, I beleue the remission of sinnes: and when we pray with sayth, forgyue vs our trespasses. Let this suffice concerning the first kynde of confession, and the absolution of the same.

Another confession is of Discipline, when a man for counsell, instruction, and confirmation of hys fayth, commeth to the minister of the Church, acknowledgeth himselfe a sinner, craueth comfort, and desireth too bee instructed with Gods woord, to the intent his conscience may bee made quiet. In thys case the minister of the woord must instruct hym that so confesseth himselfe. And if he knowe hym, hee must laye before him the sinnes that he hath perceyued by hym. Hee must shewe him the greatnes of Gods wrath toward vntrepentant persons. And on the other side, if in confessing himselfe, he bee sorie for hys sinne, and promise amendment: he must comfort him with the promyses of the Gospell. And if he say hee beleueth the promyses, the minister must in Chrystes name assure him that God is at one with hym, and denounce vnto him the forgiuenes of hys sinnes, in the name of the Father, and of the Sonne, and of the holy Ghost: warning him earnestly to shunne sinne hereafter, that the ende of hym become not woosle than the beginning. And thus much concerning the second kynde of confession, and the absolution that answereth the same. As concerning the publike confession and absolution, I must entreate chereof at another tyme: and also of the confession that is made to the brethren whom we haue offended.

**N**ow remaineth that we tell which is the right vse and lawfull medication of this holy Supper. Then such this holy Supper of Christ, is the Sacrament of our redemption by the Sacrifice of Christ: these things are orderly to be considered, and earnestly weped, in the receiuing of this holy Supper.

First, the Communicants must call to mind the cause of Christs death, namely the sinne of mankinde. Rom. 4. Hee died for our sinnes. Esay. 43. He smote him for our iniquities.

The second thing that is to be thought vpon, is the end of Christs sacrifice: which is the redeeming of vs from the bondage of sinne and death. 2. Corinth. 5. For he hath made him to be sinne, which knew no sinne, that we by his meanes should be that righteousnes which is allowed before god. 1. Iohn. 1. The blood of Iesus Christ clezeth vs fro al iniquitie. Iohn the first: Christ is the Lamb of God that taketh away the sinnes of the world.

Thirde, by the excellencie of this sacrifice, we must consider howe great the wrath of God must needes haue been against sinne, which could not bee appeased by any other sacrifices, than the one sacrifice of the only begotten sonne of God.

Fourthly, the exceeding great mercy of God is too bee thought vpon, who would receiue vs wretched sinners into fauour, for the satisfaction of his sonne.

Fifthly, the great loue of the sonne of God is to be thought vpon, who taking mans nature vpon him, was content to become a sacrifice for vs, & to remoue Gods wrath vnto him self, and satisfie Gods iustice with the punishment of the crosse. All these things will the sonne of God haue vs to thinke vpon, when he biddeth this Supper to be made in remembraunce of him.

When wee thus muse vpon these things, beholding Gods wrath, there riseth vp by a sorrowfullnesse: and by thinking vpon Gods mercy and the propiciatoy sacrifices, there springeth vp sayth: out of both which issueth thankfullnesse, confession, patience, and other vertues, of which this supper putteth vs in minde.

To be short, as the sonne of God maketh a covenant with vs to receiue vs mercifully: so let vs on the other side make a covenant with him. to beleue him, and to receiue his benefits thankfully. Which thing

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that wee may vnfaignedly doo, Iesus Christ the maker of this Supper graunt vnto vs. And vnto him, with the father, and the holy Ghost, bee honour and glory for euer, Amen.

*The Passion of our Lord Iesus Christ,*  
according too the order of the story, com-  
piled by laying the foure Euangelists  
*together.*



ND when they had song an Himn, Iesus going out, went as he was wont, ouer the broke Cedron into Mount Oliuet, and his Disciples followed hym. Then sayd hee vnto them: All you shal suffer offence by mee this night, For it is written, I will strike the shepherde, and the sheepe of the flocke shal bee scattered. But when I am rysen agayne, I will goe before you intoo Galilee. And Peter aunswearing, sayde vntoo him: Though all bee offended by thee, yet will I neuer bee offended. Iesus said vnto him: verily I say vntoo thee, that this nyght before the Cocke crowe twice, thou shalte denye mee thrice. But hee sayde more earnestly: No though I should dye with thee, yet wyll I not denye thee. In likewise also sayde all his other Dysciples. Then came IESVS wyth them intoo a Towne that is called Gethsemanie, where was a Garden, intoo which he entred and his Disciples with him. And Iudas the traytor knewe the place, bycause Iesus had oftentimes resorted thither with his Disciples. Then Iesus sayde vntoo them: Syt yee heere, while I goe and pray yonder. And taking with him Peter, Iames, and Iohn the two sonnes of Zebedee, hee began too be abashed, and too bee heauy and too bee greuously vexed. And hee sayde too them: my soule is heauy euen vntoo death. Tarry yee heere and watch with mee, and pray that yee fall not intoo temptacion. And he went from them as ic were a stoness cast, and kneeling downe fell flat too the ground vpon his face, and prayed  
that

that if it were possible, that houre might passe from hym : saying : Abba father, All things are possible too thee. Let thys Cuppe passe from mee : Neuerthelesse not as I will, but as thou wilt. And he came to his Disciples, and finding them asleepe, sayd vntoo Peter : Simon art thou asleepe? Couldst thou not do so much as watch one houre with mee? Awake yee, and praye that yee enter not intoo temptation : Verily the spirite is ready, but the fleshe is weake. Agayne hee went away the second time, and prayed, saying : Father, if this Cup cannot passe from mee, but that I must needes drinke of it, thy will bee doone. And returning, he found them agayne asleepe. For their eyes were heauye, and they wist not what too answere. Then leauing them, hee went his way agayne, and prayed the third time the same words, saying, If thou wilt, thou canst remoue this Cuppe from mee : Neuerthelesse, thy will bee done, and not mine.

And there appeared too him an Angell from Heauen that comforted hym. And beeing stricken with sorrowe, he prayed very long : and his swet was as droppes of bloude, trickling downe vppon the grounde. And when hee was ryfen vp from his prayers, and was come agayne to his Disciples, hee founde them asleepe for very pensuuenesse : And hee sayd vntoo them : Sleepe yee from hencefoorth, and take your rest. Why sleepe yee? it is yenough : Beholde, the houre is at hande, and the Sonne of man is delyuered intoo the handes of sinners. Vp, let vs go : hee is at hand that betrayeth mee. But pray yee leasty enter into temptation.

And by and by, while hee was yet speaking, Behold, Iudas one of the twelue, hauing taken a band of men, and officers of the high Priestes, and the Phariseis, and the Elders, and the Scribes, with a great company following hym, came thither with Lanternes and Torchies, with swordes and clubbes. Nowe this traytor had gyuen them a common watch woorde, saying : Whomsoeuer I kisse, he it is : Lay handes vpon hym, and carry him away warely. Iesus therefore knowing all things that should happen vntoo himselfe, went foorth and sayd : Whom seeke yee? they aunswared vntoo him, Iesus of Nazareth : Iesus sayde vnto them : I am hee. And Iudas that betrayed hym stode among them, As soone therefore as he had sayd too them, I am he, they



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went backe, and fell downe too the ground. Then asked hee them agayne, whom seeke yee? And they sayd, Iesus of Nazareth. Iesus answered, I haue told you that I am hee. Therefore if yee seeke mee, let these men go their wayes, that the woorde might be fulfilled which hee had spoken: Of them whom thou hast giuen mee, I haue lost none. And Iudas stept out vntoo Iesus to kisse him: and comming foorthwith vntoo hym, sayd: Haile maister, and kissed him. And Iesus said vntoo him: Friend, wherefore commest thou? Iudas, betrayest thou the sonne of man with a kisse? Then came they to Iesus, and layed hands vpon him, and tooke him. And they that were about him seeing what was toward, sayd vnto him: Sir, shall we strike with the sword? Simon Peter therefore hauing a sword, drew it, and smote the seruant of the high Priest, and cut off his right eare. And the seruants name was Malchus. And Iesus answering, sayd: Giue mee leaue thus farre foorth. And he sayd vnto Peter: Put vp thy sword into the scaberd. For al that take the sword in hand, shall perish with the sword: Dost thou not thinke that I can now pray too my father, and hee will giue mee moe then twelue legions of Angels? Shall I not drinke of the cuppe, which my father hath giuen mee? How then shall the Scripture be fulfilled? for so it must needes come too passe. And as soone as hee had touched the seruantes eare, hee made him whole. And in the same houre Iesus sayde vntoo them that were come too take him, namely too the chiefe Priestes and the officers of the Temple, and the Elders: Yee come out vntoo mee with swordes and clubbes, as it were too take some theefe. I sate dayly among you, teaching in the Temple, and ye stretched out no hand agaynst mee. But this is your very houre, and the power of darkenesse, that the Scriptures may be fulfilled. And all this was doone that the writings of the Prophets myght be fulfilled. Then all the Disciples forsaking him, fled. And a certayne young man followed him being naked, hauing a sheete cast about hym, and the yong men caught hold of him. But he leauyng his sheet bebinde him, fled away naked from them.

The band of men therefore, and the petycaptayne, and the officers of the Iewes tooke Iesus, and bound hym, and led hym away too Annas fyrst. Annas was father in lawe too Cayphas,  
who

who was high Priest for that yeare. And Cayphas was hee that gaue the counsell too the Iewes, that it was expedient that one man shoulde dye for the people. And they ledde him too Cayphas the high Priest, where all the high Priestes, the Scribes, and the Elders were assembled. And Simon Peter and that other Disciple followed Iesus aloofe vntoo the Bishoppes place. And that other Disciple was knowne too the high Priest, and entred with Iesus intoo the Bishops Pallace. But Peter stood without at the gate. That other Disciple therefore which was knowne too the high Priest, went out and spake too the wench that kept the dore, and brought in Peter. And the seruantes and officers stode warming themselues at a fyre of coles beneath in the middes of the the hall, for it was colde. And Peter also was standing with them, and warming hymselfe, too see the end. The wench therefore of the high Priest, which was the dorekeeper, beholding Peter warming himselfe by the fyre, looked earnestly vpon him, and sayde: Thou also werte wyth Iesus, for thou art also one of this mans Disciples. But hee vtterly denyed it before them all, saying: Woman, I am not, I know him not, nor I wote not what thou sayest.

Then the high Priest examined Iesus of his Disciples and of his doctrine. Iesus answered him, I haue spoken openly vntoo the worlde. I haue alwayes taught in the Temple and in the Synagoge whereas all the Iewes resort, and in secret haue I spoken nothing. Why askest thou mee? Aske them that heard mee, what I haue spoken to them. Behold they know what I haue sayd vntoo them. When hee had said these woordes, one of the officers standing by, gaue Iesus a blowe, saying: Answerest thou the high Priest so? Iesus answered: If I haue spoken euill, beare witness of the euill, but if I haue spoken well, why doost thou smite mee? Annas was hee that had sent hym bound too Cayphas the hyghe Priest.

And Simon Peter stode warming hym in the porch. And anon after his fyrst deniall, as hee went out intoo the porch, the Cocke crewe. And another wench sawe hym, and began againe too say too them that stode by, this man also was with Iesus of Nazareth, and hereupon they sayd vnto him: Art not thou also one of his Disciples? and another sayd: Thou also art  
one of

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one of them. And he denyed it agayne with an othe, saying: Man, I am not, neyther doo I knowe the man. And a while after, about the space almost of an houre, a certayne other man auouched it with them that stood by, saying: Vetyly thou also art one of them. For thou art both a Galilean, and thy speech bewrayeth thee. One of the high Priestes seruants (the Kinsman of him whose eare Peter smote off) sayde vntoo hym: dyd not I see thee in the garden with him? Then beganne hee too curse and forswear, I knowe not this man of whome you talke. And immediatlye as he was yet speaking, the Cöcke crewe agayne. And the Lord turning hym selfe about, looked vpon Peter. And Peter remembred the woordes of the Lord Iesus, who had sayd vntoo hym, before the Cöcke crowe twise, thou shalt deny mee thrise. And hee went out of the gate and wept bitterly.

And the chiefe Priestes and Elders and all the whole Counsell sought false witnesse agaynst Iesus, that they myght put him too death, and they could not bring it to passe, no not when manye false witnessses came in, for their allegations were not sufficient. At the last there came two false witnessses, and bare false witnesse agaynst him, saying: We haue heard him saye, I canne and wyll destroye thys Temple of God that is made wyth handes, and in three dayes will builde vp another made without handes. And yet were not theyr witnessses sufficient so. And the cheefe Priest rising vp in the middes, examined Iesus saying, answerest thou nothing? Why doo these men beare wytnesse agaynst thee? But Iesus held his peace, and aunswared nothing at all. Agayne the high Pryest asked hym and sayde: Arte thou that Christe the sonne of the blyssed? I adiure thee by the lyuing God, to tell vs whether thou arte Christ the Sonne of the liuing G O D: Iesus sayd vntoo him, thou hast sayde: I am. Neuerthelesse I saye vntoo you, hereafter shall yee see the sonne of man sittynge on the ryght hand of power, and comming in the cloudes of the ayre. Then the cheefe Priest rent his garments, saying: he hath blasphemed, what neede wee witnessses any more? Beholde nowe, yee haue heard his blasphemie. what thinke you by it? And they all condemned him, saying. Hee is woorthy of death. Then the men that helde Iesus, mocking him

him did spit in his face, and buffeted him with their fistes. And other some couering his face, (specially the seruants) clapped hym on the face with their handes, saying: Reece' vnto vs Christ, who is it that strake thee? And many other things sayd they in scorne agaynst him.

And as soone as morning came, all the highe Priestes and Scribes, and Elders of the people and the whole Counsell, assembled, and layde theyr heades too gyther agaynst Iesus, that they myght put hym to death. And they led hym intoo the consistorie, saying: Arte thou the same Christ? Tell vs. And hee sayde too them: If I shall tell you, yee beleue mee not. And agayne, If I shall aske you any question, you will not answere mee nor let mee goe. From this tyme shall the sonne of man be sitting at the ryght hand of the power of God. And they all sayde vntoo him: art thou then the Sonne of God? Who said: you say that I am. And they sayd: why seeke wee for anye farther witnesse? For we haue heard it of his owne mouth. And the whole company of them ryfing vppe, led Iesus bounde from Cayphas intoo the common hall, and deliuered him vntoo Pontius Pylate the President. And it was early dayes.

Then Iudas that had betrayed him, seeing that hee was condemned, repented him, and brought backe the thirty pieces of siluer too the chiefe Priestes and Elders, saying: I haue synned, in betraying the gildlesse blood. And they answered, what is that to vs? Looke thou to that. And casting downe the siluer pieces in the Temple, he went his way and hung hym selfe wyth a halter: and as hee hung, hee burst asunder in the myddt, and all his bowels fell out. And the chiefe of the Priestes taking vp their money, sayd: it is not lawfull to put them intoo the common Treasure, bycause it is the price of blood. Wherefore taking counsell vppon the matter, they bought wyth those pieces of siluer, (whiche were the rewarde of iniquitie) a Potters felde, to bury straungers in. And it was knowne too all that dwelt in Hierusalem, in so much as that felde was called in their moother tongue *Akeldama*, that is too say, the felde of blood, euen vnto this day. Then was fulfilled that whiche was spoken by Ieremie the Prophet, saying: And they tooke thyrtye

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tie pieces of siluer, the price of him that was solde, whom they bought of the sonnes of Israell, and gaue the money for a porters field, as the Lorde hath appointed mee. Howe bee it, the Iewes entred not intoo the common Hall, least they myght bee defiled, but that they myght eate the Pascheouer. Pylate therefore went out vnto them, and sayde: what accusation bring you agaynst this man? They answered and sayde vntoo him. If this man were not an offender, wee would not haue deliuered hym vnto thee. Then sayde Pilate vntoo them: Take hym you your selues, and iudge him according vntoo your owne Lawe. Then sayd the Iewes vntoo hym: It is not lawfull for vs too put any man too death. Too the intent the woorde of Iesus myght be fulfilled, which he had spoken, signifying what death hee should dye.

And the chiefe Priestes and Elders beganne too accuse hym grieuously, and too lay many things vntoo his charge, saying: Wee haue taken this man peruertering our nation, and forbidding too pay Tribute vntoo Caesar, and affirming him selfe too be an annoynted Kyng. Then Pilate went agayne into the common Hall, and calling Iesus examined him, saying: Arte thou that King of the Iewes? Iesus standing before him, answered: Speakest thou this of thy selfe, or haue others tolde it thee of mee? Pilate answered: Am I a Iewe? Thyne owne nation and thy chiefe Priestes haue deliuered thee too mee, what hast thou doone?

Iesus answered: My kingdome is not of this worlde. If my kingdome were of this worlde; verily my seruantes woulde fight for mee, that I should not be deliuered to the Iewes. But now is not my kingdome from hence. Pilate therefore sayd vntoo him. Art thou then a King? Iesus answered: Thou sayste, I am a King. Too this intent was I borne, and for this purpose came I intoo the worlde, that I may beare witnesse vntoo the truth. Pilate sayd vntoo him, what is truth? And when hee had sayd this, hee came forth agayne to the Iewes, and sayde vntoo them: I fynde no fault at all in thys man. And when the chiefe Priestes and Elders accused hym, hee answered nothing. And Pilate examining hym agayne, sayde: Aunswereest thou nothing? Beholde, Howe manye matters they laye vntoo thy

thy charge, hearest thou not? And hee answered him not too any woorde, in so muche as the President woondered verye fore. But they became more fierce agaynst hym, saying: Hee hath stirred the people, teaching through all Iewrie, beginning at Galilee euen vnto this place. When Pilate hearde speaking of Galilee, hee demaunded of him whither hee weere a man of Galilee. And as soone as he knew that he perteyned too Herodes iurisdiction, he sent him vntoo Herode, who also was at that tyme at Hierusalem.

When Herode sawe Iesus, he was exceeding glad: for he had bin desirous of a long tyme too see hym, bycause he had hearde muche of hym, and he hoped he should haue seene some miracle wrought by hym. And hee asked hym many questions: But hee made him none answere. Also the cheefe Preestes and Scribes stooode laying sharply too his charge. And Herode with his men of warre despised him. And when hee had mocked him, hee put a white garment vppon him, and sent him backe againe to Pilate. And Pilate and Herode were made freendes among the selues the same day: for before that tyme there was grudge betwixt them.

Then Pylate calling together the cheefe Preestes, and the Magistrates and the people, saydevntoo them. Yee haue brought, this man vntoo mee as a peruerter of the people, and beholde, in examyning hym before you, I finde no fault in this man concerning those thinges that you accuse hym of, no nor Herode. For I sente you ouer too him, and beholde nothing woorthy of deathe is done vntoo him. I will chastise him therefore, and let him go.

Nowe at that feast it was of custome, that the president must let loose to the people, some one prisoner, whome soener they woulde demaunde. Now he had at that tyme in prison a notorious fellowe, namely a murtherer, that was called Barrabas, who with other fellowes of his faction, was cast intoo pryson, for committing murther in a tumult which he had rayled in a certain Citie. And the people crying out with one voyce whollye togyther, began too aske importunately, that he shoulde doo as hee had alwayes done vntoo them. Therefore as they were clustered togyther, Pilate answered vntoo them: Yee haue a custome that I shoulde let one loose vntoo you at Easter: therefore



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fore whither will you that I let go vnto you Barrabas, or Iesus that king of the Iewes which is called Christe? For he knewe that the cheefe Preestes had delyuered hym for enuie. Now as he was sitting in the place of iudgemente, his wyfe sente vntoo him, saying: Haue thou nothing too doo with that righteous man, for I haue suffred many thinges for hym this night in my sleepe. But the cheefe of the Preestes and the Elders stirred the people, perswading them too desire too haue Barrabas let loose too them, and too haue Iesus put too death. The Presidente aunswering, sayde vntoo them: which of the two will yee that I let loose vntoo you? And all the whole multitude cryed out togyther saying: Away with this man and let looce too vs Barrabas. And Pilate spake too them agayne, and beeing desirous too haue let go Iesus, sayde: What will yee then that I doo vntoo Iesus whome you call King of the Iewes? And they all cryed agayne: crucifye hym, crucifye hym. Then sayde he too them the thirde tyme: What euill hath he done? I fynde no faulte in hym woorthy death. I will therefore chastise hym and let hym go. But they cryed out the more, saying: Let him bee crucified. And they cried importunately vpo him, requiring that he might bee crucified. And the noyse of them and of the hygh Preestes preuayled.

Then Pilate tooke Iesus and whipped hym. And the Prides men of warre caryed hym away into the Palace, which is the Counsell house, and called vnto hym all their band, and vnclothing him, put vpon him a purple garment: and plating a Crowne of Thorne, set it vpon his head, and gaue him a reed in his right hand, and bowing their knees before hym, began to salute hym in mockage, saying: Hayle King of the Iewes. And they buffeted him. And when they had bespitted hym, they tooke the Reede and smote him on the heade, and kneeling downe worshipped him.

Pilate therefore went soorth agayne, and sayde vntoo them: Beholde I bring hym out vntoo you, that you maye knowe I fynde no cause in hym. Iesus therefore wente soorth wearing a Crowne of thorne and a robe of purple. And Pylate sayde too them: Beholde the man. When the hygh Preestes and officers sawe hym, they cryed out, saying: Crucifie hym, Crucifie hym.

Pilate

Pylate sayde vntoo them. Take you him, and crucifie him. For I finde no cause in hym. The Iewes aunswere him: wee haue a Lawe, and according to our Lawe hee ought too dye, bycause hee hath made hymselfe the Sonne of God. When Pylate had hearde this saying, he was more afrayde. And hee entred againe intoo the coninion Hall, and sayde vntoo Iesus: From whence arte thou? But Iesus made hym none aunswere. Then sayde Pylate too hym: speakest thou not too mee? Knowest thou not that I haue power too Crucifie thee, and that I haue power too let thee goe? Iesus aunswere: Thou shouldest not haue any power agaynste mee, vnlesse it were gyuen thee from aboue. Therefore hee that delyuered mee vntoo thee, hath the greater sinne. From that tyme foorth, sought Pylate too acquit him. But the Iewes cried out, saying: If thou quit hym, thou arte not Casars friende. For whosoeuer maketh himselfe a King, is against Casar.

When Pylate heard that woorde, hee brought Iesus foorth, and sate downe too gyue Iudgemente in a place which is called *Lithostrotos*, and in the Hebrewes, *Gabbata*. And it was about the sixte houre of the day of the preparation of the Passouer. And he sayde to the Iewes: Beholde your King. And they cried, away with hym, away with hym, Crucifie hym. Pylate sayde vntoo them: Shall I Crucifie your King? The hygh Priestes aunswere, we haue no King but Casar. Then Pylate seeing hee auayled nothing, but that the noyse encreased more, willing too satisfie the people, adiudged hym to be dealt wyth according too their demaunde. And taking water hee washed his handes before the people, saying: I am gilty of the bloud of this righteous person. Looke you too it. And all the people aunswearing, sayd: his bloude bee vpon vs and vpon our Children.

And hee let loose Barrabas vntoo them, whoo for insurrection and murder had beene cast in prison, according to their demaunde. And hauing whipped and mocked Iesus, hee delyuered him into their hands to be Crucified.

The Souldiers taking Iesus, put of hys purple garment, and put vpon hym his owne garmentes, and led hym away bearing his owne Crosse to be Crucified. And as they were going out, they/

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they founde one passing by, a man of Cyren, named Simon, comming from his ground, the Father of Rufus and Alexander. Him they layde hold vpon, and compelled him to take vpon his crosse. And they layd the crosse vpon hym, that hee myght carye it after Iesus. And there followed hym a greate multitude of people, and women, that wepte and bewayled him. Iesus turning him to the women, sayd vnto them: Yee Daughters of Hierusalem, weepe not for mee, but weepe for your selues, and for your Children. For behold, the dayes shall come, in which they shall say: Blessed be the barreyne, and the wombes that haue borne no Chyldren, and the breastes that haue not gyuen sucke. Then shall they begin too say too the Mountaynes, fall vpon vs: and to the hilles, couer vs. For if they doo these thinges in a greene tree, what shall bee doone in the withered? And there were two other also led with hym, that were offenders, to be put to death.

And they led hym to a place whiche in Hebrew is called Golgotha, which is by Interpretation, a place of deade mens skulles. And there they geue hym eyzle or mirrhe, wyne mixte with gall, too drinke. And when he had tasted of it, hee would not drinke.

And they crucified hym in Golgotha, and with hym two theeues: one on his right hand, and another on his left, and Iesus in the midst. And the Scripture was fulfilled which saythe, And he was accounted among the wicked. And it was the third houre when they crucified him. And Iesus sayd: Father, forgyue them, for they know not what they doo.

Moreouer, Pylate wrote a title conteyning the cause of hys death, and they set it vpon the Crosse ouer the heade of Iesus: the wryting was this: Iesus of Nazareth King of the Iewes. This title did many of the Iewes read, bycause the place where Iesus was crucified was neere vnto the Citie. And it was written in Hebrew, Greeke, and Latine letters. Then sayde the hygh Priestes of the Iewes vnto Pylate. write not King of the Iewes, but that hee sayde: I am King of the Iewes. Pylate answered: That which I haue written, I haue written.

Then when the Souldiers had crucified Iesus, they tooke hys garments, and made foure pieces, vnto euery Souldier a piece,  
and

and his coate also. But this coate of his was without seame, woude fro the top throughout. Therefore they sayd among themselves: Let vs not cut it, but let vs cast lots for it whose it shall bee: that the Scripture might bee fulfilled which was written by the prophete, saying: They parted my rayment among them, and vpon my coate did they cast lottes. And they sate downe and watched him there. And the Souldiers verely did these things, & the people stood looking on.

Also neare vnto the Crosse stood the mother of Iesus, and his mothers sister, Mary the wife of Cleophas, and Mary Magdalen. Therefore when Iesus sawe his mother and the disciple whom he loued standing by, hee sayde too his mother: woman, behold thy sonne. And afterwarde he sayde to his Disciple, be holde thy mother. And from that houre the Disciple tooke hir for his owne.

And those that passed by rayled vpon him, wagging their heades, and saying: Wo be to thee that destroyest the Temple, and buildest it vp againe in three dayes. Saue thy selfe, if thou bee the sonne of God, come downe from the Crosse. Likewise the high Priestes iesting among themselves, wyth the Scribes and the Elders, and the people, said: He hath saued others, but hym selfe he can not saue. If this be Christ king of Israell, the beloued of God, let hym saue him selfe, and let him come downe from the Crosse out of hande, that wee may see it, and beleue hym. He trusted in God, let hym deliuer hym now, if he wyl haue hym: for he saide, I am the Sonne of God. The same thing also dyd the theeues that were crucified with hym, cast hym in the teeth with, rayling vpon hym. The Souldiours also commyng vnto hym, mocked hym: and offering hym Vineger, sayde vnto hym: If thou bee that kyng of the Iewes, saue thy selfe. And one of the offenders that hung by hym, rayled vpon hym, saying: If thou bee Christe, saue thy selfe, and vs. The other answearyng, rebuked hym, saying: Doost not thou feare God neither, seeing that thou art condemned as well as wee? And wee surely are condemned iustly, for wee receyue accordyng to our deedes, but this man hath done none euyll. And he said to Iesus: Lord, remember mee when thou comest into thy kingdome. And Iesus saide too

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hym : Verily I say vnto thee , this day shalt thou bee with mee in Paradise.

From the sixth houre there fell darkenesse vppon the whole earth , vntoo the nynthe houre , and the Sunne was darkened. And about the nynthe houre Iesus cryed with a loude voyce , saying : *Eli, Eli, Lamazababani* : which if a man interpret it , is : O God, my God, why hast thou forsaken mee ? Some of the standers by, when they hard him say so , sayd : Behold hee calleth for Elias. And Iesus knowing that as then all things were finished, too the intent the Scripture myght be fulfilled , sayde : I thirst. There was set by a vessell full of vineger , and by and by one of them running too it , tooke a spundge, and filling it wyth vineger and Hysope, put it vpon a Reede, and put it too his mouth that he should drinke, and with the rest sayd : Let him alone, let vs see if Helias will come and take him downe.

Therefore when Iesus had taken the vineger , he sayde : It is finished . And hee cryed againe with a loude voyce , saying : Father , intoo thy handes I commit my spirit. And as soone as he had spoken these woordes, he bowed downe his head, and gaue vp the ghost.

And beholde , the veyle of the Temple rent a sunder in the middest from the top too the grounde , and the earthe shooke, and the stones claued a sunder , and the graues opened , and many bodies of the Sainctes that had slept, arose , and goyng out of theyr graues, after his resurrection came intoo the holy Cytie, and appeared vnto many.

And the Captaine that stood ouer against him, and those that were wyth hym watching Iesus , seeyng that he had giuen vp the ghost with such a cry , and seeyng the earthquake, and the things that had bin done, were sore afraid, and glorified God, saying Of a truth this was a righteous man, and the sonne of God. And all the company of them that were comie tog-ther too behold these things, and had seen what happened , returned knocking themselves on the breasts.

There stood all hys acquayntance a farre of, and many women that had followed hym from Galilee , beholding these things . Among whome was Mary Magdalene, and Mary the moother of James the lesse, and of Ioses, and Salome the mother

ther of Zebedies sonnes, which women had followed hym all the while hee was in Galilee, and had ministred vnto him: and many other moe, that had come vp with him from Galilee too Hierusalem.

The Iewes therefore bycause it was the preparation of the Passeeuer, too the intent the bodyes shoulde not remayne vpon the Crosse on the Sabboth day (for that Sabboth was a hygh daye) desyred Pilate that theyr legges myght bee broken, and they taken downe. The Souldiours therefore came, and brake the legges of the fyrst, and of the other that was crucified with hym. But when they came to Iesus, and sawe him already deade, they brake not hys legges, but one of the Souldyers thrust hym intoo the side with a speare, and by and by issued out bloode and water. And he that sawe it bare witnesse of it, and his witnesse is true. And hee knoweth that he sayth truth, too the intent that you also may beleeeue. For these things were done that the Scripture might be fulfilled, ye shal not breake a bone of him. And agayne another Scripture sayth: They shall see him whom they haue perced.

After this, when euenyng came, bycause it was the Easter euen which goeth before the Sabboth, there came one Ioseph of Arimathæa, borne in Arimathæa a Citie of the Iewes, a ryche man, and a Counsellour, and a good and iust man, who had not consented too the deuise and deede of them. For hee also was one of them that looked for the kingdome of God. For he was also a Disciple of Iesus, (but priuily) for feare of the Iewes. He taking courage to hym, went in vnto Pylate, and besought hym that hee myght take downe the body of Iesus. And Pylate woondered that hee was already deade, and sendyng for the Captayne, enquired of him whether hee were alreadie dead or no. And when hee knewe the matter by the Centurion, he gaue the bodye of Iesus vntoo Ioseph, commaundyng it to be delyuered vntoo hym. And Ioseph bought a sheete. Thither came also Nicodemus, that had come before vntoo Iesus by nyght, bringyng wyth him of Myrrhe and Aloes myngled together about an hundred pound weight. So they tooke downe the bodye of Iesus, and lapped it in a cleane sheete, and wrapped him in linnen with spices, as the manner of the Iewes is too



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burye. There was in the same place where he was crucified, a Garden, and in the Garden, a newe Tombe of Iosephs, whiche he had hewen out of a stone, wherein as yet had neuer man been layd. Therefore, bycause it was the Easter euen of the Iewes, and that the Sabbath day drew neare, they laid Iesus in it, bycause the Tombe was neare at hand : & rolling a great stone to the mouth of the Graue, they went their wayes. And there were present Mary Magdalen, and Mary Ioses, sitting agaynst the Tombe, and other women, whiche also were come with Iesus from Galilee, beholding where and howe his body was bestowed. And when they came home, they prepared spices and oyntmentes, and rested the Sabbath day, according to the commaundement. But the next day that followeth the preparation of the Pasche, the high Priestes and Pharisees came togyther vnto Pilate, saying: Syr, wee remember that this deceyuer, whyle hee was alyue, sayde: After three dayes I wyll ryse agayne: Therefore commaunde the Tombe to be garded vntyll the third day, leaste peraduenture his Disciples doo come and steale hym away, and saye vnto the people: Hee is risen from the deade: and the last errour shal be woorse than the first. Pilate said vnto them: Yee haue a watch, goe and make it as sure as yee can. Then they went theyr wayes, and garded the tombe, sealyng the stone, and setting watchmen about it, to keepe it.

### The Exposition of the Text.

**F**Or as much as no worke is more wonderfull than the worke of our Redemption, whiche is the Death and Passion of our Lorde Iesus Christe, accordyng too that saying of Peter in the fyrste Chapter of hys fyrste Epistle: Pee are not redeemed with transitorye thynges: as Golde and Syluer: but with the precious blood of the unpotted and undefiled lambe, namely, of Iesus Christ: It becommeth vs, right deare beloved brethren and sistern, to endeuor by al meanes possible, to know the story of this wonderful worke, specially seeing it is betaken vnto vs in the articles of our fayth, where we professe our selues to beleue in the Sonne of God our lorde Iesus Christe, that suffred vnder Ponce Pilate, was crucified, dead, and buryed, &c. And that to the end, that by the knowledge.

ledge of the story, sayth might be styrr'd vp in vs by the holy Ghost, wherby it may come to passe, that the fruite of this wonderful worke may extend vnto vs.

Howbeit, to the intent I may the more distinctly and plainly speake of this wonderful worke, I will diuide the whole doctrine of the Lordes Passion into three places or Articles: which are these:

- 1 How many sundry wayes our Lord suffred.
- 2 The estimation and fruite of our Lordes Passion.
- 3 The goodly and healthful meditation of our Lordes Passion.

*Of the first.*

**B**ecause wee haue sinned both in body and soule, and that satisfaction must needes haue been made for both: our Lord Iesus Christ suffred both in soule and body. Therefore I will speake of his suffering in both, namely, of the soule and body of our Lord.

That he suffred in soule, hee hym selfe witnesseth both in speache, and in outward appearance. In speach, when he saith: My soule is heauie, euen vnto death: and vpon the Crosse, My God, my God, why hast thou forsaken mee: Hereunto also doth pertain the Prophecie of Dauid, concerning Christ: The sorowes of Hell haue compassed mee about: that is too say, I was stricken with exceeding great sorowes. Hee testifieth his sorowe in outward appearance at the graue of Lazarus, Iohn the xi. and in the garden. At the graue, when hee thought vpon the Deuilles tiranny ouer mankind, and the miserie of mankind. For all the sorowes of minde that Christ endured by the space of thre and thirtie yeeres, vnto his death, are part of his passion which the sonne of God suffered. In the Garden he sheweth, that the heauinesse of his mynde was exceeding great, when for the bitterness of sorowe he sweet droppes of bloude. It is a naturall thing for a man to weepe, and sometime to sweate in excesse of sorow, at the hearing of some sodayn euil: but neuer was any man found yet, that sweate bloud for sorowe: for no man is able too susteyne so great sorow.

If yee demaund the causes of his exceeding great sorow: yee shal vnderstand, that it is not one cause, but many: whereof the chiefe are these:

First, the thinkyng vpon the tyrannie ouer mankynde, and the exceeding great miserie wherewith all men are oppresseyd for falling

from God.

Secondly, the thinking vpon Gods wrath, which it behoued him to sustaine for our sinnes, which he tooke vpon himself. For albeit that he were cleare from all sinne: yet tooke hee vpon him the gile of the sinnes of all the whole world. Whereupon Iohn sayth: The Lambe of God taketh away (that is to say, beareth in his body) the synnes of the world. The sonne of God therefore did in very deede feele the wrache of his father. Which feeling stirred vp to great sorow in his most holy soule, that he sweate blood.

Thirdly, thinking vpon the punishment which he foresawe he should shortly the next day folowing suffer in his most holy body, and the reprochefulnes that he should be put into.

Fourthly, the thinking vpon the vnthankfulnesse of the moste part of the worlde. For he foresawe it should come to passe, that many wyle men, many men of power, and diuers others, should take scoorne of this his punishment which he should sustaine to redeeme the, yea and that they should persecute him and his. He foresawe also, that the greatest part of them that beare the name of Christians, should through theyr owne wickednesse, vngraciously deprive themselves of this his benefite. Which foure causes procured most bitter sorow in the hart of Christ. Upon this our Lordes sorow must wee also thinke, that we may be stirred vp to sayth and goodynes, least we perish wth the thanklesse world.

Let this suffice briesly too bee spoken concerning the vexation of Christes soule. Now wil I speake of the punishment of his body. For although that the vexation of his bodye began in the Ore stal, where there was no roome for our Lordes mother in the Tyme: & afterward whē at the eight day of his birth, he was let blood in Circumcising: & so forth vnto the tyme that he was made a sacrifice for vs vpon the altar of the Crosse: yet notwithstanding I wyl at this tyme entreat but of that punishment which he endured last of all. And although that by the storie which I haue already recited, a man may easily vnderstand how sundry wayes our Lorde was afflicted in his most holy body: neuertheless I wyl gather into a short summe, that which is dispersed at large in the story, & deuide it according to the state of the places, in which he was punished. The places are these: The garden, the house of Caiphas, the consistorie of the Priestes, the house of Herod, the common hall, and Calgorkha, that is to say, the place without the Citie, where

where offenders were wont to be put to execution.

What suffered he in the Garden? Hee was betrayed with a kisse: the souldoyers layde handes vpon him: he was apprehended and p'moned: he was led away like a theefe and a murtherer: and there also all his Disciples forsooke him.

What suffered he in the house of Caiphaz? He was mocked wth false witness: he was rayled vpon beyond measure: and he caught a blow of the Priestes seruaint.

What suffered he in the consistorie of the Priestes? He was charged with false witness, he was scoffed at, hee was spit in the face, he was buffeted, hee was stricken blyndfold, and bydden gesse who strake him.

What suffered he in Herods house? He was scorned by the tyrant and al his whole court: & in token of bitter contempt, Herod clothed Iesus in a faire garment, and sent him backe againe vnto Pilate.

What suffered he in the common hall? There is he accused: false witness are brought in against him: he is demaunded to be crucified: for more despyte, Pilates men of warre put a purple garment vpon him: A crowne of thorne is set vpon his head: a reede is giuen him in his right hand: and in crouching and kneeling vnto him, he is scoffed at with this taunt, Haile king of the Iewes: they spit in his face: they buffeted him: his most holy head was stricken with cudgels: and in the ende (at the request of the Priestes and the whole people) he was condemned to the Crosse, a most vile kind of death.

What suffered he after his condemnation? There is laid vpon his shoulders, the tyMBER of the crosse wher vpon he should be nayled: he is crucified betwene two theeues, to the intent he should be deemed the wickeddest of them al: as he hangeth on the crosse, there is giuen him vineger and gall to drinke: and at length in these most greuous tormentes, he dyeth. Perceyue it appeareth howe bitter punishment the soune of God our Lorde Iesus Chyist endured.

But of what thynges shall the greuousnesse of hys punishment put vs in mynde? Sure of many thynges, and especially of foure.

For first is seen the greatnes of Gods wrath against sinne. For our sinne had so prouoked the wrath of God, that it would not be pacified but by the sonne of God, who taking mans nature vpon him, supplyeth our roome, and satisfieth Gods iustice.

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Secondly, here is seene the filthynes of sinne. For accordyng to the qualitie of the misdeede, do the punishments also vary. A traitor is punished vpon the Wheele: a theefe on the Gallowes: a murderer with the Swoord: and a chylde offendyng, with a Rod. But the sonne of God suffred a most shameful death, and a death that was accursed in Gods Law. By which thyng is signified, how abominable sinne is in the sight of God.

Thirde is seene the humblyng of Gods Sonne, who was abased beneath al creatures: by which humblyng of hym selfe, he testifieth his loue towards mankynde, for the redeemyng of whom hee abode so great thyngs.

Fourthly is seene the horrible and vnappeasable hatred of the Jewes, agaynst the Sautour that was sent vnto them. And although nothyng is here done more than God hath determined should be done: (For Christes Passion was long tyme before prefigured, and foretold by the holy Prophetes of God, as Peter sayth in the first Chapter of the first Epistle) yet notwithstanding the Jewes dyd not this thing to the intent to obey or accomplish the purpose of God, but to satisfie their owne hatred. For the nature of the worlde is such, that if any man rebuke the wickednes therof any thyng sharply, it seekes to ryd them out of the way, to the intent it may sinne the more licentiously. Let this bryefe saying suffice for the first part.

### *Of the seconde.*

**W**E haue seene of what sort Christes Passion was: nowe concerning that which I haue promised in the second place, I wyll shew what estimation Christes passion is of, before God, and what fruite groweth thereof.

What estimation then is it of before God? The Passion of our Lord Iesus Christ, is the Sacrifice propitiatorie, wherin the euerlastyng Sonne of God becommynge Man; and beyng appoynted by God to be the euerlastyng Priest, offered hym selfe by the euerlastyng Spirit, to the euerlastyng Father, that by this his oblation, he might pacifie Gods wrath, and make amends for the fault and punishment of mankynde, to the intent that all which beleue, or shal beleue in hym, might by hym be sanctified vnto eternal lyfe, accordyng to that saying of Iohn in his. xviij. chapter: For these doo I sanctifie my self. Hereby is manifested howe great is the estimation of our Lordes Passion,

Passion, and what fruite redoundeth thereof to vs men, vpon condition that wee rest vpon Christ by lyuely fayth. Christ being ordeyned Mediatour betweene vs and God, both by his Sacrifice (that is to say, by his death and Passion) pacifie Gods wrath, and be hym selfe being the Priest, offereth hym selfe vp to God: and that is, to the intent to deliuer vs from deserued damnation. Wee see therefore that there be fīue thyngs in this Sacrifice. First, the Priest is Christ hym selfe. Secondly, the Sacrifice or thyng that is offred vp, is the priest hym selfe. Thirdly, God is he to whom this Sacrifice is offered vp. Fourthly, the worlde is it, for which this oblation is made. Fifthly, the bargayne and couenaunt is, that this oblation turneth to the welfare of the faythful onely.

But howe can it come to passe, that the death of Christ alone shoulde make sufficient and full amendes for the sinnes of the whole worlde? Beholde the lambe of God (sayth Iohn) which taketh away the sinnes of the worlde. For of the vndiuidable and vspeakeable vnion of the Godhead and Manhood in one person, groweth the worthynnes, estimation, and endles merite of al the workes and passions of Christ. Therefore when it is sayd: The Sonne of man hath redeemed vs by the desert of his passion: a worke of inestimable price and incomparable value is named, because the same sonne of man that hath suffred, is also God.

Also the death of the Sonne of Man is a satisfaction, because it is the death of such a man as is God. The obedience of the Sonne of man, is our righteousnes, because it is the obedience of a man that is God. So the Sonne of man forgiveth sinnes, because he is God. The flesh of Christ, is the foode of lyfe, because it is the flesh of a man that is God. And although the Godhead in Christ suffred not, but his Manhood onely, as sayth Peter: Christ suffred in the flesh: yet his Passion extendeth to his whole person. Insomuch, that what euery reproch is done to Christes Manhood, the same redoundeth to the reproch of his whole person, accordyng to this sentence: They haue crucified the Lorde of glorie. In consideration whereof, the Church confesseth the Sonne of God to haue suffred, because he suffred in the Manhood which he had taken vpon hym.

Of what estimation our Lodes Passion is before God, it is already sayd, and also what is the fruite thereof in general: Howbeit, nowe to the intent the fruite of our Lodes passion may be seene the



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better, I will deuide it intoo partes . These therefore are the frutes.

The first is, the obedience is performed. Phil. 2. He humbled himself, and became obedient euen unto the death of the crosse.

The second is, that the Deuil is overcome. For this purpose (saith Iohn) appeared Christe, that he might destroy the workes of the Deuil, according to the first promise: The womans seed shal tread downe the Serpents head.

The third is, that man is saued from sinne, and iustified . Beholde (saith Iohn) the Lambe of GOD, that taketh away the sinnes of the world. Also Rom. 4. He dyed for our sinnes. 2. Corinth. 5. I hym that knew no sinne he made sinne, that we might bee made the righteousness of God in him: that is to say, he made Christe a sacrifice for sinne, that through his righteousness we might be made righteous before God.

The fourth is, that the Iewes and Gentiles are made equall, according to that saying. Ephes. 2. . For he is our peace which made both one, and hath broken downe the wall that was a stop betweene vs, and hath also put away through his flesh, the cause of hatred (that is to say, the Law of Commandementes conceyned in the Lawe written) to make of twayne, one new man in hymselfe, so making peace, that he might reconcile both vnto GOD in one body, through his crosse.

The fifth is, that death is abolished. Osee. 13. O Death, I will be thy death, Too be briefe, Christes sacrifice is our redemption. For it is the price payde for vs, wherewith God is pacified, man redeemed, the Deuill overcome, yea and all thinges in heauen and earth put vnder one head, which is Christ. Ephes. 1.

### *¶ Of the thirde.*

**T**He Godly and helthfull minding of our Lordes passion may be brought into fixe partes, which Christen folke ought to thinke vpon, not only at this tyme, but all the tyme of their whole life . For the Godly minding and weping of these partes, dothe not onely confute those which in the Papacie thinke them selues to haue discharged dutie, if they say ouer so many *Pater nosters*, and *Aue Marias*, kneeling before Idols, set vp for a superstitious seruice of God: but also wonderfully strengtheneth and comforteth the Godly . I will therefore set out the fixe partes of this minding.

The

The first is, that thereby wil come to our mind how great the wrath of God must needes haue bin for the sinnes of men, which could not be appeased by the worke of any creature, but that of necessity the onely begotten Sonne of God must die to pacifie Gods wrath, by making this rightfull satisfaction for sinne.

The second is, that thereby wil come to our remembrance, how unmeasurable and unsearchable hath bin the mercie of God the Father, who rather would that his onely begotten Sonne should suffer most bitter death, than that mankinde whome he had created should perish. Peradventure thou maist surmise that God could haue deliuered mankinde by some other meanes. What art thou that wilt teache G O D what he might haue doone? Thinke thou vpon Gods Iustice and mercy togyther. For as his mercy moued him to saue: so his iustice moued him too looke for rightfull amends of the wrong. Man sinned: and for so doing, hee must eyther perish, or make amends. Nowe, man being no more than man, coulde not satisfie Gods Iustice: and other than man, none ought too doo it. Gods wisdome therefore found through mercie a remedie in this case, which was, that the eternall Sonne of God should become man, by meanes wherof, he both was able to satisfie Gods Iustice, because he was God: & ought to doo it, because he had taken mans nature vpon him. Thus in Christs Passion appeareth mercy too bee mixte with iustice, and wisdome hath tempered them both.

The thirde is, that thereby will come too minde the most excellent and unspeakable loue of the Sonne of God towards mankinde, who vntolaused too turne the wrath of his Father too himselfe, and to abide so slaunderous a Death: and that for his enemies, as Paule beareth witnesse. Rom. 5.

The fourth is, that thereby will come too minde the true meane: whereby the fruite of our Lordes Passion may bee applyed too thee, so as it may bee for thy Soule health. This applying of it is brought too passe thre wayes: by the woorde, by sayth, and by the Sacrament. By the woorde, as it were by the hande of G O D, is the benefite of the Lordes Passion offered vntoo thee, where and as often as the Gospell of Iesus Christe is preached: and the Ministers of the woorde doo in Gods steade shewe the fruite of our Lordes Passion too all that heare the Gospell. Agayne, when the benefite of the Lordes Passion is thus offered as it were by the hande of God: it must

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must be receyued by fapth, as it were a certayne hande of man, the which fapth the holy Ghost woorketh in men that heare the Gospell, and obey it. Furthermore, it is sealed by with either Sacrament, of Baptim, and of the Lordes Supper, and the strength and ble thereof is paynted out as it were in Tables, like as wee hearde yester day. Therefore when thou reheardest the Article of thy Beliefe, concerning the Passion of the Lord, perswade thy selfe firmly, and beleene most assuredly, that the Sonne of God suffred death for thee. Which thyng if thou doo, thou art partaker of the Lordes death, insomuch that all the whole obedience of Christe, is thy acquital from sinne, and thy righteousness. But there is a double obedience to be marked in Christ: his obedience of the Crosse, and his obedience of the Lawe, which was his perfect fullfylling of the same. Like as his obedience to the Crosse, is our cleansing from sinne: so his obedience of the Law, is imputed to vs for our righteousness. Rom, 5.

The fifth is, that when wee be thus made partakers of the Lordes passion through fapth: it wyl come to our remembraunce, what is the lot of the godly in this lyfe. For like as Christ hath suffred, so wyl he haue the rest of the godly to suffer, that they may be conforamable to the Image of the sonne of God. Whereupon Ipaule in the sixt to the Romanes fapth: For therefore doo we suffer with hym, that we may be glorified together with hym.

The sixt is, that we shal cal to mynde what thyng Christ (who hath redeemed vs with his owne blood) requireth at our handes. For notwe sith we are redeemed by hym, we must obey hym. What wylleth he? First, that we should renounce his enemye the Diuel: Secondly, that wee should flee sinne, that wee offende not God agayne wittingly and willingly with our sinnes: Thirdly, that wee geue our selues to holyness, and that wee serue hym in true feare all the dayes of our life. Which thyng if wee doo, wee shal obteyne the ende of our fapth, that is, the everlastyng saluation of our soules. Which God the Father graunte vnto vs, through Iesus Christ our Lord. Amen.

The

**The Story of the Resurrection of our**  
**Lorde Iesus Christ, compiled by laying**  
*together with the foure Euangelistas.*



S soone as the Sabbothe daye was paste, Mary Magdalen, and the other Mary, which is called Iacobie, and Salome, and Ioanne, and the other women that were with the, which came with Iesus out of Galilee, brought & made ready swete odours, that they myght come and annoynt Iesus. For they had rested the Sabboth day, accordyng to the Commatndement.

At euentide of the Sabboth, whiche draweth towarde one of the Sabbothes: that is to say, very early in the mornynge before the breake of the day: while it was yet darke, the firste daye of the weeke, they went forth, and came to the Tombe by the Sunne rising, bryngyng with them the odours whiche they had prepared. And beholde there was a greate Earthquake: For an Angell of the Lorde came downe from heauen, and comyng too the Tombe, rolled the stone from the mouthe of it, and fete downe vpon it. And his countenance was lyke Lyghtnyng, and his rayment as white as Snowe. And the watchmen for feare of hym were astonyed, and became as deade men.

And the women sayde among them selues: Who shall roll vs the stone from the mouth of the Graue? For it was an exceedyng great one. And when they had looked backe, they saw the stone was rolled from the Graue. And entryng intoo the Graue, they founde not the bodye of the Lorde Iesus: Marye Magdalen therefore ranne to cary tidynge of these things. And it came to passe, that whyle the women were amazed in theyr mynde at the matter, bycause they had not founde the bodye of Iesus: Beholde, two men stood by them in bright rayment, and when the women were afrayde, and cast downe their countenance to the grounde, they said vntoo them: Why seeke yee the

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the lyuing among the deade? Hee is not heere: but is ryfen. Remember what he told you whyle hee was yet in Galilee, saying: That it behoued the Sonne of man too bee betrayed intoo the handes of sinners, and too bee crucified, and too ryse agayne the thirde day. And they remembred hys woordes, and departing backe from the Tombe, they afterwarde reported all these thinges too the eleuen, and too all the reste. And when they tolde these thinges too the Apostles, their wordes seemed too them too bee doting fooles, and they beleued them not. When Mary Magdalene ran away (as it is sayde) shee came too Simon Peter, and too that other Disciple whome Iesus loued, and sayde vntoo them: They haue taken away our Lorde out of hys graue, and wee knowe not where they haue bestowed hym. Peter therefore rose vp, and that other Disciple, and went too the graue. And they ran bothe togyther, and that other Disciple outran Peter, and came firste to the graue, and when hee had bowed himself downe, he saw the linnen clothes lapped vp, yet went hee not in. Then came Simon Peter following hym, and entred intoo the graue, and sawe the linnen clothes lye, and the napkin that was about his head, not lying with the linnen clothes, but wrapped too gyther in a place by it selfe. Then wente in also that other Disciple whych came firste to the Sepulchre, and hee sawe and beleued. For as yet they knewe not the Scripture that he shoulde ryse agayne from the deade. The Disciples therefore wente agayne too their owne home. And Peter manayled at that which had happened.

Mary stode without the Sepulchre weeping. And as shee wept, shee bowed hir selfe intoo the Sepulchre, and sawe twoo Angelles in whyte, sitting the one at the head, and the other at the feete, where they had layd the body of Iesus. And they sayde vntoo hir: woman, why weepest thou? She sayde vntoo them: For they haue taken away my Lorde, and I wotte not where they haue layd hym. When shee had thus sayde, shee turned hir selfe backe, and sawe Iesus standing, and knewe not that it was Iesus. Iesus sayde vntoo hir. Woman, why weepest thou? whom seekest thou? She supposing hee had bin the Gardiner, sayd vntoo hym: Sir, if thou haue borne him hence, tell mee where thou hast layde hym, that I may fer him. Iesus sayde vnto

vnto hir : Mary : Shee turned hir selfe, and sayde vntoo hym :  
*Rabboni*, which is too say, Mayster. Iesus sayde vnto hir, touch  
 me not, for I am not yet ascended to my Father. But go too  
 my brethren, and say vntoo them : I ascend too my Father, and  
 your Father, too my God and too your God. This is that Mary  
 Magdalene out of whome Iesus had cast seuen Diuels, to whom  
 when hee was risen, hee shewed hym selfe firste, in the morning  
 the first day of the weeke. Shee goyng hir way, tolde the Disci-  
 ples that had bene with hym mourning and weeping, that shee  
 had scene the Lorde, and that hee had spoken such thinges vn-  
 too hir. And when they heard that he was alive, and was scene  
 of hir, they beleueed it not. And the women entring intoo the  
 Sepulchre, sawe a young man at their right hand clothed in a  
 long white garment, and they were a frayde. For it was an Angell  
 of the Lorde. And hee sayde vntoo them : Be not a frayde, for  
 I knowe that yee seeke Iesus that was crucified : hee is not here :  
 hee is risen as he sayde : come and see the place where the Lorde  
 was put, and go quickly and tell his Disciples that hee is risen  
 from death. And beholde hee will go before you intoo Galilee,  
 there yee shall see hym. *Loe, I haue tolde you.* And they depart-  
 ing quicklye from the Tombe, went they wayes with feare  
 and great ioy, and ran to bring his Disciples woorde. And they  
 trembled and were amazed, and tolde no body any whit of it,  
 for they were a frayde. And as they went, too beare woorde of  
 it too his Disciples, beholde Iesus met them, saying : All haile.  
 And they came and hilde hym by the feete and worshipped  
 hym. Then sayde Iesus vntoo them, be not a frayde, Go and  
 tell my brethren, that they go intoo Galilee, and there they shall  
 see mee. When they were gone, beholde, some of the keepers  
 came intoo the Citie, and shewed vntoo the hygh Priestes all  
 the thinges that were happened. And they gathered them too gy-  
 ther with the Elders, and tooke counsell, and gaue large money  
 too the Souldiers, saying : say yee that his disciples came by night,  
 and stole him away while ye slept. And if this come vnto the Presi-  
 dents eares, we wil appeale him, & saue you harmlesse. And they  
 tooke the money, and did as they were taught. And this saying is  
 noyised among the Iewes vnto this day.



## Easter day.

### The exposition of the Text.

**T**his Feast is the highest of al Feastes, wherein is set forth vnto vs, the Article of our Lordes Resurrection from the dead, and that the third day (acordpyng to the Scriptures) who by his glorious resurrection, as he was conquerour of death, sinne, and the Diuell: so became he the Redeemer of all them that shal not refuse to beleue in hym. It is a custome in this Feaste, to entreat (out of the story of the resurrection) concerning the benefite or frute of the same, and of the vse therof: all which things this present Gospell conteyneth. It is tolde by the Angell, that Christ is risen. This is the summe of the stoye: The women are wylled not to bee afrayde. This is the frute of this benefite: and the women seeke Christ rayled from death. By the example of whom is commended vnto vs, the helthfull vse of our Lordes resurrection. Wherefore not without cause, Paule wryting to Timothie, saith: Remember that Iesus Christ is risen from death. For as the same Apostle saith in the 10. to the Romanes: If thou beleue in thy harte that God hath raised him from death, thou shalt bee saued. Howbeit, to the intent this Article of our sayth may be the better confirmed vnto vs, I will handle three places in this sermon, which are:

- 1 How many wayes there are to proue the Lordes resurrection.
- 2 Why he arose the third day.
- 3 What is the frute of Christes resurrection

### Of the firste.

**B**y three kindes of testimonies is the Lordes Resurrection confirmed. For there are Testimonies that goe before, and that go with it, and that come after it: Of which I will speake in order. Christe admonisheth vs the in 24. of Luke, that we should aduisedly wey the testimonies that went before the Lordes Resurrection, where he saith: So it is wrytten, and so ought Christ to haue suffered and risen agayne the third day, and repentaunte and remission of sinnes to bee preached in his name vnto all nations. But where is this wrytten: Hee himselfe answereth and saith: In Moyses and the prophetes, and the Psalmes it is wrytten of mee. Therefore in Moyses, in the Prophetes and in the Psalmes, must wee seeke for the Testimonies that go before our Lordes Resurrection.

In *Poples* there is a double kinde of Testimonie concerning the *Lords Resurrection*. For it is both foretold in expresse words, and shadowed with many figures. The expresse words are these: The woman's seede shall breake the Serpents head: that is to say, Christ shall ouercome the diuill, which thing could not be doone but by Christs rising againe from death. For if Christ had taried stil in his graue, the deuill had had the vpper hand of Christ. For as long as Christ lay in his graue, Christ had no victorie, that is, he had no triumph. But as soone as our Lord opened his graue, & came out of it aliue: he shewed himselfe conqueror and triumpher ouer *Sathan*. Whereunto also pertaineth this saying: In thy seede shall all the nations of the earth be blessed. Nowe as in death is the curse: so is blessing to be seene in the life of Christ. Also it is shadowed with figures in *Poples*. Adam dying and afterward being raysed againe, was a figure of Christ dying and rising agayn. For thus sayeth *Augustyne*, Christs Resurrection was prefigurate in our firste father Adam, because like as Adam rising after sleepe, knewe *Eue* shaped out of his syde: So Christ rising againe from the dead, builded the Church out of the multitude of his Gode. *Isaac* also being layde vpon the altar too bee sacrificed, and yet being deliuered by the Angell, was a figure of Christ offered vpon the Crosse, and afterward raysed from death by the power of God. *Ioseph* being cast into prison, and afterward brought forth vntoo high honor, did betoken the death and resurrection of the Lord.

In the *Prophets* also are both sayings and figures of this Resurrection. *Esay* 53. chapter, If he giue his soule for sinne, he shall see long lasting seede, and the will of the Lord shall prosper in his hand. *Daniell* telleth openly, that Christ shall be put to death, and that he shall reigne for ever. *Isaas* also sayth, The thirde day hee shall quicken vs. Among many other figures are these: *Samplon* is shut within the Citie, and the gates fast locked: And our Lord is closed in the graue fast sealed. *Samplon* breaking the lockes, and bearing away the gates, etc. openeth without harme. And Christ breaking the powers of hell, goeth out free. Like as the Ship should haue perished, if *Jonas* had no bene cast out: so should the world perith, if Christ had not suffered. And like as *Jonas* was in the belly of the *Fishe* three dayes, and afterward was cast out of lande: So Christ was thre dayes in the earth, and afterward came forth aliue out of his graue.

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In the Psalmes also are Testimonies and Figures of Christs resurrection. The second psalme entreateth altogether of the kingdom and priesthood of Christ. The fiftene psalme: Thou shalt not suffer thy holy one too see corruption. The xxii. psalme, preacheth the Lords passion and Resurrection. The Cx. psalme. He shall drinke of the brooke by the wayes side: therefore shall hee lift vp his head. The same David doth shadow the death and resurrection of the Lord. David fleeing so oftentimes, and at the length being advanced to the kingdom, was a figure of Christs abasement by death, and of his glorification by rising again. Such maner of proofes of the Lords death and resurrection, there are many in Moyses and in the Prophetes and in the Psalmes: but I haue recited but fewe for shortnesse of time. To the furtherance heereof commeth it also, that Christ oftentimes forewarned his Disciples of his death and resurrection.

Of Testimonies that go with it, there be two sortes: namely, expresse words, and signes. In this Gospel the Angel saith: He is risen, he is not heere. The signe was seen, the graue was emptye, there was an Earthquake: the Lord shewed himselfe first to Mary Magdalen: afterward to the more part of the Apostles: and then too five hundred brethren: hee is conuersant with his Disciples fortye dayes: and at the end (in the sight of a great number) he ascended visibly into heauen, from whence (the .x. day after his ascension) he sendeth the holy Ghost according to his promise, which holy Ghost convinceth Christ to haue ascended into heauen in deede, as triumpher ouer death and hell.

The testimonies that follow, are of two sortes also. The preaching of the Apostles which is confirmed with sundry miracles, and afterward the record of the whole Church, confessing Christ their Lord and mediator. Besides these, there be other signes also. The inward signe, is Christs spirit in the hart of the beleeuers, which testifieth vnto them, that Christ liueth. The outward signes are Baptem, and the Lords supper. For by Baptism is figured Christs death, buriall, and resurrection, as Paule teacheth the .vii. to the Romanes. The Lords Supper doth also represent vnto vs Christs resurrection. He that beleeneth not these testimonies, going before it, with it, and conuining after it, shall one day see him conuining in the Cloudes to be his iudge, whom he acknowledged not too be the Saviour here on earth.

## Of the second.

**W**hy arose he againe the third day? Why did he not put it off till the last day, that we might haue risen together with him? He rose againe the third day, first, to fulfill the Prophecies. For it was told before by the prophete Oseas, and prefigured in Jonas, that he should ryle againe the third day. Secondly, to make good his owne promises. For he promised his disciples, that after he had bin deliuered too the Gentils, and mocked of them, he should be put to death, and rise againe the third day. And he prevented not the third day, because all men might certainly knowe, that he was dead in deed. Therefore by lying fortie houres in his graue, he shewed himselfe to haue bin dead in very deepe. And why he delayed not his resurrection till the last day, there are right weightie causes ready to be shewed.

The first is, because it was written: Thou shalt not suffer thy holy one to see corruption. For Christes body might not rot in the graue. First, for that it was made of the blood of the most chaste virgin, by the woorking of the holy ghost. Secondly, for that as long as hee liued in this worlde, he kept it pure and undefiled. Therefore had it bin vnmeet that such a body should haue become wormes meat.

The second cause why he delayed not his resurrection, is our hope. For thus sayth Peter: Blessed be God the Father of our Lord Iesus Christ, for begetting vs againe to a liuely hope, through the resurrection of Christe from the dead.

The third cause is, that he should bee the first of them that rise againe. For like as Adam was the first that appeared in mortall body by reason of sinne: so ought Christ to bee the first that should appeare in immortall body, iustifying vs, and healing our bodies from eternall death.

And although we shall all rise againe, and that others besides Christ haue risen againe: Yet is there exceeding great difference betweene the resurrection of Christ, and of other men. For first, Christe rose againe by his one power, which thing no man could euer do, save only hee. Secondly, the other that were rayled (as the widowes sonne, the ruler of the Synagogues daughter, And Lazarus, And others) rose too dye againe. But Christe rose too liue for euer more.

Besides this, Christis Resurrection differeth frō the Resurrection

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of other men, in fruite and efficacie. For Christ by his owne power raseleth by others, which thing was shewed in the Garden where he was buried, and rose againe at the rising of the Sunne. Lastly, Christs rising againe differeth from ours in time also. For as it is already shewed, and as we knoweledge in our Creed, Christ rose againe the third day: but our Resurrection shall bee delayed till the last day. For then shall appeare the euerlasting life and endlesse righteousness, which he shall giue to all his, that is too say, to all them that beleue in him. Thus much concerning the second place, why Christ rose againe the third day, and how his Resurrection differeth from ours, that by the resurrection of Christ, wee may conceiue liuely hope of the euerlasting and incorruptible heritage in heauen.

### Of the third.

**N**OW remaineth the third place concerning the fruit of Christs Resurrection, which is more plentiful and abundant, than that it may bee expressed by mans tongue: Paule sayeth, that by Christ all thinges are restored in heauen and in earth. For first, Christe by coming out of his graue, sheweth himselfe conquerour and triumphour ouer Death, Hell, and Satan, and so maketh good the promise uttered concerning him in tymes past: The seede of the woman, shall tread downe the Serpents head: which Prophecie John expounding, sayth: Christ appeared to destroy the woorkes of the Deuill. Howbeit, as too vsward that are men, for whose saluation hee came downe from heauen, was made manne, dyed, and rose againe, there are foure sundry kyndes of fruytes of Christs Resurrection to bee considered. For Christs Resurrection is fyrste our Iustification. Secondly, the power whereby synne is subdued in vs: Thirdly, an example of newnesse of lyfe, and the cause therof: and fourthly, the cause of our resurrection, and a most assured warrant of the same. Of these foure manner of fruytes I will speake in order.

Therefore the first fruite of our Lords resurrection, is the iustification of vs, of which fruite Paule speaketh in the fourth too the Romanes, He died for our sinnes, and rose againe for our iustification. And Daniell in his. ix. Cha. Iniquitie shall be taken away, everlasting righteousness shall be brought in. To the intent this fruite may

may bee the sweeter, we must consider of how great value it is, We are bozne in sinne, and subiect to Gods wrath. Ephes. 1. Wee are all by nature the childe of wrath: The reward of sinne is death, Ro. 6. from this death are we deliuered by the resurrection of Christ. For by Christ we are quyt from the gile of sinne, and so consequently from eternall death. Heereupon commeth that saying in the Apocalips: Blisfed and holy is hee that hathe his part in the first resurrection: for vpon them hath the seconde death no power, but they shall be Priests of God and of Christ, and they shall reigne with him. For as the first death is by Adam: so the first Resurrection is by Christ. Heeruntoo also pertayneth this saying: Blisfed are they that wash their garments in the Lambes blood, that they may haue power in the tree of life, and may enter in at the gates of the Citie.

The second fruit of our Lords Resurrection, is, that it is the power which is shed into the beleeuers, which maketh them able to ryle from vices vntoo vertue. This power is bestowed vpon vs in Baptism, and confirmed in the Loydes Supper, so that wee bee not behinde hande with our parts. And yet this power is felt in those only, that are bozne agayne of immortall seede. 1. Peter. 1.

The thirde fruite is the example. For as Paule saith, Christe rose againe too the intent wee might walke in newenesse of lyfe. Those therefore that followe their owne vices, lyuing wickedly and vncleanly, do testifie by their owne doing, that they despise Christe, whose Resurrection is set before vs, as a glasse, to see how we ought to leade our life. For they thinke that Christ was scourged, crowned with thornes, and shed his blood vpon the altar of the Crosse, to the intent that they may giue ouer themselves too all outrageousnesse, tyrannye, pride, and lustes: and after this manner (as much as in them lyeth) they crucifie the Sonne of God new againe. We therefore (who couet not only to be called, but also to be the same that we are called, that is to say, Christians,) must thinke vpon the matter as it is in deede, namely, that Christe died for the cleming of suche mennes sinnes; as receyue Faith with hym, and lyue in true repentance, by mortifying the old man, and quickenynge the new man. There be foure euils wherewith men are burthened: ignorance, guiltinesse of sinne, vices, and feare of endlesse damnation. Against ignorance, Christe is vntoo vs withoute: while he by his Gospell instructed vs of his will towards vs. For if we were not instructed concerning his will, by the word of



God: our mind should be wrapped in continual darknes, which darknes is put away by the light of the Gospell.

Against the guiltines of sinne, Christ is vnto vs righteousness. For his obedience is imputed to vs that beleue, so as now we may appeare in Gods sight, not as sinners, but as righteous persons.

Against the vices and lustes naturally bred in our flesh, Christ is vnto vs sanctification, while by the vertue of the Resurrection, he sanctifieth vs through the holy ghost.

Against the feare of endlesse damnation, Christ is vnto vs redemption. These foure benefites of Christ, doth Paule ioyne together in the first Epistle to the Corinthians and the first Chapter, in these words: God hath made Christ vnto vs, wisdom, righteousness, sanctification, and redemption. We therefore that desireth this hyghest and vnmortall benefite, must speedely passe forth vnto it by the former, as by steppes. For as soone as any man hath learned Christe, he must beleue in him: when he beleueth in him, hee must bee sanctified with his spirit: that is to say, he must (after the example of Christ rysen agayne,) leaue a newe life. After this newe lyfe, shall at length followe full deliuerance in the last iudgement, when he shall render vnto every man according to his deedes. Let this therefore whereof I haue now spoken, bee the thyrd fruite of our Lordes resurrection, namely, that wee lyue a newe lyfe after his example. Hereunto tendeth that saying of Paule: If yee be rysen agayne wth Christ, saue the things that are aboute.

The fourth fruite of the Lordes Resurrection is, that it is both the cause, and the warrant of our Resurrection, by which the soules of the dead shall be ioyned agayne to their bodies at the second coming of Christ, when he shall come to iudge the quicke and the dead. Hereuppon Paul. 1. Cor. 15. Chapter, disputeth at large, and handleth this poynt: Christ is rysen from the dead, Ergo, we shall rise agayne also. 1. Thes. 4. For if wee beleue that Christ Iesus dyed, and is risen agayne, so shall God also raise vp with him, those that are asleepe through him: And Iohn in the 5. Chapter. The houre shall come in which all that are in their graues shall heare his voyce and come forth: They that haue doone good, to the Resurrection of lyfe, and they that haue doone euill, to the Resurrection of iudgement. There is mention made of a double Resurrection, that is to wit, of lyfe and of iudgement. The Resurrection of lyfe, is that which he promised to

that.

that haue done wel. The Resurrection of iudgement is that which he threateth to those that haue done euil. Hereunto also pertaineth that saying of Paule in the tenth to the Romanes: This is the word of sayth which we preache. If thou shalt acknowledge the Lorde Iesus with thy mouth, and beleue in thy hart, that God hath rayled him from the dead, thou shalt be saved: that is to say, thou shalt rise againe to the Resurrection of life and euermore saluation.

And these things are briefly spoken concerning the Resurrection of our Lord, whereby first of all is to bee confirmed our sayth, concerning the Article of the Resurrection. Secondly, is to be confuted the errour of the Iewes which deny Christes Resurrection. And so shall we be put in mynde of the fruite of his Resurrection, that by the same we also may in this lyfe ryle from sinne, and at length in the last day, rise too the Resurrection of lyfe, through Iesus Christ our Lorde, too whom with the father and the holy Ghost be honour, praise and glory for euermore. Amen.

## *The second Holiday in Easter weeke.*

*The Gospell. Luke. xxiiiij.*



AND beholde, two of his Disciples went that same day to a towne called Emaus, which was from Hierusalem, about two furlongs: and they talked together of all the things that had happened. And it chaunced while they communed together and reasoned, Iesus hymselfe drew neare, and went with them. But their eyes were holden that they shoulde not knowe him. And he sayd vnto them: What manner of communications are these that yee haue one too another as yee walke and are sadde? And the one of them (whose name was Cleophas) aunswared and sayde vntoo hym: Art thou onely a stranger in Hierusalem, and hast not knowne the things which chaunced there in these dayes? he sayd vnto them: What things?

## The second holiday

And they sayde vntoo hym, of *IESVS* of Nazareth, which was a Prophete, mightie in deede and woorde before God and all the people: and howe the hygh Priestes and Rulers deliuered hym to be condemned to deathe, and haue crucified him. But wee trusted that it had beene hee, which should haue redeemed Israell. And as touching all these thinges, too daye is euen the thyrde daye that they were doone. Yea, and certayne women also of our companie made vs astonied, which came earely vntoo the Sepulchre, and founde not his bodye: and came, saying, that they had seene a vision of Angels, which sayde that hee was alyue. And certayne of them which were with vs, went too the Sepulchre, and founde it euen so as the women had sayde, but hym they sawe not.

And hee sayde vntoo them: O fooles and slowe of heart too beleeue all that the Prophetes haue spoken. Ought not Christ too haue suffred these thinges, and too enter intoo his glory? And he began at Moyse and all the Prophetes, and interpreted vntoo them in all Scriptures which were written of him. And they drewe nigh vntoo the Towne, which they went vntoo: And he made as though he would haue gone further. And they constrained hym, saying: Abyde with vs, for it draweth towardes nyght, and the day is farre passed: And hee went in to tarrie with them. And it came too passe as he sate at meate with them, hee rooke breade and blissed it, and brake, and gaue too them. And their eyes were opened, and they knewe him, and he vanished out of their sight. And they sayde betweene themselues: did not our heartes burne within vs while he talked with vs by the waye, and opened too vs the Scriptures? And they rose vp the same houre and returned too Hierusalem, and founde the eleue gathered together, and them that were with them, saying: the Lorde is risen in deede, and hath appeared too Simon. And they tolde what thinges were doone in the way, and how they knew hym in breaking of breade: and they beleued them not. And it was towardes euentide the same day, which was on of the Sabboth, and the dores were shut, where the disciples were gathered together, for feare of the Iewes.

The

## The exposition of the text.

**T**he summe of this storie is, that Christ the same day that he arose, appeared to two of his Disciples as they were goyng to *Emaus*, (now this *Emaus* was a towne almost .ii. miles of from *Hierusalem*) and communed with them concerning the *Messias*, Whom when he had instructed, and made himselfe, knowne too them in breaking of bread, he vanished out of their sight. And they being certified of his resurrection, returned by and by to *Hierusalem*, and told all that had happened vnto the eleue Disciples. Now to the intent we may the easlyer vnderstande this storie, I will distribute it into foure partes, which are:

- 1 What these two Disciples dyd before Christ came vnto them in their iourney.
- 2 The talke betweene Christ and his Disciples in the way.
- 3 What happened in the house.
- 4 What those Disciples dyd after the Lorde had instructed them.

These partes haue euerye of them theyr peculiar doctrines and admonishments, which we wyl declare in the exposition of ech of them by themselves.

*Of the first part.*

**T**wo of them the self same day that the Lord rose, went to a towne which was about thre score furlongs of, which make seuen thousand and foure hundred paces, that is to wit, about two myles, somewhat vnder or ouer. This was the cause of their talke. And as they were goyng, they talked of Christ. Whereby wee may learne two things. First, that occasion of exercising godlynesse is not to be neglected. Secondly, when wee haue gotten this occasion, that wee must not breake it of, for matter impertinent and trifles. In these disciples we see thre things. First, a token of godlynesse. Secondly, weakenes of sayth. And thirdly, a wonderment at those things that had happened.

That they talked reuerently concerning Christ and his doyngs, it is hereby to be presumed, that by this their communication, they allure Christ vnto them. The weakenes of their sayth appeared, in that albeit they had heard before of the Prophecies concerning Christ: yet were:

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were they somewhat slow to belecue perfectly. So the Christian faith hath bys conception and his tendernes, which is to be cherished with communication of Christ, untill it may growe to some strength. Also they marueyled at those things that had happened. For nothing is more wonderfull, than for a dead man too come out of his graue alliue. This wonderment was mixt with hope and feare, or with beleefe and doubting. For lyke as the fleshly vnderstandyng and iudgement of reason prouoked them too doubt: so the sparke of Faith that was in them, resisted their doubting, although very faintly. So commeth it often to passe in Christen folkes. On the one side the fleshe assaileth and striueth to drawe a man into wanhope. On the other side the spirit setteth hymselfe against the fleshe, sometime more faintly, and sometime more stoutly. Howbeit too the intent the spirit yeeld not too the fleshe, it is too bee quickened by with talking of Christ, that is too say, by mynding and hearing the Gospell and other godly exercises. By this example then is confirmed the saying of the Prophet Esay in his fortie and two Chapiter: who speaketh thus of Christ: Abused Reede shall he not breake, nor quench smokynge flaxe, but he shall better iudgement in truth. These two similitudes teache, how Christ dealeth with those that be his, in whome he findeth any sparke of godlynes. By the similitude of the abused Reede, he meaneeth that he wylt not altogether breake and crush in peeces, those that are halfe broken already: but rather ease them, and beare wyth them, that he may preserue and encrease whatsoeuer good is in them. These two Disciples were halfe broken and not farre from a fall, so sore were they tossed with the wynde of the fleshe. But too the intent they should not fall, Christ beareth them up with his grace. Againe the Metaphor of the smoking flax, is taken of matches, which by reason of the smoke that they send forth, doo not lyghely go out, so there be any body by to put too his hand. Euen so wheresoeuer there peareth any sparke of godlynes, Christ is streight at hand, and cherisheth and kyndleth it, that they may burne more clearly, accordyng as wee see in these two Disciples. Heerefrom may wee drawe most excellent comfort. Although wee weake men doo stagger and halt, although wee be already brused and dyspoynted: yet dooth not be by and by cast vs away as bitterly vnprofitable: but beareth with vs a long time, untill hee haue made vs more strong and stedie, so that we follow the example of these Disciples.

*Of the second part.*

**A**Nd it came too passe that as they were talking and questioning one with another, Iesus falling intoo their companye went with them. This deede of Christes, first confirmeth Christes promise, which is: *Whersoever two or three be gathered together in my name, there am I in the midst of them.* Although this bee not done alwayes bodily: yet is it doone in deede spiritually, which thynge the Lord meaneth to shewe vnto vs by this bodily presence. Whereby therfore we may learne that which I warned you of in the former part of this storie, that whatsoeuer they be that seeke reuerently after Christ, they set open the gate vnto Christ to helpe them, and by their godly exercises, procure him too bee their teacher, like as on the contrary part heathenish men by their uncleane communication, forclose the gate that he cannot come at them. This thing is auouched, not only by this example, but also by the saying of the Prophet Esay. 66. *Vnto whom shall I haue respect, but to the poore and broken in spirit, and him that standeth in awe of my wordes?*

But what meaneth the Euangelist by that hee sayth: *Theyr eyes were hild least they should know him?* Hereby we are put in mynde of our weaknesse. For neyther our eyes nor our eares doo execute their duetie, vnlesse the mercye of God doo graunt them the power so to doo. And if the case stand so with the eyes of the body, much more true it is in the eyes of the mynde. Hereby we may learne three things. One is that the powers of our senses or of our mynde are not at all, but if they bee enabled from heauen. Another is, that wee abuse not our mynde and our senses to the dishonour of our creator. For if wee doo, it is to be feared, least for a punishment he bereaue vs both of mynde and sense. The thirde is, that we desire of him both the lightning and preservation of our wits to his glory.

And he sayde vnto them. What manner of talke is this that you haue one to another as ye walke, and are sad? These wordes doo sufficiently shew that which I sayd before, namely, that they wauered between hope and feare, and had not yet ouercome feare. Howbeit, the Lord doth heere strengthen these waverers, according to that saying of Paul: *The Lord shall not suffer you to be tempted aboue your power, but shall with the temptation make a way for you too get out, that you may be able to endure it.* Here had those two Disciples pecked,

ded,



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ded, and theyr sayth had been quenched by temptation, (which thyng their heauines witnesseth) if Christ had not out of hand stept in, and vndershored their downfall. Let vs also by these mens example, and by Christes deede, comfort and raise vp our selues.

And one of them whose name was Cleophas, answering, said: art thou alone a straunger in Hierusalem, and hast not knowne what hath been doone in these dayes? Cleophas maruelleth, that hee alone knewe not that which was knowen too the whole citie, and too all the straungers that were resorted thither too the feast of Pascheouer.

To whom he sayd: what things? as concerning Iesus of Nazareth. &c. The answer of Cleophas hath foure things in it. First, it is an acknowledging of Christ, and a witness bearing of his innocencie: who (sayth he) was a Prophet, mightie in deede and in woord, before God and all the people.

This description containes three things touching Christ. First and foremost, that Christ is a Prophet, that is to say, a teacher of gods wil, sent from God. Secondly, that he is not a Prophet of the baser sort, but myghtie in woork and woord, that is to say, excellent in holynes of lyfe, and ablenesse of teaching. Thirdly, is added (before God and men,) whereby is ment, that Christ in such wyle executed the office of a Prophet, that he behaued hymself holply in all things, as in the eyesight of God. This acknowledging of Christ was great, although it were not full and perfect. The Phariseis, the hygh Priestes, Pilate, and Herode, did put Christ to death as a blasphemers. These disciples beare witness that he was sent of God. Whereupon we may deriue this doctrine, that in religion, not the indgement of the great men, but the rule of Gods woorde is too bee folowed. They were offended at the outward appearance of Christ: and these folowing the truth of God, dyd (as much as they could) set themselues against these blasphemers.

The second thing that is in the answer of Cleophas, is the publishing of the Loydes passion: wherein he declareth, both by whom he was condemned, and what kynde of death hee suffered. Our hygh Priestes and Elders (sayth he) condemned him and delyuered him too death. He openly auoucheth that the hygh Priestes and Elders are the enemies of Christ. Whereby wee also are admonished to accuse them openly, that persecute the Gospell, as the Pope dooth, and many

many tyrantes in the world. Also he sheweth what kinde of death he was put vntoo, when he saith: And they crucified him: Which the which kinde of death, although there was none more reuerendfull in the worlde: yet was not Cleophas therefore asrayde too count hym a holy man.

The third thing that is in the answer of Cleophas, is the confession of his beleefe in Christ: Wee hoped (sayth he) that hee should haue redeemed Israell. Cleophas confesseth openly that he beleueth vpon Christ, whom the high Priest had put to death. And this is the nature of true Faith. For he that beleueth vnto righteousnesse, confesseth with his mouth to saluation.

The fourth thing that is in the answer of Cleophas, is the strengthening of hys weake faith by the promise of Christ, and the witnesse of the women, by the vision of the Angels, and the recorde bearing of certeine of the Apostles. For when Cleophas nameth the thirde day, he dooth it for that the Lorde had promised to arise againe the thirde day. This promise beleueth he to be fulfilled, notwithstanding that he be tossed betweene hope and feare. But against feare, he taketh vntoo him the nourishment of Faith, least it should bee utterly quenched. And whereas he telleth, that the body was not founde by the women, and that there appeared vnto them a vision of Angels, and that the report which the women had made of the emptye Tumbre, was a uouched by the witnesse of men: these things tende all to this ende, to perswade him selfe fully, that Christ was risen againe. So the godly man beyng doubtfull betweene faith and feare, vnderproppeth hys faith, and too the uttermost of hys power wresteth against feare.

But what sayth the Lorde to this geare? O fooles (sayth he) and slowe of heart to beleue the things that are spoken by the Prophetes. Here first hath our Faith somewhat to learne at Christes hand. Christ verily fyndeth fault with those Disciples for their slownesse, as well in learning as in beleueing, yet dooth he not cast them off for their weakenesse: But rather (according to his owne custome) he chastiseth them after a fatherly sort, and helpeth their weakenesse: least being overcome with feare, they should quench the little fyre of their faith. For he came to be a Physician of the weake, and not to lay doo the weake with feare: Hereby we may learne, that Christ wil not cast off any man that hath a small and weake faith, so he suffer it to be strengthened and increased by the word of God. But what thing

findeth

## The second holy day

findeth he fault with in these two Disciples? with two things. Ignorance or dulnesse in learning, and slownes in beleeuing the Prophets. Dulnesse hyndered theyr vnderstanding, and slownesse hyndred theyr Faith: For although they had a very litle Faith, yet ought they too haue made greater furtherance it it, for that they had not onely heard from their childhood the foresayinges of the Prophetes concerning Christ, but also Christ himselfe foretelling them what kind of death he should be put too, and that he should (the thirde daye after) come out of his graue ageyne aloue. Here is our dulnesse also repproued, who haue heard the Gospell so many yeeres together, and yet many are too bee found amongst vs, that haue not yet learned the Apostles Creede: of whom I am sore afrayd, vnlesse they amend betimes.

After that Christ hath found fault with the, he beginneth to teach. Which is the poynt of a good schoolemaister. And therefore he sayth: Ought not Christ to haue suffered these things, and so too enter into his glory? This is the ground that the Lord teacheth vpon: the meaning wherof is this: Christ according to the foresaying of the prophetes, ought to suffer death vpon the Crosse, and afterwarde too ryle from death, and to enter into his glory. He ought to suffer verily for our sinnes, and to ryle ageine for our iustification. Rom. 4. Then seeing yee confesse mee to be Christ, yee must also knowe out of the Prophetes that it behoued mee to die, and rise ageine from the dead. Chyng sheweth he also out of Moyles, and the Prophetes: but the Evangelist telleth not by what places of Scripture he did it. Notwithstanding, it is not to be doubted, but that he first of all expounded the promise concerning Christ set forth vnto Adam: which is this: The seede of the woman shall tread downe the serpents head, and many such other, as you haue heard yesterday. Moyles (by the commaundement of God) did set vp a brazen serpent in the wilbernesse, and as many as looked thereon, were healed of their woundes. Which figure Christ expounding in the third of Iohn, sayth: Like as Moyles lifted vp the serpent in the wilbernesse: so it behoueth the sonne of man to be lyft vp, to the intent that all that beleue in him, should not perishe, but haue lyfe euerlasting. Howbeit as he was reciting these things out of Moyles, and the Prophetes, they dyd meete the towne that they were going to, and he made as though he would haue gone further, but they constrained and increated him to tary with them. Hereby we may learne what account we ought to make of them that rebuke vs, whē we do amisse,  
and

and call vs backe into the way of sound doctrine. They tooke not hitte  
 that Christ taunt for taunt, and call him foole agayne, but they ab-  
 knowledge their owne folly, and yeeld themselves to him easie to be  
 taught, to the intent they may be deliuered from their errour and folly.  
 Thus doo al the goodly. On the contrary part, the Ungodly free & wage  
 man against those that go about to call them backe into the waye by  
 shewing them theyr errour, as wee haue hearde euen now that the  
 Jewes sayd,

*Of the third part.*

**N**ow followeth what was done within the house. And it came  
 to passe (sayth the Euangelist) that as he sate at meate wyth  
 them, hee tooke breade, and blisfed, brake it, and reached it too  
 them, and their eyes were opened, and they knewe him. Here the  
 Euangelist declareth, that the Disciples knewe the Lorde by brea-  
 king of breadd. For as often as the Lorde tooke meate, he had both a  
 peculiar manner of praying, and a singular gesture in reaching forth  
 the bread. Which things because they had often marked in Christ,  
 they knew him thereby, for that being now raised fro the deade, he kept  
 the same maner that he had done before. Therefore like as the disci-  
 ples knewe Christ by his gesture: so let vs as often as we eate bread,  
 learne by his example to offer thankes to him the authoꝝ of life, which  
 marke wil make vs knowne from heathenish men.

Moreover, as soone as Christ was knowne, he vanished out of their  
 sight: and they henceforth talked of him with moze sweetnesse than  
 before. Did not our hartes (sayd they) burne within vs by the way,  
 whyle he spake vnto vs, and opened the Scriptures vnto vs? Here  
 we may marke the frutes of Gods woorde in men. And albeit that  
 Christ now adayes appeare not vntoo vs bodily, and speake vntoo vs  
 mouth to mouth: yet notwithstanding he speaketh vnto vs by the mini-  
 sters of his woord, accordyng as he saith: He that heareth you, hea-  
 reth me. What is that frute? Whosoever heareth Gods woord wyth  
 his eares, & wyth his heart, in him there is kindled a certaine fire, and  
 his hart beginneth to glowe. The like as he that feeleth not this glow-  
 ing in his hart wyl he heareth gods woꝝd, hath eares, but not to heare:  
 and a hart, but not to understand: and that through his owne default,  
 because hee wythstandeth the holpe Ghost: So hee that feeleth this  
 glowing in his hart, hath a witness of Christes Spirit speaking in him,

### The third holy day

and that he hath a lively and true sayth. Therefore we are warned to heare Gods worde in the feare of God, with great reuerence and earnestnesse.

*Of the fourth part.*

AND they rising vp the same houre, returned too Hierusalem, & found the eleue gathered together. &c. These things teach, that that heat which is kindled in vs by the preaching of the worde, is not ydle, but sheweth it selfe abroad out of hand. For he that knoweth Christ aright, coueteth also that others should know him likewise, to the intent that many may glorifie him together. That such a heart may be kindled in vs, our Saviour Iesus Christ graunt, too whom with the father and the holy Ghost, be honor for euermore. So be it.

### The third holy day in Easter weeke.

*The Gospell. Luke. xxiiiij.*



AND as they thus spake, Iesus himself came as they were set downe, and stode in the myddelt of them, and sayd: Peace bee vnto you: and he vpb rayded them with their vnbeleefe and hardnesse of hart, because they beleeued not those that had tolde them howe they had seen hym ryfen from death. And they beyng amazed and afrayde, thought they sawe a ghost. And he sayd vnto them: Why are yee afrayde, and why do thoughtes arise in your heartes? See my handes and feete, that it is I: Feele mee, and see; for a spirit hath no fleshe and bones as yee see mee haue. And when he had sayd thus, he shewed them his handes and his feete and his side. Then were the Disciples glad when they sawe it was the Lord. And whyle they yet beleeued not for ioy, and woondred, he sayd to them: Haue you any meate heere? And they offered him a piece of broyled fishe, and a piece of a honny combe, and he tooke it, and ate in the sight of them, and sayd vnto them: These are the wordes that I spake vnto you, while I was yet with you, that all things must be fulfilled which are written of mee in the Lawe of Moyses, and in the Prophetes, and

and in the Psalmes: Then opened he theyr mynde that they might vnderstande the Scriptures, and sayde vnto them: Thus it is written, and thus it behoued Christ to suffer, and to rise agayne from death the thyrde daye, and that repentance and forgiuenesse of sinnes should bee preached to all people in his name, beginnyng at Hierusalem. And you are witnesses of these things. And he said vnto them ageine. Peace be to you. As my father sent me, so send I you also. When he had sayd so, he breathed vpon them, & sayde vnto them: Take yee the holy ghost. Whose sinnes soeuer yee release, they are released vnto them: and whose sinnes soeuer yee withholde, they are withholden.

The exposition of the text.

**T**his is the fiftieth appearing of the Lord vppon the verye day of Easter, in which he appeared to the Disciples that were talking of him.

For first he appeared to Mary Magdalene, out of whome he cast seven diuels.

Secondly, he appeared to the women as they were returnyng from his graue.

Thirde, he appeared vnto Peter.

Fourthly, vnto Cleophas, and his companion.

And fiftly, (as this texte sheweth) vnto the .xi. Disciples as they were talking together of him. The places are two.

1 Christes greeting, and the testimonies where by his resurrection is proued.

2 The necessitie of Christes death and resurrection, and the vse of the same, namely that repentance & forgiuenesse of sinnes must be preached to all nations in his name.

Of the firste.

**I**esus stode in the middes of them, and sayd vnto them: Peace be to you. The Disciples being sorrowfull, talked of Christ, who is present with them, according to his promise: Wherefore neuer two or three are gathered together in my name, I will be in the myddes of them. For although this be not done alwayes in his bodily presence, yet is it done, in very deede: For he will neuer doo against his promise. Now what he bringeth with his presence, his greeting sheweth, wherewith hee here comforteth his sorrowfull Disciples. For in as much as



### The third holyday

Christ is giuen too bee a comfort too the sorrowfull, here he offereth peace, saying: Peace bee untoo you. This peace which the Loyde wilheth to his disciples, is not cōmon, but heavenly: not of the world, but of the kingdome of heauen: not betweene man and man, but betwene God & man. Howbeit, to the intent we may vnderstand howe great a good thing this peace is which Christ offereth to those that be his, I will expounde moze at large the things that come to hande in consideration of thys peace, whereby wee may gather a full description of this peace.

Bicause peace is stablished betweene such as were at ods: first we must consider who are the parties that are at ods. These are two: God and man. God is happie & blisled without man: Man is miserable, & damned without God. Then had God no neede to seeke peace wth man: but man without peace with God, is in extreemie miserie, and therefore hath neede of nothing so much as of peace with God.

Secondly, when parties are at variance, it must needes bee, that there went some offence before. This offence taketh his beginning not of God, but of man. What is this offence? Sinne. This sinne was a certaine falling away from God to the deuil, unto whom man made himself subiect. Now how soze an offence this was, it is easie to beeme by the greatnesse, by the manifoldnesse, by the shamefultnesse, and by the penaltie therof. The greatnesse of it is, that the Creature offended and despised his Creator, who was the soueraigne goodnesse of man. The manifoldnesse thereof is to be seene by the frutes. The shamefultnesse appeareth by the horrible defilement of all mankind, which followed his offence. The penaltie was curse and damnation, besides innumerable calamities and myseries, wherewith mankind lyeth ouerwhelmed in this lyfe.

The offence being knowne which had made vs gods enemies, in the third place, is to bee considered the mediator, who verily ought to be such a one, as both could appeale Gods displeasure & also make full amends for the wryng that was done. To pacifie the displeasure of God no creature was able: and too make amends for the wryng, God ought not. Therefore such a mediator was to be sought, as both could, by reason of his power, & ought, by reason of nature. When such a one was not to be had: the second person in trinitie, came into the world, & tooke mans nature vpon him, & became man, Iesus Christ. This Iesus Christ is ioyned to god the father in Godhead, and to man, by his

MAN.

manhoode. Wherefore he both could as God, and ought as man, by cause hee tooke our case vpon him.

The mediator hath made amends for the wrong. For hee hath taken vpon him our guiltinesse, for which he hath suffered punishment vpon the altar of the crosse, and hath satisfied Gods Justice. Howbeit, for as much as we abide yet still defiled with sinne: Christ during all his whole life in this world, did continually obey Gods lawe fully and perfectly: which Righteousnes of his, he imputeth too all beleuers, that they may bee ryghteous in Gods sight. And so with his oblation he pacifieth Gods wrath, and clotheth vs with obedience, that we may appeare ryghteous in Gods sight.

Amendes being made, attonement is begonne betwene God and man. For the father is appealed through the obedience of his sonne.

Howbeit, for as much as in all attonements, there must needs passe some couenant betwene those that are reconciled: the same thing is seene also in this place stablished betwene vs and God. For as one the behalfe of God, there is a franke and fatherly promise of mercy according too this texte, I will be thy God, and the God of thy seede after thee. Also, This is my beloued sonne, in whome I am well pleased: and againe: As truly as I liue, I wil not the death of a sinner, but that he should turne & liue: so on mans behalf there is said, whereby the fatherly promise is taken, and whereby we are adopted to be the children of God through his only begotten sonne Iesus Christ.

And for as much as in covenantes, seales are wont to be set too: these also are not omitted in this most high couenante. For there beee three seales. The first is Christes othe: Verely, verely, I say vnto you, he that beleueth in me, hath life euerlasting. The second sealing is by the Sacraments of Baptism, and the Lordes Supper, which are the most assured seales of the couenant betwene God & man, & shal neuer be cancelled, vnles mā through his owne default, doe cast awaie sayth. The thirde Seale is the earnest penny of the holy Ghost, who beareth witnes to our spirit, that we are the sons of God. Herevnto also pertaineth that saying: 2. Cor. 1. He hath sealed vs, & hath giuen vs the earnest of the spirite in our hearts. These are the signes and seales wherewith the peace that is agreed vpon betwene god and man is sealed and confirmed, that it may stand stedfast.

Furthermore, least any man maie surmise, that this peace pertaineth but too a certaine fewe, the publishinge thereof is too be marked,

### The third holyday

marked, which is vniuersall. For Christe at his going by into heauen, gaue commaundement to his Disciples, that they should prayne this peace ouer all the worlde: For thus sayth hee: Go into the whole worlde, and preache the Gospell to all creatures. This peace therefore belongeth to all that receiue the voyce of the Gospell, and beleue in Christe, continuing so to the end. For thus sayth the Lord: Blessed is he that continueth to the ende. For it is not ynough for a man to haue begonne well, vlesse he proceed forward from day too day.

It ye enquire after the fruits of this most amiable peace, yee shall finde them to be many, both in his life, and after the Resurrection. In this life by the benefite of this peace, thou hast accesse too God as to a most meeke father through Iesus Christ. For thus saith Paul: Wee being iustified by faith, haue peace with God through Iesus Christ, by whom also we haue accesse to this grace in which we stāde. The. 2. fruite of this peace is a good conscience. For before, the conscience of sinne vexeth vs: but after we feele this peace, our conscience is made good and cheerfull, as was the theenes vppon the crosse, when he heard: This day shalt thou be with me in Paradise. After the same manner, when we heare in the Gospell, that remission of sinnes is denounced to them that beleue: the conscience of the beleuers becometh quiet. With this good conscience is ioyned the ioy of the Spirit, wherby it commeth to passe, that we glozy euen in the mids of afflictions, as Paule saith. Howbeit this glopyng and this ioye of Spirit is encreased by thinking vppon the word, by prayer, by vse of the Sacraments, and by other godly exercises. After this fruite followeth also a fourth, namely brotherly loue. For when we perceyue and feele by faith, that God our common father is reconciled too vs by our common mediator: we begin to loue one another, as copartners of this common treasure. With this fourth fruite, their goeth also a fifth, which is a glad departure out of this life, according as Symeon (when he had seene Christ the author of this peace sayd: Now let thy seruant depart in peace: for myne eyes haue sene thy saluation. The fruit of this peace after the resurrection, shalbe enerlasting ioyfulness, enerlasting gladnes, & enerlasting fruition of the sight of God, & of all the saints that haue liued from the beginning of the world to this day. This fruit is no man able to conceyue sufficiently in this lyfe.

Now that I haue somewhat largely spokē of those things that meete together

together in thys peace. I wyl come into a house of prayer, and  
 shew what thys peace is. The peace betwene God and man here-  
 fore, is a mutual agreement of God and man. Of God, receyving  
 man into fauour for Christes sake: and of man, receyving (by faith)  
 the grace that is offered hym, and promysing earnestly hys obedi-  
 ence vnto God. Let thys suffice concerning the peace whiche  
 Christ offereth here, not onely to the eleven Disciples, whiche were  
 then present: but also vnto vs, & vnto al that wyl receyue thys peace,  
 when it is offered them by the preaching of the Gospell. After  
 thys peaceable greetng, it foloweth in the Tert, by what meanes  
 Christ proued hym selfe to be risen agayne from death in dede. And  
 he sheweth, that the same thing was so foretold in Moyses, in the Pro-  
 phetes, and in the Psalmes. But for as much as you haue heard of  
 these thyngs vpon Easter day, and pesserday: I wyl speake onely of  
 the necessitie and ble of Christes death and resurrection.

## Of the seconde.

SO is it written, and so ought Christe to suffer and rise agayne  
 from death the third day, and repentance and forgiveness of  
 sinnes to be preached in his name to all nations, begynnyng at  
 Hierusalem.

First therefore when he saith, So is it written: his wyl is, that  
 not reason, but Scripture shoulde weigh with vs, as often as the  
 kyngdome of God cometh in question. Where this is written, he  
 addeth, saying, It must needs be, that al thynges be fulfilled in the  
 lawe of Moyses, in the Prophetes, and in the Psalmes. Therefore  
 when any question is put forth concerning saluation, Moyses must  
 be called to counsell, the Prophetes must be read, and the Psalmes  
 must be perused: and consequently, the wrytyngs of the Euangelistes  
 and Apostles. Whatsoeuer is repugnant to these wrytyngs, must be  
 reiected, as proceeding from Satan.

What is written? That Christ ought so to suffer and rise from death  
 the thrid day. When he saith, So ought, it importeth a necessitie of  
 Christes death and resurrection.

Why then ought he? First, that the Scriptures which can not lie,  
 might be fulfilled. For like as God endureth for ever, so his worde  
 endureth for ever. And Christ saith, Heauen and earth shal passe, but  
 my wordes shall not passe. Secondly, thys thyng must needs be

done, because God hath so determined. For it can by no means be moved, but that that thing which God hath certainly determined, must needs take effect. Thirdly, it was of necessitie, that Christ must suffer for the redemption of man from endlesse punishmentes, which they had deserued by their sinnes. For had not Christ suffered, we had abidden in our sinnes vnder the wrath of God. Fourthly, it was of necessitie that Christ shoulde suffer, for the glorie wherewith hee was too be crowned afterwarde. Fifthly, it behoued Christ to suffer for our instruction and comfort. For as much as he is our head, it behoued hym to leade vs the waye, as well in persecution as in glorie. Sixthly, it behoued Christ to suffer, to the intent the truth myght answer the figures. For many figures of the olde Testament, did represent Christs deatch and resurrection, of which is spoken vpon Easter day. Briefly (to conclude in one woorde) Christ suffered, dyed, and rose againe, that Gods pleasure myght be pacified, mankynde saued, and the Devils kingdome destroyed.

Thus haue wee heard, of howe great necessitie it was, that Christ shoulde dye, & rise againe. Now let vs heare what is the fruite & ble of this wonderfull woork. Which thing the Lorde declareth in these wordes. And repentance and forgiuenesse of sinnes too bee preached to all nations in his name. By these wordes is gathered, first, what the Gospel is, and what is the effect of it. The Gospel is a preaching of repentance and forgiuenesse of sinnes for Christs sake. The effect of the Gospel is, that deliuerance from sinne and saluation happen through Iesus Christ onely. Howbeit, too the intent it may appeare the more plainly vnto vs, how great benefites are offered vs by the Gospel (all which I ye haue vnder these wordes of Christ:) I will bring a somewhat more large description out of the Scriptures.

The Gospel is a generall preaching, wherein is uttered the deliuerance from the curse of the lawe, and Gods wrath: and wherein forgiuenesse of sinnes, Saluation & Eternal life is proclaimed to them that beleue in the sonne of God, for the sacrifice of hym, according too the promises made in olde time to the Fathers: that the glory of Gods goodnes, might continually be published: and that moreover men being deliuered by Christ, might bring forth frutes meete for the Gospel, and at length enioy euerlasting life.

In this description is first set forth, from what euils wee be set free by meanes of the Gospel: that is to wite, from the curse of the lawe,

according to that sentence. Galathians. 3. Christ became accursed for vs, that is to say, he tooke vpon hym the curse that was destined for our finnes, too the intent wea myght become heires of ryghteousnesse and blessing. This thing also auoucheth Pauls. 3. Corinchiens. 5. where he sayth thus: Him that knewe no sinne, he made sinne, that we myght bee made the ryghteousnesse of God in hym. This is as much too say, as Christ which was free from all sinne, became gilty for vs. Therefore is it well said, that deliuerance from the curse of the lawe, is preached vnto vs by the Gospell. Howouer, by cause Gods wrath was ioynd with the curse of the lawe, we are also deliuered from Gods wrath, when we beleue the Gospell. For that beleueth not (sayth the truth) the wrath of God abydeth vpon him. Therefore he that beleueth, is no longer vnder wrath, but vnder grace. Now whereas grace raigneth, there the devils tyrannie hath no power, there is no sting of everlastyng death, there is no feare of hell, from these evils therfore doth the Gospell preache deliuerance.

But what are the good things that it bringeth trood of: It bringeth tydings of forgiveness of finnes, of saluation, and of eternall life. We beying gilty of sinne, are by nature cursed and damned to everlastyng death. But now doth Christ in his Gospell, offer vs forgiveness of finnes, saluation, and everlastyng life. Which good things be had purchased for vs, by his death and glorious Resurrection.

We haue heard from what evils we are set free by means of the Gospell, and what good things are offered vs by the same. Nowe followeth too whom these good things happen, namely, too them that beleue in the sonne. This is proued by many textes of scriptures. We that beleueth (saith Christ) hath life everlastyng. Like as before this sayth goeth forgiveness of finnes: so goeth there with it soule heath. And Peter sayth, that the end of our Faith is the heath of our soules. The same thing is meant heare, when it is sayde: There must repentance bee preached, wherthroughe we sorrow for our finnes, & flee vnto Christ, who sayth: I came not too call the righteous, but sinners to repentance. After these thinges it foloweth, by whose benesite we attayne so greate good thinges, namely for the sacrifice of Christ, that is to wit, for Christes death and resurrection. Whereupon Pauls in the fourth to the Romanes: He dyed for our finnes, and was raysed agayne for our iustificacion.

And last any man should thinke the Gospel to be a new learning,  
D. lili. I aduen



It added in the definition, according unto the promise made by the  
 that is in the time. For both unto Adam after his fall was the promise  
 made in the third of Genesis, and it was often times after repeated  
 and be added in the Father's beatus, by the space of four thousand  
 years, till Christ came in the flesh. In the conclusion are added the  
 reasons for which Christ came first, to deliver us from the iudgements  
 of the law: secondly, that they which are deliuered, should bring forth  
 fructified wood of the Gospell: thirdly, that they should blaze abroad  
 this so great a benefite: and fourthly, that at the last they should ob-  
 taine full redemption in eternall life, through our Lord Iesus Christ,  
 to whom with the Father and the holy Ghost, bee praye, honour, and  
 glory for euer and euer. Amen.

The first Sunday after Easter.

The Gospell. Iohn. x.



He came day at night, which was the  
 first daye of the Sabbathes, when the  
 doores were shut (where the Disciples  
 were gathered together for feare of  
 the Iewes) came Iesus, and stode in  
 the middest, and sayde vnto them:  
 Peace be vnto you. And when he had  
 so sayde, he shewed vnto them hys  
 handes and his side. Then were the  
 Disciples glad when they sawe the  
 Lorde. Then sayde Iesus vnto them ageine: Peace be vnto you.  
 As my father sent mee, euen so send I you also. And when he had  
 sayd these wordes, he breathed on them, and sayd vnto them: re-  
 ceiue ye the holy Ghost. Whoso euer sinnes yee remitte, they  
 are remitted vnto them. And whoso euer sinnes yee retene, they  
 are retained.

The exposition of the Text.

This Gospell containeth part of the firste Iohn the Euang-  
 gelist's treatise concerning the resurrection of the Lord, and what  
 he saith of the Lorde's resurrection, by his resurrection, and how he  
 was raised up.

woorde, deede, and myracles, that he is risen from the dead. And he taking vnto his Disciples the ministerie of his woorde, he anoucheth them to bee blisset that shall beleue in him. In the ende of the text is added the small cause of all the holy Scripture. For thus saith he. These things are written that ye may beleue, and that by beleueing ye may haue lyfe in his name. Howbeit so far as ynough is spoken already the last weeke concerning the Lordes resurrection, I will not make any more processe about it at this tyme: but will intreate of three other places which are conteyned in this Gospell. The places:

- 1 Of the ministerie of the woorde, and of the power of the Church.
- 2 Of the confession of Thomas.
- 3 Of the ende of holy Scripture.

*Of the firste.*

**T**he woordes of the text concerning the ministerie of the woord, and the power of the Church, are these: Peace be vnto you, as my Father sent me, so send I you. When he had sayd this, hee breathed vppon them, and sayde vnto them: Take yee the holy Ghost, whose sinnes soeuer you release, they are released vnto them, and whose so euer you withholde, they are withholden. Heere haue wee fewe woordes, but they be pychie and containe a plentifull doctrine, which all Chyistians ought to knowe. Wherefore I exhort you to giue good eare, that you may vnderstand this doctrine. And too the intent that may be doone the more commodiously, I will diuide these woords wherby the ministerie is ordeyned, into foure partes. The first part: Peace be vnto you. The second part: As my father sent mee, so send I you also. The third part: He breathed vppon them, and sayd, take ye the holy Ghost. The fourth part: Whose sinnes soeuer you release, they are released vnto them, and whose soeuer yee withhold, they are withholden. Of these foure partes wil I speake in order.

The first part, namely the greeting, Peace be vnto you, dooth not onely comfort the Disciples that were then present, but also exhort courage to all that be and shal be ministers of the word in the Church. He that taketh vppon him the ministerie of the woord, hath by and by the Deuill his enemy, who continually lyeth in wait for his doctrine and lyfe. If he cannot corrupt his doctrine, he endeuoreth to stayne his lyfe, that a man might denie the duty in his wordes, which he teacheth.

cheeth in his woordes. If the Devil cannot defile his life, he layeth a snare for the doctrine, that men might be deceived with erroneous doctrine, and so be damned. In many he defileth both life and doctrine. Besides that, the minister of the woorde hath also the world agaynst him, which assaileth him eke with Tyranny, eke with Hypocrisie, and eke with Sophistrie, that he might not execute his dutie aright.

What should the minister of the worde doo in so great distresse? He shall comfort him selfe with this saying of Christ: Peace be unto you: and therewithall he shall pray unto God, that he will keepe him in this peace, so as he hinder not the course of the Gospel, either by his doctrine or by his conuersation. He shall let more by the peace of Christ, than by all the delights and friendships of the world. Let this be the comfort of the ministers of the Gospel, which must fyght agaynst the crafts of the Diuell, the tyranny of the world, hypocrisie, and sophistrie.

The second part is: As my Father sent me, so send I you. How did the father send the sonne? The father sent the sonne too destroy the kingdom of the deuill, according to that saying, The womans seed shall tread downe the serpents head: Also, Christ appeared to destroy the deuils works. What: doth it not belong only too Christ to tread downe the serpents head? Doth it not belong only to Christ to destroy the workes of the deuill? Yes surely, only unto Christ. But in this so greate a worke, there neede two engins, Sacrifice, and Doctrine. Christ was sent, that he alone by his sacrifice should appeale his Fathers wrath, and banquish the Deui. Afterward, because this is offered to men by Doctrine, he destroyed the worke of the Deuil by doctrine also. Therefore was Christ sent for two purposes: to pacifie God by sacrifice, and to teach. For the first purpose, Christ only was meete to be sent: for the latter purpose, (that is to wit, to teach) were sent in olde time all the Prophets, and afterward the Apostles, and all men that are lawfully called to the office of preaching. Therefore as in respect of teaching, Christ sendeth his disciples as hee was sent by the Father. Hereby we may gather two things. First the difference betwene the kingdomes of the world and the administration of the Church: or betwene the gouerners of the world, and the gouerners of Churches. For the ministers of the word are not sent to bee Lords on the earth. For Christ toke no Lordship vpon him: neyther are they sent to the pomps of this world which Christe despised,

but to teach the Gospel: to set vp the kingdome of God: & to preache saluatiō vnto men. Secondly, hereby is to be gathered what authoritie the word is of, which they preach that are called to the ministerie. As my father hath sent me (saith he) so send I you, that you may speake, not in your own name, but in mine. Hereunto pertaineth that saying of the Lord vnto his disciples. Mat. x. He that heareth you, heareth mee: and he that despiseth you, despiseth mee. Here haue they that teach the word, a comfort, & they that heare it, a weightie admonition. For whē those that teach the word godly in lawfull vocatiō, do suffer any thing at the thanklesse world: they haue a comfort in this, that they beare the roome of Christ, & that Christ suffereth wrong with them, who will in time reuenge himself. And they that heare the word, are admonished first of the authoritie of the word, for they are bound to heare the worde none otherwise, thā if they heard Christ himself speaking. Next, they are warned to make accompt of the godly ministers of gods word, as of Christes Ambassadors. Besides that, they are put in mind of the penaltie which they incurre by the iust iudgemēt of God, as many as despite either the word preached, or the ministers themselves. Also the ministers of the word must consider to what degree of worship they are exalted, that they do not either infecte the purenesse of the doctrine, or estrange their hearers from them by their euil conversation.

The third part: And when he had said thus: he brethed vpo the, and sayd vnto them: Take ye the holy Ghost. These wordes conteyne a singular doctrine. First Christ by these wordes sheweth from whence the worde which is preached by the voyce of the ministers, hath his power and working, which undoubtedly is not inclosed in the voice of the minister, nor hangeth vpon the holines & worthines of mā: but all the power & working of the worde proceedeth of the vertue of Christes spirit. For when as Christ here breatheth vpo the disciples, & bydweth them take the holy ghost, he giueth to vnderstande, that the holy ghost shal alwayes be present at the ministerie of the word: as if he had said: Behold, ye shalbe the ministers of the new testamēt, which shal build me a Church in the world by preaching the Gospell, and I know how weak you are to go throught with so great a worke, specially seeing the Deuil, the world, & al mans reason shal set themselves against you. Wherefore I will that the holy ghost it albe present in this your ministerie, by whom your labour shal become effectual. For he by his power shal bying to passe, that my word which you shal preach, shall not returne to you in vaine.

Here

Here wee may gather a profitable doctrine and admonition. The doctrine is, that the holy Ghost is tyed to the word, and will be effectual by it. The admonishment or comfort is, that thereby as well the teachers as the hearers may raise up themselves at the presence of the holy Ghost, against the enemies of their saluation.

The fourth part, Whose sinnes soeuer yee shall release, they are released vnto them : and whose soeuer ye shall withhold, they are withholden. In these wordes he ordeyneth and establissheth that spirituall power of the Church, whych wee call the power of the keyes, and the key is shewed wherewith the kingdome of heauen is opened and shut.

Notwithstanding, to the intent this most profitable doctrine may be evidently vnderstood of all mē, I wil denide it into certaine points, which are these : From whence is the power of the Church : what it is, in whom it resteth, and wherein it consisteth. These pointes being well vnderstood, there is no man but he shal handsomly perceiue, what and what manner of thing the Ecclesiasticall power is.

From whence then is this power ? From God, by Iesus Christ. For if ye haue an eye no further than oneman, it is but a single ministration. But if ye haue an eye to Christ, it is an high power, than the which there is none vpon earth, eyther greater or profitabler, or of more worship. For Christ sitting at the ryght hand of the father in the chryone of his maiestie, ordereth and directeth this power. He therefore that despiseth this power, both is bereft of the fruite thereof, and also dishonoureth the soune of God. What is the power of the Church ? It is the power of releasing and withholding sinnes, that is to saie, of preaching the Gospel, which who so beleueth, to him is the kingdome of heauen opened : and he that beleueth not, to him it is shewed that the kingdome of heauen is shut vp.

In whom resteth this power ? In the Church. For when our Lord gaue the keyes too Peter and the other Apostles, he bestowed these keyes vpon the very Church, at the which the ministers fetch the keyes, as the handmayd hath the keyes of hir mistrisse.

In what thing consisteth the power of the keyes ? In the effectual woorking of the holy Ghost, who in the woorde and by the woorde is myghtie of operation, and woorketh faith in the hearers of the woord. So the woord is as it were one key which the minister of the woorde occupieth, and faith is another kepe which the holy Ghost putteth to :

and

and when these keyes are put too both together: then is the kingdome of heauen opened.

Now that we haue in this wise expounded these things, let vs wey the wordes of this text somewhat deepliyer. First therfore when he sayeth (whofoeuer:) stay thy selfe, and consider of this woorde (whofoeuer.) First that the promise of grace is vniuersall. Set thou this vniuersall pro nising against the temptation of particularitie, and include thy selfe within the generall promise. Next, let this woorde, (whofoeuer) against the multitude of sinnes. And when thou art tempted to despaire for the multitude of thy sinnes, let this promise of the Lorde come to thy mynd: Whofoeuer. &c. He sayeth not, if a man commit a few sinnes, or many: neyther sayth hee, if he be a Jew, a Greeke, a gentleman, a commoner, a riche man, or a poore man: but he sayeth, whofoeuer. Whereouer this place doth vs to vnderstand, that absolution may be giuen both publikly and priuately. So Peter assolled thre thousand men openly, and also Cornelius priuately, in which sort the Prophet Nathan also assolded David. The Ministers of the woorde maye vse that generall kinde of absolution, as often as they preache the Gospell: And they may vse the speciall kinde, when reason requyres it: that is too wit, when any man despyeth too haue priuate conference wpyth the minister of the woorde, for the strenghtening of his faith.

2 It is put in the text, Sinnes, wythout anye addition. Wherefore all kindes of sinnes are too bee vnderstanded here, which are foure. First, corruption of nature: secondly, the boughes that spring out of the euill roote: thirdly, the sinnes committed by errour: and fourthly, wilfull sinnes. There is no sinne at all but it is forgiven: if forgiveness be desired for Chrystes sake.

The woorde Release is too bee marked, for which Mathew hath, Loose. Chriist commaundeth his Disciples too release & loose sinnes. To release them, as debt: and to loose them, as a pinching burthen. For sinnes are debts, bycause that lyke as debts doo bind to payment: so sinnes hynde men too satisfaccion, vnlesse the penaltie be released. Sinnes also are burthens, bycause that as a heauie burthen weyeth hym downe that beareth it: so sinnes weye men downe wpyth the burthen of curly, and the sentence of the Lawe, vntill Chriist come & take by the burthen vpon hymselfe. But what? Can man vnbpynde and release sinnes? God saith in. 43. of Eley: I am he, I am he that wyppeth out



## The first Sunday after Easter.

out thine iniquities, and wil not beare thy finnes in minde. This text conuinceth that onely G D D releaseth sinne. Agayne, whereas the Lord sayth here, whose finnes soeuer ye shall release, they shalbe released in heauen: I answere: Chyldes saying sheweth manifestly, that there is a double releasing: one vpon earth by the ministers of the word, and another in heauen, which is done by God alone. Of this latter speaketh Clapas. To be brieft, God releaseth as Lorde and owner, and the ministers of the word release as seruants and messengers that declare the will of their maister: which release is made by telling the will of God. This is proued. Num. 6. where the Lord sayth in this wise: The Priests shal put the name of the Lord vpon the children of Israel, but I wil blisse them. To vnbinding therfore (which is the duetie of the Priest,) is to declare that God hath released the fault.

But how do they withhold finnes? By the word, and according to the word: that is too wit, What finnes soeuer ye shall declare too be withheld by the word of God, they shalbe withholden in heauen also. I haue spoken more heereof in the feast of the Lords supper: and therfore now I passe too the seconde place, whereof I will entreate verie brieftly.

### *Of the second.*

**C**Concerning Thomas, we haue two things in this storie, that is too wit, vnbeleefe and confession. His vnbeleefe he sheweth in these wordes: Vnlesse I see the gash of the nayles in his handes, I wyll not belecue. He heard the other Disciples telling howe they had seene the Lorde, and yet hee beyng utterly vnmynndfull of all the foretellings of the Prophetes, and of Christ, beleueth not. So sore dooth man: reason set it selfe against God and his word, in matters of saluation. Hitherto concernyng his vnbeleefe: Now followeth concernyng his sayth and confession. And eyght dayes after, the Disciples were together ageyne in one house, and Thomas with them: And Iesus came when the gates were shutte, and stooode in the myddst of them, and sayd, peace bee vnto you: and he sayde too Thomas, bring thy finger hyther, and see my handes. &c. And be not vnbeleeuynge, but belecue. When hee had heard the Lordes voyce, and was conuicted by the manifest signe, he conceived sayth, out of whych he uttered this confession, O y Lorde and my God. At Thomas therfore we may learne two things: from whence sayth is,  
and

and what is the true confession. Faith is of the worde and of the signe, accordyng whereunto wee haue the Gospell, the most true woorde of Christ, and two most stately signes, Baptism, and the Lords Supper. This faith conceiued by the word, and confirmed by signe, will utter a true confession, such as this is of Thomas, who cryeth out here, My Lord and my God. This confession of Thomas, if it be wel listend, containeth foure things. For first it acknowledgeth Christ to be the same man that was slaine a thre dayes before by the Jewes. Secondly, whereas he calleth him God, he acknowledgeth his Godhead. Forouer whereas he sayth not two Lordes or two Gods, but one Lord and one God: he acknowledgeth the vnicie of his person. Lastly whereas he sayth, My Lord and my God, he confesseth his office of redemption, vpon whom he also stayed himselfe by lyuely sayth.

*Of the third.*

**B**lissed are they that haue not seene and haue beleueed, This vniuersall doctrine concernyng beleueers is to be obserued. For here Christ by expresse wordes pronounceth them blissed, that beleue, although they see not Christ with their bodily eyes. Hereunto pertaineth all the whole Scripture, as he sayth. But these things are written, that you might beleue that Iesus is the Sonne of GOD, and that beleueing yee myght haue life in his name. The ende therefore of the Scripture is, that wee maye beleue. The ende of faith, is, that the beleueers should haue euerlasting life: to which bring vs Iesus Christ the authoꝝ of lyfe, to whom with the father and the holy Ghost be honour for euermore. Amen.

*The second Sunday after Easter.*

*The Gospell. Iohn. x.*



Christ sayd vntoo his Disciples: I am the good shepheard: a good shepheard gyueth hys lyfe for the sheepe. An hyred seruant, and he which is not the shepheard (neither the sheepe are hys owne) seeth the Wolfe commyng, and leaueth the sheepe and fleeth, and the Wolfe catcheth and scattereth the sheepe.

The

## The second Sunday after Easter.

The hired seruant fleeth bycause he is an hyred seruant, and careth not for the sheepe, I am the good shepheard, and knowe my sheepe, and am knowne of myne. As my father knoweth mee, euen so knowe I also my father. And I giue my lyfe for the sheepe: and other sheepe I haue, which are not of this folde: Them also must I bring, and they shal heare my voyce, and there shal be one folde, and one shepheard,

### The exposition of the text.

**T**he occasion why this Gospell is set forth in the Church at this season, is this: Wee heard in the first holyday after Easter, to what ende it behooued Christ too suffer and rise againe from death: that is to wit, that in his name, repentance and forgiveness of sinnes myght be preached to all nations: through which preaching the kingdome of Satan myght be destroyed, and the kingdome of Christ set vp. Nowe in as much as this thing cannot otherwise be brought to passe, than by faithfull ministers of the woord: (whom the scripture termeth shepherdes :) It lyked the Church, as on this day to set forth the Gospell concerning the chiefe shepherd Iesus Christ, and his care towarde his sheepe, and that to this intent, that the faithfull ministers of the woord myght in their doctrine, lyfe, and charge, follow the example of this shepherd. Whereto concerning the occasion why this present Gospell is read as this day. The summe of the Gospell is, that lyke as Christ professeth himselfe to be the true shepherd, and to haue a care of his sheepe: So on the contrarie part, hee testifieth that there be wolues that lye in wayte for his flocke, whom the hyrelings sleepe, doo slee away, and leaue the sheepe too be torne in peeces by the wolues: against the fallenes of whom, the Lorde promisseth that he himselfe wyll looke to his sheepe, and he declareth that he hath yet other sheepe which he will bring together, that there may be made one fold and one shepherd. The places are three.

- 1 Of Christ the shepherd, and other true shepherds.
- 2 Of the wolfe, the hireling and the fleeing of the hireling.
- 3 Of Christes sheepe, of their mark, and of the vnitie of the sheepe folde.

### *Of the first.*

**I**n the first place, concerning the shepherd Christ, wee haue two things. The one is, what is his towardnesse: the other, what are his

his benefits towards his church. Now as touching Christ: the shepherde, we must alwayes beare in mind the confession of Thomas which we heard an eighthe dayes ago. For whereas he saith, My Lord and my God, first he confesseth him whome he speaketh in, to be the same man that had ben crucified and dead, whom he nowe acknowledgeth to be risen againe from the dead in deed. Secondly he confesseth also the same man to be very God: for he saith: And my God. Thirdly, he confesseth this man and God to bee one person. For he saith, not my Lords, but my Lord. Fourthly, he confesseth this God & man, one person which is both god & man, to be his sauour: for he is my lord, and hath charge of me: and he is my God that hath taken me into his tuition & saour. Therefore he confesseth Christ to be the true Messiah and Saviour of the world, and consequently that true shepherd that was promised of old time, of whome Zach. 10. I wil rase vp a shepherd vpon the earth. Him doth Peter call the shepherd and Bishop of our soules. This haue I spoken briefly of Thomas confession concerning Christ the shepherd, to the intent we may vnderstande what is the towardnesse or inclination of this our shepherd: Now let vs heare the Lords words, I (saith he) am the good shepherde, but what vouch the good shepherds: The good shepherde giueth his life for his shepe. That is to saie, he is a good shepherde, which loueth his shepe so well that he will rather suffer death, than leaue his shepe to be a pray to theeuers, and to be torne of the wolues. This promise he confirmed also by his deed: for he suffered a most shameful death for his shepe.

We haue heard how great Christes loue is towarde his shepe. Now that we may behold his benefits, which he bestoweth of his mere goodnes, we will apply the similitude of a shepherd of shepe, to Christ our shepherd. What then dooth a good shepherd: First he gathereth his shepe together: secondly he goeth before them: thirdly he leaueeth them forth into pastures: fourthly he feedeth them: fifthly he watcheth the: sixthly he ruleth the: seventhly he defendeth the: eighthly he healeth the that be hurt: ninthly he fetcheth in the that stray, with his shepherds hook: & tenthly he bringeth the home wher he hath fed the. All these benefits doth Christ performe spiritually to his Church:

First therefore Christ our shepherd gathereth his shepe together. But how: By the preaching of the Gospel. This began he to do by & by a fater the sal of our first parents. For in spirit he was present with

the Prophets, and gathered many sheepe into him. Afterwarde he came himselfe to seek the lost sheepe. And at this day he giueth pra-  
thers, to gather sheepe in his name.

Secondly, he goeth before his sheepe. Now: In persecution and in gloyp. In persecution, when he suffered diuers miseries in this lyfe, which the saints also must needs taste of. And in gloyp, when by rising againe from death, he entred into the gloyp of heauen; whom in thep time all shall follow, as many as be his true sheepe.

Thyrly, hee leadeth them forth too feede intoo most pleasant and syne medowes, as Dauid sayth in the. 23. Psalmie: Hee made mee sit downe in well groben pastures, to the waters of refreshment shall he leade mee.

Fourthly, when he hath ledde them intoo the medowes, he feedeth them with his woorde and with his spirit. With his spirit, when he comforteth them and strengtheneth them within: and with his woorde, when hys Gospell is preached, whereby sayth is conceived to beleue vpon the shepherd.

Fyftly, he watcheth them, and sitteth as it were in a watche tower too foresee that no body fall wypon hys sheepe unbewares. And this doth he by his Angels, by the saythfull ministers of his woorde, by the goodly magistrare, and to be short, by good gouernours in families, common weales, and houtholdes.

Sixthly, hee ruleth them, namely wyth his spirit, hys woorde, and his discipline. Whereupon Dauid sayeth: The Lorde ruleth mee, and nothing shall bee wanting too mee. In a place of pasture hath he settled mee.

Seuenthy, he defendeth them. Whereupon Paul sayth: If God be on our side, who can be against vs? And Dauid: Although I walke in the valey of the shadow of death, I will not feare any harme, by cause thou art with me. Thy rod and thy staffe, they haue comforted me.

Eyghtly, he healeth them that be hurt: for as sheepe are oftentimes attened wyth thornes and venims, which are healed by the skilfull shepherd: so Christ our shepherd dooth cure and heale his sheepe that are hurt with the thornes of euil conditions, and the venim of poysoned doctrine. Whereupō the. 146. Psal. saith: Which healeth the woful in hart, & bindeth by their sores. Ezech. 34. I wil feede my sheep, & I wil make the sit down: I will seeke that which was lost, & I wyll bying ageine that which was cast awaye: I will binde togither that which

which was broken, and it will strengthen that which was weak. Secondly, he fetcheth in them that stray, with his shepherhook, while he loveth them with the crosse, and as it were, rasseth a snaffle upon their heads. If that good shepherd should not doo so, many sheepe would through the delights and prosperities of this world, be led away from Christs flocke, & cast them selves into the mouthes of the wolves. Wherupon Dauid saith of himselfe: It is good for me, & Lord that thou hast brought me low, that I might learne thy Justifications.

Lastly, when he hath fedde them, he leadech them home. Christ gathereth, feedeth, defendeth, & cureth his sheepe in this world as in a wilderness of a forein realme. But at the last day he shall conuey his sheepe home, that is to say into their owne countrey, where the Goodly shal enioy continuall peace and quietnesse with Christ.

I haue spoken of Christ the shepherd, of his towardnesse, care, & benefits towards his sheepe, that is to wit, all that beleue in him. Now will I adde somewhat concerning the shepherds that are ordeyned vnder him to haue the charge of the Lords flocke. And it were too hee wished that all had lyke Doctrine, conuersation, & regard toward their sheepe, as had that true shepherd. But bycause that is not so, there are foure differences & kinds of shepherds too hee noted.

One kind is of them, that teach wel, & liue wel; folowing the example of the cheefe shepherd. Such were Eloy, Ieremie, Ezechiel & the other Prophets. Such were Paule & Peter: Such at this day are al godly parish preefts & Bishops which shine before others in doctrine, conuersation, & profession. These are by Dauid & Daniell compared too starres shining in heauen, where they be lightened with the everlasting brightnes of Christ. These (as Paule saith) are worthy of double honor. These builde the Citie of God with both their hands.

The second sort is of them, that teach euill, & liue euill. These are the worst, for they pull downe the temple of God with both hands. Of which sorte Peter & Iude the Apostels haue tolde vs that there should bee many in these latter times.

The third kind is, of them, that teach well, but liue euill. Looke what these men build in the Church with their right hand, they pul it downe againe with their left, & they are altogether like the shipwrights that builded the Arke of Noe: for they preparing the Arke for others, to saue the fro the flood, perished themselves in the midst of the waues:



Such one was Iudas in times past, and many such are found this daye. They say, Doe as we teach, but folow not our worke: Of these spake Christ, saying: When the Scribes and Pharisees sit in Moses Chaire, doo as they bidde, but not as they doo. The damnation of these men is iust. For they knowe & teach the things that are too be done, and yet they doo them not them selues, whereas it is a shame for the teacher to be taken tardy with the fault that he rebuketh in others. Therefore saith Barnard wel: Shepherds must eat their sheepe with their owne examples, rather than with the exāples of other men.

The fourth kind is of them that teach euil, but liue well, so as they be not subiect to open crimes. These be hypocrites, & do most harme of al. For whereas men gaze at the outward apperance of conuersation, they are easily drawen to embrace their doctrine also. Like as many of you in the papacie haue sene Donkes, that not only haue seemed holy to them selues, but also haue sold their good worke unto others: so lye they in wait both for the soules of men & for their goods. Thus I haue spoken concerning the foure kinds of shepherds or teachers in the church, of whom the first only is praise worthy, and buildeth Christs church to the soule helth of many, and that according to the doctrine and commaundement of our chiefe shepherd Iesus Christ.

#### Of the second.

**N**ow foloweth the second place concerning the wolfe and the hireling. Of which, the wolfe tearerh and destroyeth Christs sheepe, and the other leaueth the sheepe in danger, and giueth them ouer into the wolues mouth. For thus saith the text. But the hireling and he that is not the shepherd, who is not owner of the sheepe, seeth the wolfe comming, and forsaketh the sheepe, and runneth his way, and the wolfe catcheth the sheepe, and scattoreth them. Here it becometh vs to knowe who is that Wolfe, of whome the Lorde speaketh, and after what manner he entureth vpon the sheepe, and when the hireling is to be thought to flee. Who is then this wolfe that the Lorde speaketh of here? It is the deuil. For as soone as man was created, he set vpon him by and by, assailed him, and threwe him to the ground. So goeth he about hungry at this day, seeking whome he may deuour, neither wil he cease as long as this world standeth.

By what meanes (I pray you) setteth he vpon Christs sheepe? He setteth not vpon them one way, but he hath foure waies to set vpon thē.

For he is wont to rush in among Christs sheepe, either by sophistrie, or tyrannie, or wickednes, or hipocrisie.

He setteth bypon them with sophistrie, either when he disguiseth bices with the titles of vertues, or when in stead of Gods truth he seeketh in errors, to the intent he may destroye Chyristes seely shepe. To call vpon Sainces, and to earne euertlasting life by our workes, are most greuous sinnes: and yet he defendeth them as good deeds: and so of many other things.

He inuadeth Chyristes sheepe by tyrannie, when he bringeth to passe that they be destitute of foode & ocher helps of this present life, or else when he assauleth them with open warre, to the intent he may ether trouble the pureness of the Gospel, or else quite abolish it.

He inuadeth Chyristes flocke with wickednesse & stumblingblockes, when he draweth many vnto naughtinesse, whereithrough the holy ghost is shaken of, and men againe brought in bondage vnto sathan. How many in these dayes are by this polycy ouerthrowen, their is no man that seeth not. In what village reignes not enuy, backbiting, bibbing, whozehunting, and such other horrible wickednesses? In as much as we se these things, we haue an assured prooffe that sathan inuadeth Chyristes sheepfold.

Also he inuadeth Chyristes sheepfold by hipocrisie, as often as he couereth most heynous offences with his outward pretence of holynesse: like as was wont to be in old time among the Phoonkes, is yet still at this day among them that haue not yet layd away their Pharisaicall fashions.

We haue shewed already by what wayes the wolf, (which is the deuil) inuadeth chyristes sheepfold. Now wil we speake of the fleeing of the hireling. For the hireling is he that is no owner of the sheepe, & therefore hee runneth away when he seeth the wolfe make toward them.

But did not Chyrist now & then flee? Did he not commaund his disciples that whē they wer persecuted in one city, they should fle into another? Did not Paul him selfe flee, when he was let down from the wal in a basket? Now in as much as it is certayn that neyther Chyrist was a wolfe, nor the rest of the Apostles, it must nedes folow that this fleeing wherof the Lorde speaketh here, is not to be vnderstode of euery kind of fleeing. But it is to be known, that ther is a fleeing of the body & a fleeing of the minde. The fleeing of the body is sometimes lawfull, but the other is not. But what is the fleeing of the mind? It

## The second Sunday after Easter.

It is when one fleeth from dooynge his duetie. And this sleeping is of foure sortes, accordyng too the Colues foure manners of inuadyng Christes shepfolde. For what mini ter of the woorde soeuer for any cause forbeareth too let himselfe against Sophistrie, tyrannie, wickednesse and hypocrisse: the same is a hireling, and not a true shepheard. For the good shepheard first setteth himselfe against Sophistrie, by defending the true doctrine, and by rebuking any confuting the false. But the hireling at this inuasion of the wolfe is afraid, and dares not defend the true doctrine, least he should lose some of his earthly commodities. Therefore either he winketh at the false doctrine, or at least wile he repproueth it not as he ought to doo: and in so doynge he is said too flee, not in body but in mynde, bycause hee forsloweth his duetie. Secondly, the good shepheard wil let himselfe against tyrannie. Wherbeit, bycause there bee two kyndes of shepherdes, the one Ciuill, the other Ecclesiasticall, as the Ciuill shepheard must let himselfe against Tyrannie of wolues by the sword: so the Ecclesiasticall shepheard must let himselfe against it by prayer. He that dooth not this, is a hireling and not a shepheard.

Thiraly, the good shepheard shal let himselfe against wickednesse, by rebuking and excommunicating them that giue offence too the Church with their misbehauor: like as Iohn rebuked Herod, Christ the pharises, and all the Prophets did let themselves against the byces of their times. The deuill hath egged a faithful person to aduourty, to incest, to conetousnesse, to vnlawful lustes, or to bibbing. In this case the good shepheard standes not in feare of men, but of God: & rebuketh mens byces accordyng to his duetie. Contrariwise the hireling being carefull of his owne ease, dareth not open his mouth. If he rebuke, hee dooth it in generall termes, but he dareth not charge the offenders to thyr face, as did the Prophets and other true shepherdes. But some such hireling might object: behold I am here, I fled not. Augustine answereth him: Bicause thou hast hilde thy peace, thou hast fled: and thou hildest thy peace bicause thou art afraid.

Fourthly, the good shepheard setteth himselfe against hypocrisse, when he plucketh off the visor of outward hypocrites, and bewapeth howe foule the face of liue is. But the hireling runneth awaye from this wolfe, and dareth not displease any man, least men should hate him.

Now remayneth a question to be discusse: whether bodily sleeping  
etc.

bee lawfull at al times or no: *Answer:* Any shepberd that gaddeth from place to place, eyther to encrease his liuing, or for weri- nesse, or for the unkinde dealing of men, is surely an hyzeling and no shepheard. Notwithstanding, if tyrants persecute a man, or lay waite for his lyfe, it is lawfull for a gospy shepberd to flee the bandes of the Tyrant, that afterward (if it may bee) returning againe, he may doo more good by his life, than he could haue doone by his death. Now bee it in this case Godlynesse must be their rule.

*Of the thurde.*

**T**he thirde place is of Christes sheepe, and of their marke, and that there is but one sheepfold and one shepberd. The sheepe of Christ are al they that beare Christ, and like sheepe doo follow him in true simplicitie, innocencie, meekenesse, and obedience. Neither are there any other markes to know Christes sheepe by, than deuotion toward God, charitie towards our-neighbour, purenesse of conuersation, and a certaine holy rarenesse & forwarde in our vocatiō. And wheras he sayth he hath other sheepe, that must be brought in to the same fold, he meaneth that there is one holy Catholike church of the Jewes and Gentiles together. And thetewithall he expreth the manner howe the sheepe shall be brought together, when he sayth: And they shall heare my voyce. The preaching of the Gospell therfore, and the beleeuing of the Gospell when it is preached, causeth vs to bee gathered into Christes sheepfold. They that vpon this place doo gather, that befoze Doomesday there shall be so great agreement in true Religion, that there shal be no heresies nor schilines: are farre wyde. For all the foresayings of the Prophetes teache the contrary. And Christ, when he sayde: Think ye that when the sonne of man cometh, hee shall fynde sayth vpon the earth: ment it shoulde come too passe throughe persecution, that the most part shoulde fall from the sayth. And the neerer that the daye of the Lorde approacheth, so muche the spencer is the Deuill, too trouble the little flocke of Christ wpyth his sophistrie, tyrannie, wickednesse, and hypocrisie. Wherefore let vs pray to Christ the Shepheard of our soules, that he wyll defende vs in so great perils, too the glorie of his name. To whom wpyth the Father and the holy Ghost, bee honour praise and glorie for euer. Amen.

## The third Sunday after Easter.

The Gospell. Iohn xvi.



Iesus sayde vnto his Disciples : After a whyle yee shall not see me, and agayne after a whyle, yee shall see mee, for I goe too the father. Then sayde some of his Disciples between themselues: what is this that he sayth vnto vs? After a whyle yee shall not see mee, and agayne after a whyle ye shall see me, and that I go to the father? They sayd therefore: what is this that he sayth: After

a whyle? wee cannot tell what he sayth. Iesus perceyued that they woulde aske him, and sayd vntoo them: yee enquire of this betweene your selues, bycause I sayd: After a whyle yee shal not see mee, and agayne, after a whyle yee shall see mee. Verely, verely, I say vntoo you, yee shall weepe and lament, but contrariwise, the world shall reioyce. Yee shall sorrowe, but your sorrow shall be turned to ioye. A woman when shee trauaileth hath sorrow, bycause hir houre is come. But as soone as shee is deliuered of the child, shee remembreth no more the anguihe, for ioy that a man is borne into the world. And yee now therfore haue sorrow. but I will see you ageyne, and your hartes shall reioyce, and your ioye shall no man take from you,

### The exposition of the text.

**T**his Gospell is part of that Sermon that Christ made too hys Disciples at his Supper, the day before he suffered, in which Sermon he taught them many things. For he made mention of his owne office, death, tormentes, resurrection, and glorification. Moreover, he reasoned concerning the Church, what it is, and what should be the state of it in this worlde, as that it should haue aduersaries which should assault it, and that it should at length by faith overcome all his trouble: and vnto this part pertaineth also this present Gospell. For he comforteth his Disciples, whom he perceyued to be sadde for his foretelling them of his Crosse. He sheweth them before, that he woulde visite them ageine, as soone as he were rysen from death. And he addeth a very goodly similitude of a woman trauailing.



king of chylde, with whom the Church shall take the like fortune. For lyke as the sorrowfull great bellied woman, taketh exceeding great comfort of the byrth of hir chylde: Euen so the Church hauing wrestled out of the myseries of this p[re]sent lyfe, shall in the ende enioy full glory with Christ, so shee continue stedfast in his faith unto the ende. The places are thre.

- 1 Christes forewarnyng concernyng hys owne death and Resurrection.
- 2 The weaknesse of the Apostles: and so consequently of all mortall men.
- 3 The Crosse of the Church in this worlde, and the glorious and ioyfull deliuerance of the same.

*Of the first.*

**C**Concerning the death and resurrection of Christ, I will speake somewhat breely, because we haue heard all thinges alate more plenteously. After a whyle yee shall not see mee, and ageyne, after a whyle yee shall see mee: for I go to the father: Here doth Christ somewhat darkely foreshew them his death and resurrection: But his meaning is this: After a whyle (sayth he) yee shall not see mee, that is to say, I shall lye dead a thre dayes in my graue, so that you shall not see mee. And againe, after a whyle yee shall see mee, that is too say, I shall bee raised agayne from death, and you shall see me some dayes before I ascend vnto heauen, and be taken away out of your sight by a cloud. And this is it that he sayth, because I go to the Father, that is to say, after my death, I shall passe from persecution to the glorie of heauen. What: is he not p[re]sent with his Church after his ascension? Yes, he is p[re]sent according too his promise, euen vnto the ende of the worlde. Howbeit, not after a bodily manner, but after a diuine and spirituall manner. For Gods woorde and the holy Ghost are the glasse wherein Christ wyl be beholden: and this beholding is sufficient, wherewith wee must bee contented, vntill hee hymselfe come too iudgement: for afterward wee shall enioy the sight of him for evermore.

But why did he put his Disciples in mynde of his death and resurrection? Surely there be many causes, of which the chiefe is this, which he alledgeth in these wordes: I haue tolde you of these thinges before hand, that when they be comen to passe, you may beleue.



### The third Sunday after Easter.

For mens minds are greatly strengthened, when they see things fall out according to that which was told them before. Neither did any thing moze rastle the Apostles, than that they sawe all things answerable to Chyristes foresayings: wherby they might both understand his Godhead, and thoroughly perceiue his office. Forcouer the Lordes will was, by the often forewarnings too proude for the infirmities of his Disciples. For this is the point of a fapthfull maister, to haue a consideration of their capacitey whome he takech vppon him to teache, and to remedie cheire rawnesse by often bearing the selfe same things into their heads. Besides this also, he therfore foretold his death & resurrection, to the intent his disciples shoulde know that he knew before of his owne death & resurrection: & that he willingly obeyed the father, euen vnto death, to the intent he might deliuer vs from death. This sermon of Chyristes, is to be applied vnto vs also: for not much vnlike happeneth vnto vs. We seemeth to be a whyle from vs, when he leaueth vs comfortlesse wessling vnder the crosse. And afterward againe hee is sene of vs, when he comforteth vs by the gospel, & manifesteth the presence of his spirit in our prayers.

#### Of the second.

**T**he reasones of Chyristis disciples in matters of saluation, is described in these words: What is it (say they) that he saith, After a while ye shal not see me, & agayne after a while ye shal see me, & that I go to the father, we know not what he speaketh. It is a greater wonder, that they being so often warned of the Lords death & resurrection, not only by types, figures & riddels: but also by expresse words, could neuer the moze understand him. What is the cause hereof: Surely, there are two causes. One is, for th at an opinion once conceiued in the mind, is not easily pulled cut, specially if it haue taken depe rote: the Iewes, yea & the Lords disciples themselves dyed that chyristes gouernment should haue bin ciuil, so as Chyrist himselve being made chefe emperor, should subdue the whole world & reigne ouer it, & that his disciples should haue bin next about him: which thing the mother of Zebedies chyldren declared sufficiently, when she made request that the one of hir sons might sit at Chyristes right hand, & the other at his left. Another cause, is the diuines that is in all mankind, whereby it cometh to passe, that no man is able to perceiue the things that pertain to God, vnles he haue the holy Ghost to be his teacher. Whereby we may learne, first to bewaile this our blindness: Secondly, to heare

heare Gods word more often, whereby we may be deliuered from this  
 diuinitie of ignorance: and thirdly, to craue of God, that he hymselfe  
 wyll teach vs, according to that place of the xxii. Psalm: *Lead me  
 forth in thy truth, and teach me, because thou art the God of my sal-  
 uation.* Good and rightfull is the Lord, therefore shall he teach sin-  
 ners in the way. But we must take heed that when the Lord teacheth,  
 we shut not the eares of our hart against his voyce, like as all they doo  
 that heare gods word without fruit. As for those that to stop their eares  
 against Gods voyce, they may at length deserue to bee left up in their  
 blindness and ignorance for euer. God preserve vs that wee incurre  
 not this penaltie of unthankfulnesse, wherewith wee see many too bee  
 horribly punished. For there are many to be found, that if a man aske  
 them after the hearing of a Sermon what they haue brought away,  
 haue not a word to answer. But if yee question with them of talke had  
 at a feast, or in game, they can rehearse you euery thing, so as they will  
 not misse ye a word. What is the reason? In some folke, the cause of  
 it is mans naturall dulnesse in matters of Saluation. In other some,  
 the cause of it is the punishment of sinne also: that hearing, they heare  
 not, and vnderstanding they vnderstand not. Wherefore right deere be-  
 loued, let vs fall to amendment of lyfe, let vs call vpon God for helpe,  
 and when we feele in our selues a weertinesse of hearing and learning  
 the word of God, let vs by and by thinke that the diuel layeth a snare  
 for vs, and let vs forthwith flee vnto prayer, beseeching God that hee  
 will both teach vs, & also by his spirit make roome for his word in vs.

*Of the third.*

**V**erely verely I say vnto you, that you shall mourne and weepe,  
 but the world shall reioyce. And you shall be sadde, but your  
 sadnesse shall be turned into ioy. He repeateth the same thing that  
 hee had spoken a litle before, concerning his deathe, and Resurrec-  
 tion. For by three signes which were set forth, he gaue an inkling what  
 should come after, although somewhat darkly. By the mourning of  
 his Disciples, is signified the death and buriall of Christ. By the glad-  
 nesse of the worlde, is signified the triumphe of the Jewes kylling  
 Christ. For when they had put him to death, they thought themsel-  
 ues and their common weale too hee out of all hazard.

### The third Sunday after Easter.

And when he adueth, Your sorrow shall be turned intoo ioye: **hee** signifyeth that he will rise agayne from death, whereby his Disciples shall conceiue ioy. This selfe same thing declareth he by the similitude of the woman trauailing with chyld, who as long as shee is in hir labour, feeleth greivous thowes: but as soone as shee beareth the chyld, shee taketh so great ioye, that shee utterly forgetteth the payne that shee felt a little before. After the same manner the disciples of the Lorde felt great sorowe of mynde, when the Lorde was dead and buried: but anon after, when the Lorde was rapted agayne from death, for ioye they forgate the sorowe past. And this is it that he sayth: And I will see you ageyne, and your hart shall reioyce, because you shall see mee rapted from death, and no man shall take your ioy from you: that is to say, I shal die no more, that yee should be cast into heauynesse for my death: but I shall lyue for euer, and so instruct you by my spirit concerning the knowledge of God, that you shall haue no more neede to aske mee any more questions. Thus haue wee playnly seene the meaning of the Text. And now we are all these things to bee applyed too the Church of all times, which in this world shal be vnder the Crosse, whyle the vngodly reioyce: Howbeit, at length when Christ appeareth, it shall obteine full and perfect ioy, wherof shall bee none ende. For these thre dayes wherein our Lorde suffered and rose againe, are an image of the Crosse of the Church, and of the ioye of the wyld, that is to say, of the vngodly, persecuting Christ, and killing him in his members: & of the glorious deliuerance of the church, which shall at that time bee full, when our Lorde shall come in the cloudes with glozie and great power, and shall take vp those that bee his into euerlasting ioy, and deliuer the vngodly to the Diuell, too bee tormented with eternall paines.

For as much then as this place admoniseth vs of the Crosse of the Church, and of the glorious deliuerance of the same, I will first shew what the Crosse is, and howe diuers: next, what are the causes of the Crosse: Then the difference betweene the Crosse of the godly, and the punishmentes of the vngodly: Also with what mynde the godly may beare the crosse: and lastly, from whence comfort is to be sought vnder the Crosse.

**What is the Crosse:** It is any affliction whereunto the members of Christes Church are subiect in this world, whereof there seeme too be foure differences. For the Crosse of a godly person, is first eyther a grieue

a greefe of minde and affliction of body, and that for sundry causes: as for the receiuinge of some losse, for the sorrowfull mischaunce of some friend, for thirst, nakednesse, imprisonment, or torture, as holy Iacob had exceedinge greefe of minde for the losse of his sonne Ioseph: Ioseph suffered affliction of body in the prison: Lazarus felt hunger and the paine of bites at the riche mans gate: and many are exercised at this day with sundry troubles and griefes both of minde and body.

2 *D*: it is a most sharpe fight betweene the flesh and spirit, in the Godly. For the flesh lusteth alwayes against the spirit, and now & then getteth the upper hand, seeming to giue the spirit an vtter ouerthrow, as we see in Dauid, who being overcome with the concupiscences of the flesh, fel into the most heynous offences of murder and adoutrie, and had perished for euer, had he not been called backe to repentance, and the flesh subdued againe, vnder obedience of the spirit. Hereupon Paule cryeth out, who shall deliuer mee from the body of this death? The grace of God, through Iesus Christ.

3 *D*: it is a hardnesse and distresse of vocation in householde state, ciuill state, or ecclesiasticall state, that is to say, of priuate, publike, & ecclesiasticall state. How greate a crosse euen the godly husbands & wiuues feelee, in bringing vp their chyldren, and in seeking needfull thinges wherby to liue, they knowe that haue had the triall of it. Such as beate office, as kinges, noble men, counsellors, and presidentes, are not free from the crosse: at leastwile yf they bee godly. So also godly Byshops, parish Priestes, and the other ministers of the Churches, doo oftentymes feelee a Crosse, by reason of the difficultie of their office.

4 *D*: else the crosse is a punishment for some certaine fault: Lyke as there be many causes of the troubles of the Church, of which causes I will now intreate.

What then are the causes of the crosse of the Church? Certein causes of the crosse are within vs, and certaine without vs. Within vs are three causes of the crosse: whereof the first is sinne inhabiting in vs, that is to say, originall sinne. If this sinne were not byyled, it would bring forth damnable frutes. The second is, Concupiscence shooting out of the same, as a flame out of fire: which flame vnlesse it were quenched with the water of the Crosse, would kinde the fire of hell. The third cause is, that there bee in vs daily backslidings, which originall sinne procureth by his concupiscences. Seven tymes in a daye  
(saye)

(saith Salomon) both the righteous man fall, and riseth againe. These dayly fallings both the crosse way that is layd vpon vs by God, to the intent we should not be damned with the world in our sinnes.

Besides these, there are also causes of the crosse without vs, but of another nature. For God of his fatherly goodnesse visiteth vs wth his rod. For whomsoever he receiveth, him he chastiseth, with none other affection than the good father. Agayne the diuell lies in wait for the church, as we see in Job, but God appoynteth hym boundes, beyond which he is not able to ramage. Moreover the limmes of the diuell, that is to say, tyrantes and euill men in this world, which trouble the Church in this life. Also there be other causes of the crosse, which I will let passe, and speake of the difference betweene the crosse of the godly, and the punishment of the vngodly.

What is the difference then betweene the Crosse of the godly, and the punishment of the vngodly, sith wee see as well the godly as vngodly stricken with greuous myseries in this world: surely there bee many differences.

The first difference is taken of the efficient causes. For as the affection of the godly proceedeth of the fatherly loue of the heavenly father towards his chyldren: so the punishments of the wicked proceede of the wrath and sore displeasure of the iust iudge God, who punisheth the wicked as his enemies and aduersaries.

The second difference is taken of the final causes, for the godly are exercised with the crosse to their good: but the vngodly are strikē with punishments to their vndoyng, vnlesse they amend.

The third difference is taken of the effects. For the godly doo blisse God, & cal vpō him in their crosse, as Job did. But the vngodly fret at God, & are angry with him. The godly are nurtured: the vngodly are confounded. The godly are tried: the vngodly are distressed. The godly vnder the crosse doo hope: the vngodly doo despaire.

The fourth difference is taken of the time. The godly are afflicted for a shorke tyme, that afterwarde they maye bee glorified wth Christ theyr head: but the vngodly are wrapped in mischiefe for euer. Whose present affliction is as it were a handfull of theyr endlesse paynes in hell.

The fifth difference is taken of the place. The godly are chastized in this world only: but the fire of the vngodly shall neuer be quenched. For here they are tormented wth an euill conscience, and in the world

would too come, they shall bee ouerwhelmed w<sup>th</sup> Gods euertalleng  
ing, and suffer punishment that neuer shall haue ende. So haue we  
the differences of the Crosse of the godly, and the punishmentes  
of the vngodly. Nowe wyl I adde a fewe thinges concerning the  
comforte wherewith the godly must rapse vp themselves vnder the  
Crosse.

From whence then is comforte to be sought? First the godly that  
is pressed vnder the crosse, shall consider two things in his affliction:  
namely, iudgement, & mercy. Iudgement, that he is punished for hys  
sinnies. Therefore sayth Christ: Sinne not, least some worse thing  
happē vnto thee. And mercy, that he is punished to the intent he should  
turne & repēt, according to this text. 1. cor. 11. ¶ We are iudged of  
of the Lord, we are chastized, that we be not damned with this world.  
Therefore when the faithfull is exercised with the crosse, let him seeke  
comforte at the fatherly mercy of God.

Secondly, the godly in his crosse, shall take comfort by examples,  
wherof many are recited in the xi. to the Hebrewes. And Paul both of  
sentences lay before vs the example of Christ, to which it behoueth vs  
to become conformable vnder the Crosse, that wee may bee glorified  
with hym in tyme too come. For the godly suffereth with Christ, as it  
were a member of his. For like as Christ suffered, first that he might  
obey the Father, and secondly, that he might vanquish and condemne  
our sinne: so must wee also obey GOD vnder the crosse, both to van-  
quish and too condemne our owne sinne: not by making satisfaction  
for it as hee dyd, but by mortifying it.

Thyrdly, the godly shall fetch comfort at the ends of the Crosse.  
For the godly is not chastized with the Crosse, too the end he should  
perish: but too the end he may be holden in, and as it were reyned  
with a certayne bydle from falling away from God.

Fourthly, the godly shal comfort himself with the presence of God,  
for thus sayth God: I am with thee in tribulation. For if God de-  
fended vs not w<sup>th</sup> his presence in our crosse, our hartes would vterly  
fayle, and wee should renounce our profession.

Fifthly the godly shall take comfort at the promyse of deliuerance,  
alluagement of paynes, and at Gods help. Our fathers cryed vnto thee  
(sayeth the psalme) and thou heardst them.

Sixtly, the godly shal seeke comfort by comparing the present af-  
fliction with the glory to come. The one lasteth but a moment; the  
other



The fourth Sunday after Easter.

other is eternall. Let this suffice concerning the Crosse of the godly. God graunt vs grace too glorifie him with true patience vnder the crosse, through our Lord Iesus Christ, to whom be honour and glorie world without ende, Amen.

*The fourth sunday after Easter.*

*The Gospell. Iohn. xvi.*



Iesus sayde vntoo his Disciples: Now I go my way vntoo him that sent mee, and none of you asketh mee whither I go. But bycause I haue sayde such things vntoo you, your hartes are full of sorrowe: Neuerthelesse I tell you the truth, it is expedient for you that I goe awaye: for if I goe not away, that comforter will not come vntoo you. But if I depart, I wyll send hym vntoo you. And when hee is come, hee wyll rebuke the worlde of sinne, and of ryghteousnesse, and of iudgement. Of synne, bycause they beleue not on mee. Of ryghteousnesse, bycause I go too my Father, and yee shall see mee no more: Of iudgement, bycause the Prince of this worlde is iudged alreadie, I haue yet many things too say vntoo you, but yee cannot beare them away now: howbeit, when he is come (which is the spirit of truth) he will leade you intoo all truth. Hee shall not speake of himselfe, but what soeuer hee shall heare, that shall he speake: and he wyll shewe you things too come. Hee shall glorifie mee, for hee shall receiue of myne, and shall shewe vntoo you, All things that the father hath, are myne: therefore sayd I vnto you, that he shall take of mine, and shewe vnto you.

The exposition of the text.

**T**his Gospell is a peece of that Sermon that Christ made after Supper, the nyght before he suffered, wherein (as I tolde you this day leuennight) he warned his Disciples aforehand of his Passion, Death, and Resurrection: and disputed of the persecution and comfort of the Church, and the state of his kingdome, of what

what sort it should be vnto the end of the world: & that to this end, that his Disciples should be confirmed in the faith, and not renounce their profession, for the crosse and stumbling blockes thereupon risen among many. This also was the cause of this Sermon that I haue rehearsed: the effect whereof is, that Christ promisseth to his Church an advocate, teacher, and gouernor, the holy Ghost. Whereby is shewed the difference betwene the administration of the ciuill gouernement, and the kingdome of Christ. For that hath neede of outward linewes, as lawes, decrees of magistrates, open punishments, &c. But this is gouerned by the word, by the spirit, by fatherly discipline, and by sacraments. The places are three.

- 1 The profite and needefulnesse of Christes departure to the Father, wherein the kingdome of Christ is described.
- 2 What the holy Ghost doeth in the world.
- 3 Of the saying: I haue many things to say vnto you, but you are not able to beare them away at this time.

*Of the firste.*

**I** Go to him that sent me, and none of you asketh me, whyther goest thou? that is to saye: Now is my deathe at hande, and my victorie ouer death, which when I haue obteyned, I will ascende to my father. That the Lorde speaketh so darkely, he doeth it to this purpose, to stirre by his Disciples to make moze diligent enquire of his death and resurrection. But they for al that, thought nothing lesse than that he whome they had acknowledged to be the Messias, should be deliuered to so reprochfull a death: so blinde is reason in matters pertaineing to God. It creepeth here vpon ground, it can not deeme a right of heauenly thinges, and of Christes kingdome.

Bicause (saith he) I haue tolde you these things, your hartes are filled with sorrowe, that is to say, bicause ye haue heard me make mention of my death and crucifying, yee are stricken with sorow. For yee vnderstand not what good my death and resurrection shall bring you. But I tell you truth: it is expedient for you that I go, as if he had said: Ye shal not thinke of my death, as of the death of an other man: but know ye this, that my death, my resurrection, and my going to the father, shall bring singular profite vnto you. The profite in effect is this: Like as Christ was bozne, circumcised, offered in sacrifice, and a teacher vnto vs: so also was he put to death, & raised againe

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from death for our saluation, conditionally, that we leane vpon him by stedfast faith. Whereupon is that saying the .x. to the Romanes. If thou beleue in thy harte that God hath raised vp Iesus Christ from death, thou shalt be safe. This profit of Christes going away, his Disciples vnderstood not: but onely dreamed of a worldly kingdom wherein Christ as the highest Monarche should holde the soueraintie.

For if I go not away, that comforter shall not come vnto you, as if he had saide, I shall suffer for your sakes, I shall rise againe for your sakes, I shall go to the father for your sakes: that from thence I may send you a sanctifier, a comforter, & an aduocate. In these wordes he giueth vs too vnderstand two things: the one is, that the Church shall haue enemies in this world, and that it shall bee exercised wth the crosse. The other is, that in the crosse and in persecution, it shall haue the holy Ghost a comforter and aduocate, whom he shall giue vnto it. For thus he sayth: And when I am gone, I will send him vnto you. All these things tend to this purpose, that when the Disciples should see Christ betrayed by Iudas, caught to be punished, and condemned to most shamefull death, they should by some meanes take hart to che, vpon trust of these promises of Christ. From hence also let vs seeke comfort, as often as we be afflicted in the kingdome of the world, and let vs thinke vpon the difference betweene Christes kingdome and the kingdome of the world. In that is the holy Ghost an aduocate & comforter, whom the Father shall giue too them that aske: according too Christes promise: and he shall giue the holy Ghost too them that aske: but in this there is affliction and myserie.

### *Of the second.*

**I**n the second parte, the Text telleth what the holy Ghost shall doo in the worlde. When he commeth (sayth he) he shall reprove the worlde of sinne, of ryghteousnesse, and of iudgement. Of sinne, bycause they haue not beleued in mee: of ryghteousnes, bicause I goe to my Father, and now ye shall not see mee: and of iudgement, bycause the Prince of this world is iudged already. These wordes of Christ are to bee referred vnto two times, namely vnto that time that followed immediately after the Lordes Ascension, and too the rest of the whole tyme vntoo the ende of the worlde. First therefore wyll I shewe howe these wordes are to bee vnderstoode in respect of the

the tyme that followed immediately after the Ascension of the Lord when the holy Ghost was gyuen visibly to the Apostles vppon Whitsun Sunday. First he sayth: The holy Ghost shal reprove the world of sinne, that is to say, The holy Ghost shall manifestly conuince that to be sinne, which the world thinketh to be no sinne. For the world (that is to say, mine enemies of whom I am reiected, despised & nayled too the crosse) being conuicted by the manifest witness of the holy Ghost and their owne conscience, shall confesse it selfe to haue done amisse, & also to haue sinned very greuously in that it hath not beleued on mee, which thing heretofore it tooke to be no sinne at all. How true this is, they beare witness, whome Peter reproveth of murder in the seconde of the Actes. For they being conuicted of theyr sinne, saye: Men and brethren, what shall wee doo? Thus are these men compelled too confesse theyr murder: and to acknowledge themselves too haue sinned greuously, in killing him, on whome they they ought rather to haue beleued.

Secondly, he shall reprove the worlde of righteousness, that is to saye, the holy Ghost shall clearly conuince, that that is ryghteousnesse, which the world thinketh to be no righteousness. For the holy Ghost shall proue openly before the worlde, that Christ was ryghteous in deede, whiche thing the proude Pharisees and the worlde thought not, but Christ confirmed his ryghteousnesse by his deede. That it is so, it appeareth by the reason added: For (sayth he) I go vntoo my Father, and you shall see mee no more: that is too saye, When the worlde shall see openly in the Church that I haue sheaded the holy Ghost into you, it shall be compelled to confesse that I was ryghteous in very deede, and not an vngodly and blasphemous person, in that I saide, I was the soune of God, for the holpe Ghost shall beare witness of mine innocencie.

Furthermore, the holy Ghost shall reprove the worlde of iudgement, that is to say, the holy Ghost shall clearly conuince, that that iudgement is already gyuen, whych the worlde thinketh not: for hee shall beare witness that the Prince of this worlde is iudged. What is that? The worlde whych calleth mee Christ in mockage, and byd byd mee come downe from the Crosse, shall be conuincd by the holpe Ghost (whome I shall poure out vppon you on Whitsunday) that it hath iudged amisse. For the holy ghost shal bring to passe, that they shall in very deede vnderstand and knowe, how that

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I hauing banquished the deuill by my resurrection, do beare the whole swaye in the worlde, when no man shall bee able too withstande you. This is the meaning of these wordes, if wee referre them vnto the working of the holy Ghost vpon Whitson Sunday, which thing wee must needs do. And yet they belong not so precisely too that time, but that they both may and must also bee referred too the whole time folowing, euen vntoo the end of the worlde, according as I will shew by and by.

First therefore, the holy Ghost shall reprove the worlde of sinne, that is to say, shall shewe it too be guiltie of sinne. Of what sinne? For that (saith he) they beleueed not in mee. And are there none other sinnes that the holy Ghost shal reprove than vnbeleefe, or not to beleue on Christ? Yes surely there are infinite and horrible sinnes against the firste and seconde table. Why then did he put this alone? Bycause as long as this remayneth, the rest also are reteyned with it: and when this goeth away, the rest are released. Therefore like as all other sinnes are where vnbeleefe is: so where as is saith in Christ, all sinnes are forgiven. For euermoring life is promised too him that beleueth, which should not be done vnlesse the sinnes were forgiven.

Heere then wee see how needefull a thing it is to beleue in Christ. But what is too beleue in Christ? It is to persuaade a mannes selfe that Christ is the highe Prieste and King, who by his death hath made satisfaction for sinne, and by his glorious resurrection hath broughte righteousness, or that by his bloude, he who is bothe God & man, hath purchased a Church vnto him selfe. Actes. 20. This sayth is not the worke of man, but of God: it springeth not of reason, but of Gods word. Howeuer the woorde of God is of two sortes: Law, and Gospel. The law pulleth away trust in our selues, and the Gospel worketh trust in Christ. For the law setteth before vs the rightfull will of God: namely that we should keep the Law, or otherwise to be damned by the will of God. The gospel setteth before vs the gracious wil of God, which is, that God forguiuing our sinnes, wil receiue vs into his fauour for Christes sake. Therefore like as by the law we come to the knowledge of our owne weaknes, & by this to the knowledge of Gods rightfull wil & iudgment, & so consequently to disspaire: so by the vnderstanding of the Gospel, we come vnto the knowledge of Gods mercy for Christes sake, who was giuen to be made a sacrifice, that he might take away the sinnes of al that beleue in him.

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By this knowledge, through the working of the holy Ghoste, is conceived faith, whereby all sinnes are abolished, & Christs righteousness offered unto vs, that wee be no more condemned as sinners, but appeare in Gods sight righteous & as his sonnes: to whome eternal life is promised for an inheritance, according too this Scripture, He that beleueth in the sonne hath euermlasting life: but he that beleueth not on the Sonne shall not see life, but the wrath of God abideth vpon him. Why so? Bycause he abideth in his sinne, for the which he is bound unto euermlasting paine, according to that saying, He that beleueth not in the sonne, the wrath of God abideth vpon him. By the name of wrath is signified curse & paine, toynd with damnation. Whereby it appeareth how needfull faith is, & what it bringeth to passe.

Then foloweth. And hee shall reprove the worlde of righteousness, bycause I goe too the Father, and you shall see me no more. That is, the holy Ghost shall reprove the worlde, for not following true righteousness, wherthrough we might stand before God. And this true righteousness is the righteousness of Christ, namely that he going to the father, is there an high Priest & intercessour for the beleuers: for Christs suffering and intercession to the father, is the righteousness of the beleuers. But bycause the faithlesse worlde beleueth not this, it is reprovved of the holy Ghoste. For he effectually conuinceth, that righteousness cannot happen too men by any meanes else, than by the imputation of Christs righteousness, which falleth to their lot that beleue one hym. These are strange and wonderful things to them that vnderstand not the righteousness of Faith, but vjeme themselves too bee righteous eyther for the outward obedience of the law, or for mennes traditions, as the Pharisees in olde time, and our Papists do in these dayes. These perceiue not that all the works of the worlde are farre more imperfect, than that they can overcome the power of the Deuill and Death. But how is it proued that Christs obedience is our righteousness? It is proued by most grounded testimonies of the scripture. Paule Rom. 5: Like as by the disobedience of one man, (namely of Adam) many became sinners: So by the obedience of one, (namely of Christ) many shall be made righteous. Wee haue this righteousness of Christ imputed vntoo vs, when wee beleue one hym, according to that text too the Romanes: With the hart wee beleue vntoo righteousness. Also: Abraham beleued God, and it was imputed too him.



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for righteousness. Paule Rom. 3. Wee suppose that a man is made righteous by Faith, without the deedes of the lawe. The selfe same thing meaneth Christ in this place, when he sayth: The holy Ghost shall reprove the worlde of righteousness, bycause I go to the father. That is, the holy Ghost shall not onely proue mee too haue been righteous, but also shall manifestly shewe that I am the righteousness of them that beleue in mee.

It followeth further. And the holy Ghoste shall reprove the world of iudgement, bycause the prince of this world is iudged; That is, the holy Ghost shall (mauger the worlde) proue me to be that seede that was promised to tread downe the Serpents head, that is to say, that should iudge the Prince of this world, with whom also are all his members iudged and condemned. For if the head be condemned, what can the members doo? Wherefore let the Deuill rage against the godly as much as he listeth: yet is he able to doo nothing. We shall lye in wayte truly: but he shall not ouerthrowe vs, as long as wee keepe our Faith strong and stable. For thus saith Iohn: This is the victory that ouercommeth the world, euen your faith. By the world is meant Satan himself with al his band of tyrants, Sophisters, Hypocrites & mericmongers. For Christ by his spirit confoundeth the iudgement of Satan, who by his gard condemneth the Gospel. For he shall not stop the course of the Gospell, although he oftentimes attempt it with repellers of bloud, from the beginning of the world vnto this day, and specially after Christes resurrection.

Wee haue in what sort the holy Ghoste shall reprove the worlde. Now let vs shortly see what he dooth in the Church. First he is present effectually in the word & the sacraments. For wheresoeuer the word of God is preached purely, and the sacramentes ministred according to Christes institution, there is he present, and wil worke effectually in the hearers of the worde, and in the partakers of the Sacramentes. But as for them that either heare the worde slightly, or vse the Sacramentes without reuerence, they set themselues against the holy ghost, and despise the ministration of the worde and Sacramentes, too theye owne harme and damnation.

Again (as this text teacheth) the holy ghost is present in the Church, as a comforter, aduocate, & teacher of the truth. For wee in the worlde are pressed with many inconueniences, against which we haue need of a comforter: least being discouraged with aduersities, we should renounce

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our profession. Our aduersarie the diuel accuseth vs dayly, as he accused Job. Heer could we not stand without our aduocate, who warranteth vs that God is at one with vs, and wil not cast vs away for our finnes, so we fall to repentance. Besides this, we are infected with muche and deepe ignorance, so as we are not able to vnderstand gods matters. Wherefore we haue neede of the holy ghost to teach vs, who wil leade vs intoo all truth, according to Christs promise. And when the spirite of truth shall come, he shall teach you all truth.

The holy ghost commeth after two sorts: visibly, and inuisibly. He came visibly, intoo the Apostels vpon Whitsunday, as wee shall heare when the time commeth. He commeth inuisibly intoo mens hearts, when the Gospell is preached, and he sealeth vp the truth of the Gospell in the hearts of the hearers. Christ speaketh of both the comings of the holy ghost. For that which went before in the Apostels visibly, the same followeth inuisibly wheresoeuer the Gospell is taught purely. But to what end tendeth the doctrine of the holy Ghost? Hee shall not speake of himselfe, but whatsoeuer he heareth, that shall he speake. That is, the holy Ghost shall teach you the same doctrine that I haue taught you, and shall tell you whatsoeuer shall come to passe. That is, hee shall reueale vnto you what manner of kingdome my kingdome shall bee, both in this life and after the generall resurrection. And hee shall glorye mee, bycause hee shall take of myne, and shew vntoo you. That is, the holy Ghost shall by his recorde and effectuall working, stablish the glory which the Father hath giuen mee: so as the gates of Hell shall not be able too preuaile a whitt agaynst my kingdome: for they can neuer darken my glory.

#### Of the thirde.

**N**ow remaineth too speake of this saying: I haue yet many things too say vnto you, but you can not beare them away as now. This place doo the Papists abuse, as though the Apostles had not deliuered a full doctrine to the Church. And this they hypocrytically, to the end they may stablish their PASSES, praying to Saints, Rosaries, Pardons, holy water, & other deceits of Antichrist. But Christ speaketh according to the capacitie of his Disciples, & of the weaknes that was in them before his death, and of the gift that they should receiue after his resurrection, vpon Whitsunday.

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As if he had said, I would speake many thynges vntoo you concerning my kingdome and other misteries: but as yet yee are not fully & thoroughly taught by the holy Ghost, whom I will geue you in hys tyme, who shall leade you intoo all truth, that is to say, intoo full knowledge of my kingdome. This full truth did the Apostles obtayn vpon the very day of Pentecost or Whitsun Sunday, which afterwarde they did put in writing. Wee must seeke the same truth, and hold our selues contented therewith, if wee mynde to be the scholars of the holy Ghost, to whom with God the father and the euerlasting Sonne, be praise and glory, for euer and euer, Amen.

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**V**erily, verily, I say vnto you: whatsoeuer ye aske the Father in my name, he wyll geue it you. Hytherto haue ye asked nothing in my name. Aske, and yee shal receyue, that your ioye may bee full. These things haue I spoken vntoo you by Prouerbes. The tyme wyll come, when I shall no more speake vntoo you by Prouerbes; but I shall shewe you plainly from my Father. At this day shall yee aske in my name: And I say not vntoo you that I wyll speake vntoo my Father for you: For the Father himselfe loueth you, bycause ye haue loued mee, and haue beleued that I came out from God. I went out from the Father, and came intoo the worlde. Agayne, I leaue the worlde, and goe vntoo the Father. Hys Disciples sayde vntoo hym: Loe, nowe thou talkest playnly, and speakest no Prouerbe. Nowe are wee sure that thou knowest all thinges, and needest not that any man shoulde aske thee anye question: Therefore beleuee wee, that thou comest from God. Iesus answered them: Nowe yee doo beleue. Beholde the houre draweth nigh, and is alreadye come, that yee shall bee scattered euery man to his owne, and shal leaue mee alone. And yet am I not alone: for the Father is wyth mee. These wordes haue I spoken vnto you, that in me ye might haue peace, for in the world shal yee haue tribulation: but bee of good cheere, I haue ouercome the world.

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## The exposition of the Text.

**F**or a good consideration is this Gospell read in the Church as vpon this day. For it conteyneth the chiefest woorkes of Christians, and the woorkes that is peculiar to them. For onely Christen folkes can perfoyme this seruice of Inuocation vntoo God. For after that vppon last Sundaye was declared what is true fayth, what is ryghteousnesse, what is iudgement, and (too bee bryefe) what is the kingdome of Christ, and in whome it consisteth: In very good time & order is mention made this day, of the cheefe seruice that the Citizens of Christes kingdome can perfoyme, which is the true calling vppon god. And becaule no exercise of the godly is more needfull than prayer, and that no woorkes is more hard than to pray aright: I will in this sermo entreat of prayer only. And to the intent we may the easlier vnderstand this doctrine, I will say two thinges concerninge prayer, which are these:

- 1 What Christian prayer is, and how many sortes there be of it.
  - 2 What are the conditions that must goe with euery prayer.
- For when I haue discusst these two places, I hope there shall be no man (so he peeld hym selfe easie to be taught) which shall not clerely and plainly vnderstand, what thing Christian prayer is, and how needfully the seruice of prayer is required at our handes.

*Of the first.*

**W**hat thing is Christian prayer: It is a lowly lyfing vp of the mynde vntoo God, in desiring ought at Gods hand, or peelding thanks for benefites receyued. Nowe that there be two sortes of lyfing vp the mynde vnto God, first it is confirmed by the record of Dauid, who goyng about to pray, sayth in the. 25. Psalm: Vnto thee O Lorde haue I lyft vp my soule: and secondly by the forme of praying appoynted to vs by the Lord: Our father which art in heauen. Moreover by the gesture of them that praye, who as they are praying, are wont to lift vp their eyes vnto heauen. This therefore it becometh vs to know, that prayer is not a prating of the speache onely: but that it is an humble lyfing vp of the hart vnto God, with which humble lyfing vp of the hart, wordes also proceede out of the mouth.

But of how many sortes is Christian prayer: It is of foure sortes, Deprecation, Adoration, Intreatance, and thanks gyuing. These

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four kindes of prayer will I declare briefly.

Deprecation is an humble lifting vp of a mans mynde vnto God, whereby is desire of deliuerance from such things as trouble and bere him. As when we desire to be deliuered from tyrannie, violence, diseases, famine, and other things that seeme sharpe vnto vs.

Adoration is a lowly lifting vp of mans soule vnto God, whereby we desire some benefite at his hand: as when we desire encreasements of fayth, loue, patience, chastitie: & when wee craue those things that we haue neede of toward the maintenance of this life.

Intreatance is an humble liftinge vp of a mans minde vnto God, whereby one maketh sute for another: as when wee pray for suche as are extreemly sicke, or for others that haue neede of our prayers.

Thankes giuing is an humble lifting vp a mans mind vnto God, whereby we yeld thanks vnto God, either for benefites bestowed vpon our selues or others, or for ridding our selues or others from some inconueniences. Now we perceiue what Christian prayer is, & howe many kindes there be of it. Hereafter remaineth that we speake of the continually circumstances of godly prayer.

### *Of the second.*

**I**n euery godly prayer, there must needes be alwayes these .v. properties and circumstances. First, the earnestnesse of hart in hym that prayeth: secondly, consideration of the causes that moue vs too pray: thirdly, who it is that we call vpon: fourthly, by whom wee are heard: and fifthly, what we ought to aske of God. For these thinges shal make vs a difference betweene the vaine babling of the heathen, and the effectuall prayer of the godly. Wherefore I beseeche you deere brethren, that you will diligently learne, and thorowly weygh these continuall circumstances of prayer.

The first circumstance of a godly prayer, is the affection of the hart, that the hart be well bent and settled in praying. For if honestie require that our body be wel ordered when we haue communicatiō with mē of more honor then our selues: it is much more meet that our mind be very well disposed, when wee shal speake before god in the sight of his Angels. What maner of affection then ought his to be, that wyll call vpon God with fruite? First of al, let him put off all imagination of his owne glory, worthines, & desert. Next, let him thinke vpon his owne needinesse, and perswade himself that he is bitterly destitute of al  
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ayde, vnlesse the Lord reach him out his helping hand. Then let hym cast downe himself by true repentance. And lastly, let him be kindled to prayer by confidence of gods promises. For whosoever swelleth either with opinion of his owne vertue, or feeleth not his owne needinesse, or casteth not himseife downe before God through true repentance, or wanteth faith: he prayeth with the Pharisee and not with the Publicane, that is to wit, he prayeth not aright and effectually.

The second circumstance, is of the causes wherby wee must be moued to pray. And there be many causes, wherof I wil rehearse some, to the intent that greater desire of praying may be stirred by in vs.

The first cause is Gods commaundement, wherunto it becommeth all creatures to be obedient. Call vpon mee (sayth he) in the day of thy trouble. And Chyistes Apostles doo oftentimes prouoke vs too pray, by the commaundement of God. We must diligently muse vpon this cause, which may stirre by in vs a desire to pray.

The second cause is the promise. For God hath promised that he wil heare our prayers, according as it is sayd in this Gospel: Whatsoeuer ye shall aske the father in my name, he shal giue it you. Also in the Psalmes: Cal vpon mee in the day of thy trouble, and I wyll heare thee. To heare, is nothing else but to graunt our requests.

The third cause is, the crosse pressing vs, that is to saye, the feeling both of our owne and other mens needines. Here we must looke about vs, what pincheth vs at home, & what abrode: we must thorowly wey the publike & priuate harmes: we must thinke vpon the distresse of the church, encountring in this worlde ageinst the deuil and his members: and to be short, wee must thinke vpon all the necessities that nip vs in this life: whereby we may be stirred by to call vpon God.

The fourthe cause is victorie in temptations. Whereuppon in the fyrste of Saint James, wee are commaunded too praye, as often as wee are troubled with temptations. And Chyist sayth: Pray, that yee enter not into temptation. For he that prayeth earnestly and continually, shall not easily be overcome, eyther by the wightes of the Deuill, or the wickednesse of the worlde, or the prouocation of his sinfull fleshe.

Hereuppon Salomon sayth: The name of the Lorde is a most strong towne, that is to saye, The calling vpon God, is a most assured defence against all euils.



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The fifth cause is, the sundry subtleties of Satan, who layeth snares for vs in our doctrine and conuersation.

Paule Ephe. 6. byddeth vs take that sworde of the spirite (which is the wooorde of God) against Satan, by all manner of intreatance and prayer.

The sixth cause is, the most plentifull fruite of often prayer. For the custome of praying keepeth vs in the feare of God, and in godlynesse. For that man is not easie too take a fall, who fencing himselfe wpyth continuall prayers, dooth earnestly set his mynde bypon godlynesse. Contrariwyle, they that neglect the exercise of prayer, are subiect too diuers casualties. Many that are led to execution, know not so much as the forme of prayer prescribed by Christ: and thoughe some knowe it, if a man aske the question, they confesse, they prayed seldome or neuer.

The seventh cause is, the examples of holy men, whose chiefe care in this lyfe, was to cal vpon God earnestly. The Jewes prayed thise a day, in the morning, at noone, and at nyght. So also did Daniel, and many other whose godlynesse is commended. But among many pee shal finde some, that in steade of prayer, doo not onely in the morning, at noone, and at nyght, but also whole nightes and whole dayes togyther, giue themselves to wickednesse, too make a soft pillowe for the Deuill, that he may rest the more quietly in their hartes. These most weightie causes it behoueth vs to thinke bypon earnestly, too the intent wee may dzyue away our dzyouynesse, and be stirred by too call bypon God in good earnest.

But some passing ouer these most weightie causes, say: God knoweth whereof wee haue neede, and hee beareth vs good will. For he is our Father, therefore wee neede not wearie our selues wpyth praying. I answer: True it is that God knoweth what things wee haue need of, and he is our father in deede, conditionally that wee be his sonnes by fayth. Nether doo wee therefore aske of God, bycause we would teache him that which he knoweth not. But it is to be knowne that he wyll not haue the order broken which he hath appoynted. For as he hath ordeyned that he wyll haue vs fed with meate and dzyinke: which thing he could notwithstanding doo without these meanes: so his will is, that wee should obteyne the good things that pertaine as wel to our saluation, as too the sustentation of this lyfe, by prayer, which procerdeth of fayth. Pee receyue not (sayth S. James. 4.) bycause ye aske amysse.

amisse. And Christ saith: The Lord shal giue the holy Ghost to them that aske, but he sayth not, to loyterers or them that liue carelesse. We must therfore aske, if we let by our own welfare. We must acknowledge both, as well the goodnesse of God who is ready to forgive to those that aske, as the needinesse of our selues, who should not be able so much as to draw our breath, vnlesse he susteineth vs.

The thirde circumstance is, who he is that is to be called vpon. It were no neede to speak of this circumstance, if there were not some to be founde still, that call vpon I can not tell what Saints. Wherefore I wil speake breely of this circumstance, which is so exceeding necessary. And I say with good aduise and not at aduenture, that God onely is to be called vpon. And the same alone is God the Father, the Sonne and the holy Ghost. The sonne is to be called vpon as one selfesame God with the Father and the holy Ghost. Againe, he is too he called vpon as a mediator betwene vs and God. That God alone is to be called vpon, it is confirmed by foure reasons, wherof the first is commaundement. For we haue commaundement to call vpon God only. Now wheras nothing pleasech God without faith: and faith can not be without the word: it followeth that none is to be called vpon, but he concerning whom we haue commaunded.

The second is promise. No Inuocation hath promise, but that which is made vnto God: therfore we do amisse to call vpon any other than God.

The third is example. We haue no example of holy men that called vpon Saintes. Wherefore let vs treade in their steps, and let vs yeeld this diuine seruice, vnto none but to whome it is due, that is, alonely vnto God.

The fourth is a manifest forbidding. Thou shalt worshippe the Lord thy God, and him only shalt thou serue. Wherefore it is to be hidde for a most certeintie, that the Deuill brought in the calling vpon creatures, that is to say, vpon Saintes, for three intents. First that he might spoyle Christ of his honor. Next, that he might worke reproche to the Saintes departed. And again, that the Idolaters that call vpon Saintes, might perish. I warne you therfore that are still in your error, to amende betimes, least ye fall into the hands of the liuing God when you looke least for it. Neither bootes it them that some say, they do it of a good intent. For all intent of man in matters of saluation is euill, vnlesse it be guided by Gods word and the holpe Ghost.

## The fifth Sunday after Easter.

Ghost. For thus sayeth God hymselfe: The thoughtes of men are wicked from the beginning. And Paule sayth: The fleshy man, (that is, hee that hath not the spirite of God) percepueth not the thyngs that are of God.

The fourth circumstance is: by whom wee ought too call vpon God. For it is written that God heareth not sinners. Therefore there is giuen vnto vs a mediatour Iesus Christ, in whose name we shal call vpon God, according as Christ teacheth vs in the Gospel of this day, saying: Whatsoeuer yee shall aske the father in my name, hee shall gyue it you. Vpon trust of hym therefore (and not vpon confidence of our owne woorthinesse, shall wee make our prayer, being sure that God wyl heare vs by him. Howbeit, for as muche as thys sentence of Christes is notable, and full of comfort, I will expounde it moze distinctly, for it containeth many profitable admonishmentes. This saying in my name, (that is, for my sake, & in acknowledging and confidence of me,) comprehendeth many thyngs. For it teacheth, warneth, and comforteth.

I pray you what teacheth it? First that our owne woorthinesse is to bee excluded. For wee may not call vpon God in confidence of our owne woorthinesse, but in trust of Christes defence. Secondly, that hypocrisy is to bee separated from true prayer. The Pharisee in hys prayer, boasteth much of his own holines. I am not (saith he) as other men: I offer the tenths of al that I possesse: I fast twise a weeke. This man prayed not in Christes name: but vpon trust of his owne holines, he rather poured out wast wordes than prayed. Thirdly, that heathenish bragging is to be laid away. For the heathen thought they were heard, whē they had first deserued it at gods hand: Like as Agamemnon thought he should be heard for his sacrificing of an hūdred beastes at once. Fourthly, it teacheth the difference betweene the prayer of Christen folke, and the prayer of al other men. For only sayth maketh the difference betweene the prayers of Christians and of others. The Turkes, Jewes, Paynims and such lyke thinke they call vpon God, but in deede they doo not: bycause they are hope of trust in the mediatour, and acknowledge not him too bee God, who is the father, the sonne, and the holy ghost.

Of what thing dooth thys saying in my name, warne vs? It warneth vs of our blindness. For whē Christ biddeth vs aske in his name, no doubt but they be great thyngs which we ought to ask. Being warned

ned therfore by this saying, let vs open our eyes & looke about vs, what common & what priuate: what inward & what outward: what ghostly & what bodily things we ought to demanda: & on the contrary part, what evils we ought to pray to be rid off.

How doth this saying in my name, comfort vs? It comforteth vs against two very great impedimentes of Prayer, which are, unworthynesse and distrust. For when he saith, Aske in my name, he will haue vs set his worthynesse against our unworthynesse, and his promise against our distrust. But many receiue not that which they aske, because they aske amisse, neglecting their faith in Christ, and rather beating the aire with vain babling, than percing the heauen with ardent affection of faith. These cannot iustly complaine that they pray often and obtaine nothing. Wherefore that wee be not solid in the number of them, let vs pray with faith.

The fifth circumstance is of the things that we ought to demanda or to desire deliuerance from. Things to bee requested are of three sortes. For either they concerne gods glory, or our owne saluation, or else the good things that pertain to the commoditie of this life.

Before all things we must pray for the aduancement of Gods glory, according to this, Halowed bee thy name. Notwithstanding wee must not in this behalfe appoint God a meane: for he knoweth best by what meane his glory may be aduanced. But we must through assured confidence aske and persuaue our selues that hee will heare vs.

Also wee aske our saluation, but without all condition, because wee haue an vniuersall promise of saluation. For euery one that calleth vpon the name of the Lorde shall be saued.

As for the good things that make to the sustentance of this life, we must aske them vpon two conditions: namely so as the obtaining of the thing that we demanda, do neither hinder Gods glory, nor hinder our owne saluation.

After the same manner must we pray for the deliuerance from those evils that fight against their kinds of good things. The evils of the first & second sorte, are to be wished away without condition. But those evils that are troublesome too vs in this life, are to be wished away by condition, that it be no hinderance to gods glory & our owne saluation. For Gods glory is to be preferred before al things. And thus much concerning prayer. God graunt vs grace that these wordes may

## Ascension day.

may take roote in our hartes, through Iesus Christ, to whom bee honour and glozy for ever and ever. Amen.

### *Upon the day of our Lordes Ascension.*

*The Gospell. Marke. xvi.*



Iesus appeared vntoo the eleuen as they sat at meate: and cast in their teeth their vnbeleefe and hardnesse of harte, bycause they beleueed not them which had seene that he was rysen agayne fro the deade: and he sayd vnto them: Go yee intoo all the world, and preache the Gospell to all creatures: hee that beleeueth and is Baptised, shall bee saued. But he that beleeueth not, shal be damned:

And these tokens shall followe them that beleue: In my name they shall caste out Deuils, they shall speake with newe tongues, they shall driue away Serpentes. And if they drinke any deadly thing it shall not hurt them. They shall laye their handes on the sicke, and they shall recouer. So then when the Lorde had spoken vntoo them, he was receyued intoo Heauen, and is on the ryght hand of God. And they went foorth, and preached euery where: the Lorde working with them, and confirming the woorde wyth the myracles following,

The exposition of the text.

**T**his feast is ordeyned in the Churche, for that Article of our Creede, wherein wee professe our selues too beleue in Iesus Christ ascending into Heauen, when hee had been conuersant with his Disciples fortye dayes after his glorious Resurrection. In this feast, as in others, there be three things too be weyghed. First, the storie with the circumstances thereof. Then the benefite that is bestowed vpon vs: And lastly, the right vse and mynding of the storie. These three things offer themselves in the exposition of this Gospell.

**Gospel.** The same wherof he sheweth in the Gospel the first time after his resurrection) appeared to his disciples, whom he rebuked with their unbelieve and hardness of hart, and commaunded them to preche the Gospel throughout all the world. shewing what fruite shall be bound of the preaching of it too the hearers, so they receive the Gospel by faith. Whereunto we sheweth their perceiving may be retained by his promise too confirme their doctrine, which appereth. Christ has had given this charge; hee assured visibly siting heath, and sitteth at the right hand of his father. And his disciples obeying his commaundment, went abroad too preche the Gospel, the which our Lorde confirmed with signes ensuing. And this is the effect of the Gospel. The places are three: *quasi ad id gloriose et ad*

- 1 The rebuking of the Apostles.
- 2 The institution of the ministerie of the word.
- 3 Christes Ascension into heaven.

**The** fourth day after his resurrection, he appeared to his disciples and rebuked them with their unbelieve and hardness of hart; because they had not beleeveth those that tolde them they had seen him risen againe from death. He sheweth fault with two things in his disciples: hardness of hart, and unbelieve, thus is to say the roote and his fruite. The roote is hardness of hart, which hath increasement and strength, partly of it owne original beginning, and partly of it owne corruption. For a man that is not inspired with the holy Ghost, cannot understand any of those things that are of the spirit of God. Of this most naughtie roote there are very many and evil frutes. The first is, that which is rebuked here, namely unbelieve. But of this afterwarde, bid most naughtie branches, as disobedience towards God, and whatsoever lechery and wickednes is in this life. By which the power of the roote unsuppressed, is perceived, and also seen how great increasement unbelieve hath taken. For this is a most assured token, that wheresoever sinne reigneth, there unbelieve as an Emperesse posselleth the hart of man.

Furthermore, we may learne hereby, first (after the example of the weak Apostles) not to dispaire of our fellowes being weak, although we can not by and by comprehend the heavenly mysteries. For the Church hath evermore her certayne wounds by our Lorde too



your hitherto and Dyle that whether thou reason for any man the hope that he may put off at his death, as long as he carrieth this mortal hoop about him. But like as in olde time the people of God being brought into the promised land, had their neighbours the Philistines enemies unto them, against whom they kept continuall warre: So we being brought into Christes Church, haue both inward and outward enemies, against whom we must make warre, least we maye slugge through idlenesse. The other thing that we haue to learne here, is that we should consider by the deede of Christe, not casting of his raw and weake disciples, how gentle a high priest we haue, who casteth vs not off for our weaknesse, so there be any sparke of faith in vs. And consequently by his example also we may learne, to deale gently and fauorably with the weaker sorte.

Of the second.

**W**hen Christe being ready to ascend into Heauen, giueth commission to his Disciples, saying: Goe yee into the whole worlde, and preach the Gospell to all creatures. He that beleueth and is baptized shall bee saued, and he that beleueth not is condemned already, he beginneth the manner of setting up his kingdome, and sheweth the fruit of the same kingdome.

By two meanes is the kingdome of Christe set type: by word and by the Sacrament: the fruits whereof is saluation of the people. Contrarywise, they that be not Citizens in this kingdome, are subiect to the sentence of damnation.

Here we see there is great difference between the administration of a kingdome of the worlde, and Christes kingdome: and no maruell at all: For the kingdome of the worlde is fleshly, but the kingdome of Christe is spirituall. That is set up and mainteined by the lawes of men: but this is set up and mainteined by the word of God.

Howbeit forasmuch as the word of God containeth singular doctrines, I will expound them somewhat more largely and distinctly, to the intent we may the better vnderstand Christes mynd towards vs, and the benefits of the Gospell.

For hee sayth: Goe into the whole world. We see the commission. For he sendeth his disciples not to any one nation, but to all men dwelling abroade through the whole worlde. Hereby we may consi-  
der

not the riches of Gods mercy, & the mercifullnes of Chilles father.  
It is Gods mercy that all that were damned through sinne, should  
heare the voice of the Sonne of GOD, concerning saluation to  
bee obtained through Christe. For it is not to be thought, that  
God would haue the voice of the sonne of man sound into the world,  
that the greatest part should be destitute of the fruite thereof, but rather  
that by hearing they should liue, and be saved through Christe, in whom  
they received the preaching of the Apostles by faith.

This is more plainly declared by this saying: Preach ye, & pro-  
claime ye. To whome: To all creatures, that is to say, too all  
men, without any exceptions of persons, nations, or kindes. For  
God is a lover of men, and willeth the saluation of all men, according  
to this saying. His will is, that all men should be saved, and come to  
the knowledge of his truth: But what must the Apostles proclaime?  
The gospel, that is to wit: glad tidings of the overcoming of the  
enimies of mankinde, which are sinne, death, the deuill, and hell: of  
peace made betwixt God and men: and of everlasting saluation,  
which they that beleue in Christ shall obtaine by inheritance. This is  
the summe of the Gospel. Howbeit to the intent this summe may bee  
the better understood, I will giue a more plentifull definition; the  
which I will also briefly declare by testimonies of the scripture.

The Gospel is a doctrine reueled from heauen, wherein is the-  
wed deliuerance from sinne, curse, and Gods wrath: and wherein is  
proclaimeed forgiveness of sinnes, saluation, and everlasting life too  
thē that beleue on the sonne of God for the sacrifice of the same sonne  
of God, that the goodnesse and mercy of God may be published, and  
that they which are deliuered by the sonne, may by faith in the same  
sonne bring forth frutes worthy the Gospel. This definition con-  
taineth many things, which we will reherse and confirme in order.

First I saide, that the Gospel is a doctrine reueled from heauen,  
which thing is confirmed by that which is written in the .xvi. to the  
Romaines, where Paule calleth the Gospel a mysterye hidden  
from the beginning. By which woordes he signifieth most manifestly,  
that the Gospel dependeth not vpon mans reason. For if reason  
could by any meanes through it selfe sharpnesse, haue perceiued this  
doctrine, it might in no wise haue bin called a mysterye, hidden from  
before all woordes.

## Ascension day.

Again, this said in the definition, that in the Gospell is shewed deliuerance from sinne, from the curse of the Lawe, and from Gods wrath. For the prophet Daniell saith: that Christ shall take away sinne. And Paul saith, that the curse of the Lawe is abolished by the coming of Christe. Also the heavenly father telleth vs from heauen, that he is pacified for his sonnes sake. And this thing to be most true, all the goodly doo seele & hauing witness of the holy Ghoste, by whom they crie, Abba, father. Which thing undoubtedly they shoulde not do, unlesse they perswaded themselves for a certeinie, that sinne is taken away, the curse of the law abolished, & Gods wrath pacified.

In the third place is added, that in the Gospell is proclaimed forgiveness of sinnes, saluation, and euertlasting life. For thus saith the Lord himselfe in the. xliiii. of Luke. So is it written, and so is beheaded Christ to suffer, and repentance and forgiveness of sinnes to be preached to all nations in his name. And in this dayes Gospell hee sayth: Hee that beleueth, shall be saved. And the Lord himselfe sayth: He that beleueth on the Sonne, shall haue life euertlasting. What neede many words? All the whole scripture promisseth forgiveness of sinnes, saluation, and euertlasting life too all that embrace the Gospell.

But forpcause these benefits befall not to al men (for Cain, Iudas, Saule, and many others perished, and at this day alas, the most part of the world runneth into destruction) therefore is added in the fourth place of the definition, that these benefits happen to the beleuers. For the Lord saith plainly: he that beleueth in me shall not perish, but shall haue life euertlasting. And least any man shoulde think that this dependeth vpon the state of works, Paule writeth, that a man is iustified without works: and the same Paule pronounceth, that euertlasting life is the gift of God through Iesus Christ: that is, that it befalleth to them that beleue in Christ, not for their owne desert, but by the benefit of Christ.

In the fifth place is added, for the sacrifice of the Sonne of God. For thus saith the Paul, through the redemption that is in Christ Iesu. For the the Greeke word Apolytroffis, which Paule useth, signifieth such a ransome as is made by payment of a fyne for the pardon of a mans life.

Such

Such a fyne payd Christ for vs when he was made sinne for vs, that wee might bee made the righteousness of God in him. 1. Cor. 5.

Sixthly is added: that the goodnesse and mercy of God might bee published. Which thing is confirmed by the example of the troope of Angels singing this Hymne at our Lordes birth: Glory vnto God on high, and on earth peace, and vnto men good will. Wee must thinke that this was doon to this end, that all that acknowledge this Christe, may (by the example of the most pure Angels) learn to set out the goodnesse and mercy of God, specially seeing that nature calleth vpon vs to render thanks to such as haue deserued well.

Last of all in the definition of the Gospell is added: That those which are deliuered by the Gospell, should bring forth fruits worthy the Gospell. For Paule in the. 2. Ephe. sayth: Wee are created in Iesu Christ vnto good workes, in which we must walke. And the same Paule sayth, that wee oughte to walke in the light, because we are the Children of lyght. For how I pray you standeth this with reason, that wee should be exempted out of the bondage of sinne, and yet serue sinne and be oppressed with the yoke therof? The grace of God (sayth Paule) appeared to the welfare of all men, to the intent that renouncing all ungodlynnesse and fleshly desires, we might liue soberly, godlyly, and righteously in this world.

Forasmuche then as wee haue by strong reasons shewed, that sinne, curse, and Gods wrath are taken away by the Gospell: and that in their roome do succede ryghteousnesse, saluation, and everlasting life, for Christes sake, as long as we beleue in him: and that for this benefite God will haue vs set forth his goodnesse, and shew thankfulness in all our whole life: It foloweth that the Gospell (as I sayd) is a doctrine reuealed from heauen, wherein is preached deliuerance from sinne, from curse of the law, and from Gods wrath, and wherein is proclaymed righteousness, saluation, and everlasting life to all that beleue in Christ, for the sacrifice of hym, that the goodnesse and mercy of God may be set forth, and that those which are deliuered by the Gospell, may bring forth fruits worthy the Gospell.

Thus much concerning the Gospell. And as for that which is added concerning Baptim whereby the benefite is applied to the Gospell, and sealed vp, it is spoken already in the first Sunday in Lent, and often elsewhere.

## Ascension day.

*Of the thirde.*

**N**Owe followeth the place which is peculiar to this feast. For the Euangelist declareth that our Lorde ascended intoo heauen: Wherefore I wyll saye a litle (and that as playnly as I can) concerning Chyistes ascencion intoo heauen, which is an Article of our Creede.

In this Article of our Lordes ascencion, there bee thre things to be specially considered of vs. First, his comming downe, for before he went by, he came downe. Secondly, his ascencion. And thirdly, the fruite of Chyistes ascencion.

In the commyng downe of Chyist from heauen into the earth, there are two things too bee considered: the gyft, and the example. The gyft, for that Chyist ascended from Heauen and tooke mannes nature vpon him, that by offering himselfe in sacrifice, he myght rydde vs of our synnes. For by the sacrifice of Chyist, the father is pacified, and for Chyist our mediators sake so abased, all beleeuers are receyued, and are the chyldren and heyes of God. For therefore byd the Lorde come downe from heauen, therefore byd he humble and abase hymselfe, that wee myght ascend from the earth to heauen, and that wee myght bee exalted too euerlasting lyfe and glory. And the example: That wee also shoulde come downe and bee humbled. 1. Peter, 2. Chyist suffered for vs leauing vs an example, that wee shoulde followe his steppes.

Of what manner Chyistes ascencion into heauen was, the Scripture sheweth. He ascended visibly with a bodily and naturall mouing, and a cloud tooke him by into heauen. Whereupon is sayde, he ascended aboue all heauens, Ephe. 4. Neuerthelesse, hee did not by ascending, chaunge his humaine nature into his godhead, or so shed it out that it shoulde be euerywhere with his godhead, although the vnion of them be inseparable.

The fruite of Chyistes ascencion is manifolde, according as it is easy to gather by diuers places of scripture.

The first fruite therefore is, that Chyist is a triumpher ouer hys enemies, which are synne, death, the Deuill, and hell. For these enemyes hath he banquished, and triumphed ouer them by his glorious ascencion. Hee wyped out synne when hee was made a sacrifice for synne.

sinne. As soone as sinne was topped away, death was disarmed : for sinne is the sting of death.

When death was once destroyed, the deuill lost his force and weapons. Lastly, for as much as hell deuoutesh onely them that are vnder sinne, death, and the deuill : it followeth that Christ being the conqueror of sinne, death, and the deuill, did also overcome hell.

Secondly, hee ascended, too hee our heade, which ascended into Heauen syt, that hee maye shewe the waye vntoo vs : whereupon. Iohn. 14. I goe my way too prepare you a place, and I wyll take you by vnto mee.

Thirde, he ascended, that he myght from heauen spread the beames of his power ouer all the worlde. Ephe. 4. He ascended aboue all the Heauens, that he myght fill all things. Then is he not ascended to be utterly awaye from vs : but that wyth his present power hee may rule Heauen and earth, and hee present with his Church vnto the end of the worlde.

Fourthly, he ascended, that he myght gyue giftes too men. Ephe. 4. And he hath giuen, some Apostles, some Prophetes, some Euangelistes, and some teachers. That is to say, he ascended, that he myght be effectuell in the ministerie, confirming it by wonderfull myracles, and sealing it in the hartes of men.

Fifthly, hee ascended, that wee myght haue an aduocate in heauen. I. Iohn. 1. If any man sinne, wee haue an aduocate with God the Father, Iesus Christ the ryghteous, and hee is the propitiation for our sinnes.

Sixthly, he ascended, that he myght drawe our hartes vntoo himselfe. Math. 6. Where as is thy treasure, there is also thy harte. Collos. 3. If ye bee rylen againe with Christ, seeke the things that are aboue, where Christ sitteth at the right hand of the father. Our conuersation then must be in heauen, where our Sauour sitteth in gloype, too whom with the Father and the holy Ghost, be honour, praise, and glorye worlde without end. Amen.



The sixth Sunday after Easter.

The Gospell. *Iohn. xv.*



Hen the Comforter is come, whome I wyll sende vntoo you from the father (euen the spirit of truth whyche proceedeth from the Father) hee shall testifie of mee. And yee are witnessies also, bycause yee haue been with mee from the begynning. These things haue I sayde vntoo you, bycause yee should not bee offended. They shall excommunicate you, yea the tyme shall come, that whosoever kylleth you, shall thinke he dooth God hygh seruice. And suche things wyll they doo vntoo you, bycause they haue not knowne the Farher, neyther yet mee. But these thynges haue I tolde you, that when that houre is come, yee myght remember then, that I tolde you. These thynges sayde I not vntoo you at the begynning, bycause I was with you.

The exposition of the Text.

**T**his Goipell also is a part of that Sermon that Christ made too his Disciples the nyght before he suffred, the sunne whereof wee haue heard a whyle ago. This text conteyneth the promise of the Aduocate the holy Ghost, who shal be present in the Church when it suffereth persecution by the wicked worlde. For Christ telleth vs, it wyll come to passe, that the wicked men, and specially the Iewes, shall bee carped with so great woodnesse agaynst the Church, that vnder the pretence of Religion, they shall runne wpyth might and mayne vpon the godly, yea and perswade the worlde, that it is a certaine seruice of God to kill the godly: and to cast them out of their congregations. And he sayth, that the cause of this outrage, is ignorance and blyndnesse: that is to wit, that they neither acknowledge the wrath of God agaynst sinne, nor vnderstand the benefites of Christ. The places are three.

- 1 The office of the holy Ghost, and the ministers of the woord in the Church.

- 2 A warning leasse the goodly being offended at the stumbling  
 blocke, should renounce that profession and faith.
- 3 Of the Crosse of the goodly, and of their glorious deliuerance.

*Of the first.*

**A**ND when the comforter shall be come, whom I will sende you  
 from my Father, hee shall beare witnesse of mee: yea and you  
 also shall beare witnesse. These wordes containe the first doctrine of  
 this Gospell, namely that the holy Ghost and Apostles, and their suc-  
 cessours must beare witnesse of Christ.

Concerning the holy Ghost, these thinges are gathered out of the  
 Text. First, that he is one God with the father and the sonne. Second-  
 ly, that he is a distinct person from the father and the sonne. Thirdly,  
 that he proceedeth from the father and the sonne. And fourthly, that he  
 is giuen to the Church by Christ.

And why he is giuen to the Church, it is here declared, namely,  
 that he may bee a comforter: that he may bee a teacher of the truth:  
 and that he may beare witnesse of Christ. Of which offices, I will  
 therefore speake the more briesfly, because the same thinges are too bee  
 repeated vpon Whitsen Sunday.

Why is he called a comforter or Aduocate? Like as by this ter-  
 ming of hym, is giuen an inkling of the persecution and accusing or  
 condemning of the Church by the heathenish worlde: so is it also  
 expressely ment thereby, that it shall not bee forsaken of Christ in  
 the time of persecution, but that Christ sendeth it an aduocate, namely  
 the holy Ghost.

The properties of this Aduocate are foure: First, that hee bee at  
 hand to his Client, that is, to him that suffereth violence or wrong, or  
 is accused by the wicked worlde. Secondly, that he take vpon him the  
 case of eche man, yea and of the whole Church, as his owne case.  
 Thirdly, that he teache and admonishe hym that erreth, and instructe  
 hym that he bee not ouerthrowne in his case. Fourthly, that he com-  
 forte hym in hys trouble. Therefore when the holy Ghost is called  
 an aduocate, it is ment thereby, that he is the defender of the Church,  
 that he taketh the case thereof vpon himselfe: and that he teacheth and  
 comforteth the Church.

Againe, the Text sayth, that the holy Ghost shall bee the teacher  
 of truth. By which name is shewed, first that men can not obteyne  
 healthful

## The sixth Sunday after Easter.

healthfull truth, of their owne disposition and nature. Secondly, that the doctrine of truch is not of the lawe, but of the Gospell. For reason of his owne inclination dooth (after a sort) vnderstande the doctrine of the law. And thirdly that the holy Ghost woorketh mightily both in the teachers & in the learners. For he maketh the teachers to vnderstand the truth, and the learners to receiue it. And therefore we are admonished too call vpon the teacher of truche, that he may giue vs the key of knowledge: and to beware that we driue not away from vs that same most pure spirit, through our vncleannesse. For in as much as he is holy, that is, cleane, chaste, and a maker of others holy, he dwelleth not in an impure hart: that is to wit, in suche a hart as tumbledeth it selfe in his owne filchines, and defileth it selfe as a swine by wallowing in the mire.

Besides this, he saith: the holy Ghoste shall beare witnesse of me. Of whiche office the ministers of Gods worde also shall bee partakers.

But what doth the holy Ghoste witnesse of Christe? and what shall the ministers of the word witnesse of hym? First the holy Ghost and the ministers of Gods worde beare witnesse of Christ, that he is very God according too the Scripture, one in Godhead with the father, and the holy Ghoste as we professe in our Creede. Secondly the holy Ghost witnesseeth, that Christ is very man according to oure Creede: who was conceived by the holpe Ghoste, and borne of the virgin Mary. Thirdly the holy Ghost witnesseeth, that Christ though he be both God and man: yet is but one Lord, one Christ, one person, according as our Creede beareth record, and Christe also of himselfe, when hee saith: No man goeth by into heauen, but he that came downe from heauen, the sonne of man that is in heauen. Fourthly the holy Ghost beareth witnesse of Christes office, that hee is a Bishop and a king. A Bishop verely, which with his owne sacrifice pacifieth the wrath of the father, and by his intercession bringeth vs vnto God. And a King, in that he hath vanquished our enymies, death, sinne, the Deuil and hell, and shall come to iudge the quicke and the dead. These foure things doth the spirit witnesse of Christ. These foure things are deliuered vs concerning Christ in our Creede, these foure things shall all godly ministers of Gods word witnesse of Christ, till he come to iudgment.

*Of the second.*

**T**Hese things haue I spoken to you, that ye should not be offended. Christ doth them to vnderstand, to what ende he spake so much of the Church, of the holy ghost, and of his death and resurrection: that is to wit, that being confirmed by these things, they should not be offended with the rest of the worlde. This admonishment is necessarie at al times: for the worlde is ful of stumbling blockes. Woe (sayeth Christ) bee vnto the worlde for offence: meaning, that they are like too buy it deere, that sal from the Gospel by cause of offences. Now to the intent euery one of vs may iudge aright concerning an offence, I will set forth a ful doctrine concerning offences.

An offence in general, is whatsoever keepeth a man back from the right course of the Gospel, that is to saye, either worde, deede, or outward appearance (if I may so terme it) which is to any man a cause or occasion of stumbling, or of being offended, so as either he be hindered, or else step aside from the right course of saluation.

Of this stumbling blocke there are moe kindes than one. For there is one offence or stumbling blocke which is called giuen: and another that is called taken. Which what manner of ones they be, I will declare by definitions and examples.

An offence giuen, is that which ysleth eyther of some woorde or deede that is euill in it selfe, or else of some woorde or deede, that is indifferent, that is too wile, neyther good nor euill, but cast forth out of season. Both of these is strenghtly forbydden by Gods worde, and Christ hymselfe auoucheth it to bee better for a man to be drowned in the myddes of the Sea, than too gyue occasion of offence too any bodye. The examples are these: Arrius denyed Christ too bee G D D, whereby hee caused manye too stumble; and was a cause of endelese damnation, both too himselfe, and too manye others. Dauid by his aduoutrie was a stumbling blocke too all the inhabitants of his Realme, and had perished for euer, if hee had not repented. Against this stumbling blocke prayeth Salomon, when hee sayeth: Keepe mee from the snare that they haue layde for mee, and from the stumbling blocke of them that woorken wickednesse. The most parte of the worlde stumbling at this blocke; sticke in damnation; and dayly manye fall headlong into destruction, by dashing agaynst thes stumblingng blockes, both priuately and publicly.

*priuately*

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Prinately are offended childezen, seruants, and marped couples. Childezen see their parentes absteine from Gods seruice, and they absteine lykewise. They heare their parentes sweare, and they sweare as wel as they. They heare them talke of ribaudry, and by and by they folowe their example. For wicked thinges sticke fastest in mynde. They see them bibbing, decepyng, and dealing vniually wyth theyz neyghbours, and they lyke good scholers learne the same trades. But woe be to them to whom such stumbling blockes are made. For they with the whirlewinde and tempest of their stumbling blockes, doo throwe downe and beate out the crop of Chyistes Church.

This houthold stumbling block is the seede of al euils in the worlde. For such thinges as childezen learne of their fathers and mothers, they keepe still when they be old, and also teache the same to their childezen. Wherefore the parentes that feare God, must take exceeding great heed, that they bee not stumbling blockes too their owne childezen. Therefore let them talke godly, let them doo all things rightly. Let them serue God, and stirre vp theyz childezen too doo the lyke, and let them bying them vp in correction and nurture of the Lorde, according as Paule admoniseth: and let them alwayes beare in mynde this saying of Christ, whych is written in the mynth of Marke: Whosoever offendeth one of these lytle ones that beleueth in mee, it were better for him that he had a millstone hanged about hys necke, and were cast into the sea.

Moreouer, this offence is committed also as well by the Magistrate, as by the subiectes. As when Ieroboam set by a calfe in Samaria to be worshipped, and when the same man playing the tyrant vpd persecute the holy Prophetes of God. But this offence is most greuous in ministers of churches, when they either by leude doctrine or corrupt lye, giue occasion to many to speake euill of the Gospell, and minister speciall occasion of falling to them that be weake, as are couetous persons, whooremongers, drunkardes, murderers, and such others as offende the Church with their behauiour: Which for the zealous Bishops ought to dispoise, least they by their falling, shoulde drawe many moe with them to decay. Neyther are subiectes too bee excused in this behalfe: for wee see what the worlde is: all are corrupt. Who offendeth not in drunkennes: who gyueth not occasion of stumbling by accustoming himself rashly to swearing: where is there one among a number, that layeth not some snare or other to stumble at:

Horn,

Whiche be, because offences giuen, are not all of one sorte, (for some are giuen by a word or deede that is euill in it selfe, and other some are giuen by a word or deede not euill of it selfe, but doome or spoken out of season: ) It is too bee knownen, that the first kinde without exception is to bee hummed of all men that haue regarde of euermlasting saluation. But as for that offence that is giuen by a thing indifferent, is not alwayes to be eschued, but we will deale according to this difference of men. Some men are strange, as they that already know the Christian libertie. Some are weake and haue the beginning of Religion, but are not sufficiently settled in the Christs libertie. Other some are obstinate, vnable too bee taught and wilfull. The first sorte is not offended at the vse of thinges indifferent, but rather reioyceth in the Christian libertie. The thirde sort are offended, but thou shalt not care for them; for they are the enemies of Christs. Neither shalt thou absteyne from the vse of thinges indifferent, for their sakes: and muche lesse shalt thou abstayne from true vertues: as are the true worshipping of God, true inuocation, and true confession of the Sonne of God. Neither shalt thou absteyne from true doctrine; but after the example of Christ, teach thou and professe thou the true Gospel, euen in sight of hell gates. For so doo Christ: so doo the prophets: so doo the apostles: yea and all the goodly of all ages. It is woont to be commonly sayd, that he that iudgeth aright, teacheth aright, & doth aright, ought not for any offence, to forbear any thing that is aright. This surely is most true, and is confirmed by the examples of Christ & his apostles. But as concerning the wretched sort of men (that is to wit, the weake) the rule of prouide is to be noted. Rather than I will offend my weake brother, I will eate no fleshe while I liue. After the same rule it is to be deemed of other thinges indifferent. For in all our doings there is a consideration to be had of mutuall charitie and eueryinge.

Nevertheless this offence giuen, wherof we haue already spoken, hath yet another difference, taken of the difference of the persons. For some persons are set in some roome of auctoritie: & other some are inferiours, leading a priuate lyfe. The offence that is giuen by a person set in auctoritie, is muche more greuous than that whiche is giuen by a priuate person that is placed in no office, & therefore it deserueth greater punishment; both in respect of the person himselfe, who deserveth the place to whiche he is promoted by God, and also for other mens sakes, to whiche by his leude example hath giuen a more



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forcible cause of falling. For even as the greater a stone is that falleth from a hygh rocke, the more peeces it maketh in the fall: Even so the greater state that a person is of, and the hygher that he is placed in degree of dignitie, so many the more draweth he down with him when he falleth. Likewise also a minister of Gods word, sinning in drunkenness, whooredome, manslaughter, or any other crime: is a greater stumbling block, than a souldiour, a courtier, a mariner, or a ploughman, and therefore is to bee restrained and punished with greater punishment: For he draweth more with him into decay. After the same manner is to be deemed of others. Dauid in the Realme of Jewry was not an aduouterer and a murderher alone: yet notwithstanding, his sinne (by reason of the offence that grewe thereof) was more horrible than the faultes of other men in Gods sight: wherefore he was punished also with greivouser punishments, specially of the bodye. Such more greivously sinneth a drunken mayster of a house, than a servant. For he is an example vnto his whole household: but this other (as a despised person) is not taken for any example, except it bee of as leude as himself. And thus farre as touching an offence given.

An offence taken, is that which any man taketh to himselfe at others mens well doings, or otherwise: and it is of two sortes. Humane, and deuillish. Humaine, is partly of vngodly folke, partly of godly folke. Of vngodly folke, when the vngodly are offended, either at the doings of the goodly, or at the free blage of things indifferent, or else at the outward countenance of the Church. For when the vngodly see the goodly distressed vnder the crosse, and to be (as it were) outcasts in the world, the vngodly take thereby an occasion of a sorer fall. As the Jewes, which were offended at the lowlinesse of Christ and the misery of his Church: after which sort many at this day also are offended at the woundes of the Church. Contrariwise, the godly take offence, when they see the wicked flourish: when the Church is oppressed by tyrantes: when many gildesse persons are punished: and when they see the Church troubled with heresies. But they overcome this stumbling block again, partly by the strengthening of the holy ghost, partly by the examples of Christs church, & partly by earnest prayer: neither is there any better remedy against the stumbling blockes of this kind, than to set against them the continuall custome of God, who suffereth his Church, to bee ouerwhelmed with sundry miseries in this world, to the intent it may in time to come be glorified with his beloved sonne our Lord Iesus Christ.

**The** Deuillish offence taken, is when men preposterously take occasions, which they stretch too a further libertie of sinning. Doubtlesse the cause why Cham scolded so maliciously at his father, was that hee might purchase to himselfe libertie to sinne without controulement. Wee see how many such now a dayes, which euer narrowly picke out the faultes of the holy fathers (as the intell of Lach, the drunkenesse of Noe, the concubineship of Abraham, the adulterie and murder of Dauid, the perurie of Peter, the hard yoke that Ioseph layde vpon the Egyptians, and the greedy gathering of Zachary: ) too the intent they may sell themselves too all naughtinesse. Wea rather they seeke by meanes vices, howe they may harden themselves too the contempt of God. Wherefore not without cause, this kind of sinning is called deuillish, as the which is shoyed by with slumbers too the contempt of God.

*Of the third.*

**The** thirde place is of the persecution or Crosse of the Church: for which place looke before in the third Sunday after Easter.

**Upon the feast of Pentecost, which**

*we call Whitsunday.*

*The Gospell. Iohn. xiiij.*



Five Ioue mee, keepe my commaundementes, and I will pray the father, and hee shall giue you another comforter, that he may abide with you for euer: euen the spirit of truth, who the world cannot receiue, bycause the world seeth him not, neither knoweth him. But yee knowe him: for he dwelleth with you, and shall bee in you. I will not leaue you comfortlesse, but will come too you. Yet a little while and the world seeth me no more: but yee see mee. For I lye, and yee shall lyue. That daye shall yee knowe that I am in my father, and you in mee; and I in you. Hee that hath my commaundements and keepeth them, the same is he that loueth me. And he that loueth me, shall bee loued of my father, and I wil loue him, and will shew my owne selfe vnto him.

*Judas*

## Whitsunday.

Iudas sayth vntoo him (not Iudas Hscarioth:) Lord, what is done that thou wilt shewe thy selfe vntoo vs, and not vntoo the world? Iesus answered, and sayd vntoo them: If a man loue mee, hee wyll keepe my sayings, and my Father wil loue hym: and we wil come vntoo him, and dwell with him. Hee that loueth mee not, keepeth not my sayings. And the woorde which yee heare, is not myne, but the Fathers which sent mee. These things haue I spoken vntoo you, beyng yet present with you. But the comforter which is the holy Ghost, whom my Father wil send in my name, he shal teache you all things, and bring all things to your remembrance whatsoeuer I haue sayd vntoo you. Peace I leaue with you: my peace I gyue vntoo you. Not as the world gyueth, gyue I vntoo you. Let not your hartes bee greened, neyther feare. Yee haue heard how I sayd vnto you: I goe, and come agayne vntoo you. If ye loued me, ye would verely reioyce, bycause I sayd, I go vnto the Father. For the Father is greater than I. And nowe haue I shewed before it come, that when it is come too passe, yee myght beleue. Hereafter will I not talke many woordes vnto you. For the Prince of this world commeth, and hath naught in mee. But that the world may know that I loue the Father. And as the Father gaue mee commaundement, euen so doo I.

### The exposition of the text.

**T**his feast which wee call Pentecost, that is the fiftith day, was ordeyned in remembrance of the confirmation of the Gospell, the fiftith day after Christes resurrection. For that daye, our Lorde sent the holy Ghost from heauen, who sat vpon the Apostles visibly in likenesse of flames of fire, and he (according to Christes promise) not onely leadeth the Apostles into all truth, but also certifieth the whole world, that Iesus Christ is in heauen, who from thence confirmeth his doctrine by this wonderfull deede. For like as the fiftith day after the Jewish Passouer which they ate first in Egypt, the lawe was gyuen, and the doctrine thereof confirmed with great myracles, according as it is written, Exod. 19. Euen so after the true Passouer, (that is to wit, after the killing of the Lambe of God which is Christ) Gods wyll was too confirme the Gospell of his Sonne, with this wonderfull deede, that is, by the visibly gyuing of the holye Ghost,

Ghost, according as wee shall heare more largely in the lesson at Euen-song.

Nowe let vs enter vpon the most sweete Gospell, whereby also is a peece of that long sermon that the Lord made to his Disciples the day before he suffered. The summe of the text that you haue heard, is, that Christ giueth a true marke of faith and loue of God, and of the fruite of the same faith and loue, namely, that the Disciples should haue quiet consciences through the holy Ghost, whome he promisseth that the father shall sende in his name. Also Christ speaketh them too vnderstande of his victorie against Satan, that euen by this victorie the worlde maye knowe, haue well the Father loueth it. And all these things tende too the strengthening of his Disciples, least through offence of the Crosse, they myght goe backe from their profession. The places are foure.

- 1 The true marke of faith and of the loue of God.
- 2 The fruite and vse of keeping of the worde of God.
- 3 Christes promising the holy ghost the comforter.
- 4 Of the peace that Christ promisseth to those that be his.

*Of the first.*

**I**F a man loue me, hee wyl keepe my sayings. Let vs marke these words aduisedly. For they shew a true mark of faith & of the loue of God. He that loueth Christ, beareth him willingly, he willingly keepeth that which he beareth: And he willingly dooth that which he keepeth. For these thyngs are by nature ioyned together. Wee see it is a custome among men, that they doo not without wearinesse heare those persons towardes whome they are not very well mynded. And that contrariwise they couet nothyng more, than with all attentuenesse of mynde, too heare those whome they loue entirely: specially when they knowe they speake many things largely and wisely to their welfare and profite.

But what is the saying of Christ? First to repent. For so doth his messenger Iohn Baptist, and hee himselfe also begin his preaching. Hereby is ordered his affection towardes vs: For without repentance it is impossible to be saved. Whereupon he saith, Except ye repent, ye shall all perishe.

Secondly, to beleene the Gospell, that is, to beleene assuredly that Christ is such a one towards him, as he is declared to vs in the gospel

## Whitsunday.

to bee, that is to wit, a Saviour, a Justifier and a Redemer. The end of his faith is the health of our soules. 1. Peter. 1. and in John: He that beleueth in the sonne, hath euermlasting life. Thirdly, to bring forth fruite by this faith: First deuotion to godward, or seruice of god,

Secondly, innocencie of life, and keeping holy both of minde and body: Thirdly, loue of our neighbour flowing out of a true faith a pure hart and a good conscience: and fourthly to do the worke of our vocation in feare, to the glory of God and profite of our neighbour: All these vertues are beautified with true patience, which is a certaine obedience towards God vnder the crosse. He that wil be my Disciple (saith the Lord) let him take by his crosse and folow me.

What: Wherefore requirest thou so many things? Are wee not iustified and saued by faith alone? Yes, it is true: But there is a difference to bee put betwixt the causes of saluation, and the obedience that God requireth of those that be his. Wee are iustified by faith only: but when we are iustified, we are made new men, that is to wit, the sonnes of God, and hence forth we must (after the example of our father) lead a newe and blisshed life.

But here is to be considered also, that as there is a double marke of the children of God: so there is a double marke of the children of Sathan. The marke of the children of God is one while inward, and an other while outward. The inward is repentance, faith, godlynes, and good conscience. The outward is hearing of Gods word, and honest conuersation among men. For as Christ sheweth heere that the loue of his word, and the hearing of it, is a mark of his Disciples: so Peter requireth honest conuersation among men, whereby God may bee glorified, and his Church edified. But the inward marke of Sathans Children is, too bee without faith, without godlynesse, too haue an euil conscience, and euil affections to haue the maisterie. The outward marke is outward contempt of the word, and a leude life. Marke well these marks, and let euery man examine himselfe, whether he be to bee accounted among the children of God, or among the children of the Deuill. If he perceiue him selfe too bee among the children of Sathan, let him pull back his foot out of hand, least he be throwne headlong into damnation sooner than he looketh for. If he perceiue him selfe to be among the children of God, let him giue God thanks, and desire increase of faith, loue, and other vertues: let him desire to be strengthened by the holy Ghost, least hee bee withdrawen from

from his goodly and holy race by the sleights of Satan.

Of the second.

**A**ND my father will loue him, and wee will come vnto him, and dwell with him. Here are rehearsed the most sweete fruits of keeping the worde of God.

The first fruite is, that the father loueth such as keepe Christes worde. For he holdeth them right deere in his beloued. Ephe. 1. How great a good thing this is, it may be understood hereby, that those which beleue not in Christ, abide vnder Gods wrath, according to this saying: He that beleueth not in the sonne, the wrath of God abideth vpon him. Where as the wrath of God is, there is shame, death, damnation, hell, the tyranny of the Deuill; and (too be short) all mischiefe. Contrarywise where as is the loue of God, there are the enymies overcome, there is saluation, there is ioy, there is life everlasting. Therefore let vs thinke vpon this first fruite of keeping Gods word, that by thinking thereon, we may be kindled the more to loue the word.

The second fruite is, and wee (saith he) will come vnto him. Than the which comming there can bee no greater honoy. If God the father, the sonne, and the holy Ghost come to him that keepeth Christes word, undoubtedly it followeth, that they came not to him before: But that he was in the diuels power, and in the kingdome of darknesse, where death and damnation reigne. It is a great friendship if a King come to his subject, it is a great honoy to bee visited of a mans better: but vnto this honoy none other is comparable, that God the father, God the sonne, and God the holy Ghost come vnto a man that loueth Christ, and keepeth his sayings.

The third fruite is, that the Trinitie not only cometh to a man that keepeth Christes sayings, but also maketh his dwelling with him, and abideth in him. Christ meaneth by this most sweete promise, that those which heare Christes word and keepe it, are the temples of the Trinitie, in whome dwelleth the father, the sonne, and the holy ghost. And although that all the whole church is called one Church of God: yet is euery severall Christian a severall temple of the holy Ghost. Behold how precious a promise this is. If any body should promise a miserable man a great treasure of gold, he should haue good



## Whitsunday.

cause to be merry and reioyce, that of a poore and wretched creature, he should become a riche and happie man. But heere is promised a mooste incomparable treasure, namely the dwelling of the Trinitie in vs, which farre surmounteth all the treasures of the world.

But what dooth the Father when hee dwelleth in a man? what dooth the sonne? what dooth the holy ghost? The father with his might sheeldeth and defendeth the men in whome he dwelleth, against the rage of sathan: where as sathan executeth full power vpon all beleeuers. The sonne which is wisdom and light, teacheth and lighteneth them against all mistes of all manner of darknes. The holy ghost with his holynesse, sanctifieth, consecrately, and annointeth them to be the Prophets, Kings, Priests, and sancts of the Lord. To be Prophets; because we see those things with the eyes of our faith, which no bodily eare is able to conceiue. Of this Propheticall office speaketh Joel, according as Luke also maketh mention. Act. 2. To be Kings, partly because we are made the children of God by victorie of Christ: and also because that by the power of Christ, we reigne ouer death and hell. Lu. 22. I appoynt vnto you a kingdom, like as my father hath appoynted vnto me. To be Priests; because when wee beleue in Christ, we haue authoritie to offer vnto GOD the sacrifice of praise: we haue libertie to call vpon God through Iesus Christ our only mediator and high priest: we haue authoritie to teach Gods word. Wherfore, every man according to the manner of his calling, And to be sancts; because that through faith in Christ, we are accounted as pure as if we had fulfilled the lawe to the uttermost. Behold what a number of fruits the keeping and louing of Christs word bringeth with it. There can be no greater dignitie, there can be no greater glory, there can be no honour or worship more excellent. But what shall we learne by it? To liue worthy so great honour: that wee by our owne uncleannesse dye not God out of our hearts: but rather that we exalt him with continual praises, in true godlynes and sanctification. That so great worship ought too put vs in mynde hereof Peter teacheth. 1. Pet. 2. where he sayth thus: You are a chosen generation, a kingly priesthood, a holy nation, a people whom God claymeth proper to himselfe, that he should set forth his workes, who hath called you out of darknes into his wonderfull light. You that in times past were no people, are now the people of God, you which in times past obtained no mercy, haue now obtained mercy.

Peter

Whereupon the Apostle inferreth: Abstaine therefore from fleshly lusts which fight against the soule, and make your conversation honest among the Heathen. As many benefites of God then as we heare of towards vs, so many spurres shall there bee to prick vs forward too godly and holy life. Wherefore such Christe heere promisseth so great thinges, and such that the heauenly Trinitie dwelleth in them that be- leue: Let vs endeuour to be cleane and pure, as is becommeth Gods temples to be. Let vs be spirituall things, that we may reigne ouer sinne, and not serue it any moze in the lustes thereof. Let vs bee priests that may offer quicke sacrifices vnto God, and call vpon him by faith in Christ. Let vs be Saints and segregated from the hea- thenish routes of the world, that wee fall not into our former filthi- nesse againe.

## Of the third.

**A**ND the comforter, the holy Ghoste whome the father shall send in my name, he shall teache you all thinges. This is Christes promise, whereby he promisseth his Disciples the holy ghost. Wee haue heard before what is the worthynesse of the Christi- ans: Now let vs heare what is ioyned with this worthynesse. And be- cause I am not able to utter these thinges according to their worth- nesse, I will (after the manner of babes) prattle of each thing that is spoken in this royal promise. These fewe words therefore do con- taine seuen points concernig the holy ghost, the which I will rehearse bressly, and apply them too our vse. For these poynts containe the cau- ses why the holy ghost is sent and giuen.

First he is called an Aduocate. Although I haue spoken some- what an eight dayes hence concerning this name: yet peraduenture it is shall not be amisse to repeat it againe to day.

Therefore he is called an Aduocate, (that is to say a spokesman) be- cause he is at hande to the afflicted, and dothe teach them, comfort the, and take their case vpon him as his own: and in conclusion compell- leth vs too crie out, and to say with al our hart: Abba father, haue mer- cy vpon vs for thy sonnes sake, whom thou hast giuen to be our Saut- our. And this is the first cause why the holy Ghost is giuen.

The second is, that he may quicken vs, and therupon he is called a spirit. Now there is a double life: The one naturall, whereupon

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all liuing creatures liue : and this endureth for a short time, for it is swallowed up by death : and the other life is of G O D, from which Paul saith, that all those are strangers which haue not knowne Christ. The author of this life is that Spirit of Christ, which he promised to his disciples. This is not of short continuance : but euerslasting, as which is proper to the euerslasting God. And this life liue all they that beleue in the sonne of God. Gala. 2.

The third cause of sending and giuing the holy ghost, is that he may make vs holy, of which operation he is called holy : and he maketh vs holy, at what time he worketh faith in vs, when he regenerateth vs, when he refozmeth our vnderstanding, affections, and will : and to be bryefe, when he byingeth to passe that wee become newe creatures, and liue according to the will of God.

The fourth cause of sending and giuing the holy ghost vnto vs, is that he may stablish a certaine louingnesse among vs: and therefore he is said to be sent from the father too his children. For as the father embraceth his children with an inward kindnesse and loue : so he desireth nothing more, than that the children following the nature of their father, should mainteine brotherly loue among them selues. Thus to doo it becommeth them that acknowledge God to bee their common father. As for those that refuse to doo so, eyther they neuer were his children, or else they are shamefully growne out of kind from the nature of their father.

The fifth cause of sending the holy ghost is, that we may learne of hym, in what sort our heavenly father is minded towards vs. Therefore the Lord saith : And he shall teach you all things. What : Shall he teach any other thing than that which the Prophets and Poyles haue taught : Or any other thing than is deliuered vs in the scripture? No forsooth. For he shall teach the selfe same things. Doth not the scripture suffice : Yes, it sufficeth as in respect of doctrine, but not as in respect of our capacitie. For although we heare the word a thousand times: yet is it vneffectuall, vnlesse he teach within. For anoynting (as saith the Apostle) teacheth all things.

The sixth cause of sending and giuing the holy ghost, is shewed in this saying, in my name. By which saying is signified the uttermost end of the small cause why the holy ghost is giuen: which is, that they which beleue in Christ may be saued. For in as much as Christ is our saluation, and that the holy Ghost is sent in his name : there is

no doubt, but he is sent for our saluation sake.

The seventh cause is, that he may confirme Christes word in vs, Ho(saith Christe) shall teach you all things: he shall put you in mynde of all things that I haue spoken vntoo you. These things are signified breely concerning the holy ghost, in our Gospell that is read this day in our Church: moe things are noted yet more breely in our Creede, which are, that the holy ghost is very God, that he is the third person in Trinite, that he quickneth and sanctifieth, and that we must leane vnto him by liuely faith as vntoo the father and the sonne. But as concerning these things we shall heare moze another time, and haue heard moze awhile agoe.

Of the fourth,

**M**Y peace I leaue vntoo you, my peace I gyue vntoo you, not as the worlde gyueth doo I gyue you. This promise of Christ is ryght great also, and much greater than the worlde vnderstandeth. Dooth not Christ saie (as wee haue heard of late) In the worlde yee shall haue trouble, and they shall cast you out of their synagogues: It is so. Therefore Christ maketh a difference betwene the two sortes of peace: betwene the peace of the worlde, and hys peace. What manner of peace the peace of the worlde is, there is no man but hee vnderstandeth. But what manner of peace Christes peace is, onely the chyldren of God vnderstande. For it is that peace wherof the Gospell speaketh, and of which I haue entreated abundantly the first Sunday after Easter.

Nevertheless too the intent I maye breelye repeate the same things: The peace of Christ is our reconcilment vntoo God, the remission of our sinnes, the gyuing of the holy Ghost, and euerlasting lyfe, accorpyng too this prayer of the Church: O God which by the lyghtenyng of the holy Ghost hast taught the hartes of the faythful, gyue vntoo vs that peace which the worlde cannot gyue, and that our hartes may bee quiet. This peace the sonne of God graunte vntoo vs, too whome with the Father and the holy Ghost, be honour and glorie for euermore. Amen.

## Vpon Whitson Munday.

*The Gospell. Iohn. iiii.*



O God loued the worlde, that he gaue  
hys onely begotten Sonne, that whoso-  
euer beleeueth in him, shoulde not pe-  
rish, but haue euerlasting lyfe. For God  
sent not his sonne intoo the worlde to  
condemne the worlde, but that the  
worlde through him myght bee saued.  
But hee that beleeueth on him, is not  
condemned. But he that beleeueth not,  
is condemned already, bicause he hath  
not beleued in the name of the onely begotten sonne of God.  
And this is the condemnation: that lyght is come into the world,  
and men loued darknesse more than lyght, bycause their deedes  
were euill. For euery one that euill dooth, hateth the lyght, nei-  
ther commeth too the lyght, least his deedes should be reprobued.  
But he that doth the truth commeth to the light that his deedes  
may be knowen, how that they are wrought in God.

### The exposition of the text.

**W**E heard yester day how the Gospell of Iesus Christ was confir-  
med by a wonderfull myracle, namely that Christ sent the holpe  
Ghoſt from heauen in a viſible ſhape, whome not onely the Apoſtles  
felt, but alſo all that were that day at Hieruſalem ſawe: according as  
Luke declareth Actes. 2. This day the Church ſetteth forth a Gos-  
pell, where in Christ comprehendeth a ſumme of that doctrine, for the  
confirmation wherof, the holy Ghoſt was giuen vpon Whitſonday.  
Christ talketh with Nicodemus, who was one of the Pharisees and  
a Prince of the Jewes, as wee ſhall heare more at large vpon Trini-  
tie Sunday. Untoo him dooth Christ (in the Text which I receyted  
euen now) declare the cauſes of ſaluation and damnation, and ſheweth  
from whence commeth the original both of ſaluation, and alſo of dam-  
nation. He ſayth that Christ was giuen, to the intent that they which  
beleue in him, ſhould bee ſaued. The reſt he witneſſeth to ſticke ſtill  
in their damnation, as wee ſhall clearly ſee in the expoſition of the  
text. The places,

1. The commendation of Gods lovingnesse and mercy towards men.
  2. The instrument whereby Christes benefices are applied to men, is sealed.
  3. A comforte for the godly against the temptation of Sinne and Iudgement.
  4. The difference betwixt the beleeuers and the unbelieuers.
- Of the first.*

**S**O God loved the worlde, that hee gaue hys onely begotten Sonne. In these fewe wordes is commended unto vs the lovingnesse and mercy of God: and that not by naked wordes, but by a deepe most excellent of all others. For it is not a true love, which eyther lyeth hid in the hart onely, or sitteth in the tongue: but which proceedeth from the innermoore affection of the harte, & uttereth it self by word and deepe. How then doth God love here? Hee loveth in such wise, that he gaue even his owne sonne to be the price of the ransome for the redemption of the worlde, that he might by his death redeeme them that were abidged to death and damnation. Of this love of God speaketh Paule, Rom. 5. God commendeth his love towards vs, in that when we were yet sinners, Christ dyed for vs. And Rom. 8. If God be on our side, who can be against vs? Who spared not even his owne sonne, but gaue him for vs all. Wee daily behold great tokens of Gods love towards men, in al our whole life, and in the gouernment of things. Notwithstanding, that love which shyneth forth in the matters of this lyfe, is scarfly a slender shadow of that most excellent love wherewith he embraceth vs in his sonne, whom he hath given to most bitter death for vs. This love of God hath exceeding merry going wyth it, of which Moyses, the Prophetes, and the Psalmes doe preache in many places: out of whom I will take a fewe testimonies, to confirme our beleefe concerning Gods good will towards vs. Moses Exod. 34. sayth thus: O Lorde God of power; mercifull, and gentle, and of much compassion, and true, which extendest mercy unto thousands; which taketh awaye iniquitie, wickednesse and sinne. Deu. 5. I am the Lorde thy God that sheweth mercy unto many thousands that love mee and keepe my commandmentes. Mai. 1. 6. And his thynges shall be prepared in merry. Iohas. 4. For I knowe that thou



## Whitson Munday,

act a gentle and mercifull God, patient and of much compassion, and a forgiver of mens wickednesse. David. Psal. 3. The earth is full of the Lordes mercy: And the. 102. Psal. As sure as the heauen is from the earth, so hath he strengthened his mercy vpon them that feare hym. Also Psal. 103: The mercy of the Lord is from generation to generation vpon them that feare him, and his righteousness vpon their childrens children. Also in the same Psalm: The Lord is mercifull and gentle, slow to anger, and great in mercy, he dealeth not with vs according to our iniquities, neither rewardeth he vs according too our misdeedes: but as high as the heauen is aboue the earth, so much hath his mercy surmounted towardes them that feare him. As the father pitieth his children, so doth the Lord pitie them that feare him. There bee many such testimonies of scripture, which set out vnto vs the unspeakable loue and mercy of God, and shew the largenesse of the same loue & mercy, and the effect and applying thereof. For the largenesse of Gods mercie is seene in these poyntes, that it extendeth it selfe vnto thousandes; that it folleth the earth; and that God pitieth as the father pitieth his owne children. The effect or fruite of it is seene in this, that it taketh away sinne, that it iustifieth sinners, that it acquieth of the due penaltie. This mercy is grounded in his soune, because he by offering himselfe in sacrifice, hath satisfied gods iustice, & by his obedience towardes the lawe of God, hath purchased righteousness vnto vs. This mercy is applyed to them that loue God, & feare him, and keepe his commaundementes: that is, too them that beleue in Christ, which through faith performe new obedience. But as touching this matter, more is to be spoken in the second place. Let vs here consider more deeply the wordes of the Text. God so loued the world (saith he.) Who loueth? God. Whom loueth he? The world. Here say thy selfe, and thinke vpon this word: He loueth this world: Ergo, his healthfull louingnesse pertaineth not too the Jewes onely, for they are but a peece of the world. He loueth the world, Ergo, he loueth not only a certaine few of the worlde, as the holy and vertuous that are in the worlde: but rather Christ came into the world of purpose to save the sinners. What meaneth he then by the world? All men that are in the worlde. Behold the Lambe of God (saith John) which taketh away the sinnes of the worlde. And agerne, Gods will is that all men shoulde bee saued. As often therefore as wee heare that God loueth the worlde, let vs thinke our selues to be a parcell of that worlde which

he loueth. How falles it out then that hes loueth vs, considering that wee are sinners: God syndeth two things in vs. One which he himselfe hath made, and another which cometh of our selues. That wee are men consist of soule and body, it proceedeth of him: This bys creature God loueth. But that wee are sinners, we haue it not of him, but it proceedeth of our selues. This dooth God hate, and for the cleansing hereof hath he giuen his sonne: and willet that those, which will be partakers of his mercy, should mortifie it in themselves by continuall repentance. But how dooth God loue the worlde? So as he hath giuen his sonne for it: that is to wit, that he should take vpon him the sinne of the world, and die for it vpon the crosse. Surely it is a great loue, than which there can be none greater. But reason is here offended, which vnderstandeth not Gods purpose, & objecteth in this manner: Is not God almyghtie? Yes surely. Can he not doo what he listeth? Yes vndoubtedly can he. Had it not been better then if he had shewed his loue towardes men by some other meane? Austin answereth: If he had doone otherwise, neither would that haue liked thes. It pleased him (sayth Paul) to saue the beleeyers by the foliſhe preaching of the Gospel. Wherefore setting aside the iudgement of reason; let vs saye with David: Thy woorde is a lanterne to my feete. All this is too bee knowne, that God is not onely almyghtie, but also most iust, most mercifull, and most wise. Mankinde was falne into sinne: What dyd Justice require in this case? Surely that mankinde shoulde bee punished according to the greatnesse of his sinne. Nowe as his sinne was infinite (for the infinite goodnesse was defaced thereby) so Gods iustice required that eyther mankinde shoulde suffer endlesse punishment, or else that ryghtfull amendes shoulde bee made in steade of the punishment. This amendes coulde none make but God. But inasmuch as G D Dought not too bee punished: the sonne of God took mans nature vpon him, and in it made satisfaction for the sinnes of the worlde. And so G D D shewed himselfe not onely almyghtie, but also most iust, most mercifull, and most wise. For he alone found out the way which reason coulde not fynde. He gaue his sonne, who by his heauenly power overcame sinne, death, the Deuill and Hell: who of his mercy hath receyued vs; who with his ryghteousnes hath satisfied the iustice of God: who through his wisdom hath founde out the way of saluation.

## Of the second.

**T**HAT all that beleene in him should not perishe, but haue euerlasting lyfe. Heere is the instrument set forth wherby the benefices of our Rediour Christ are applied vnto vs. Howbeit for asmuch as these are the wordes of the sonne of God, and the cheefe floure or pith of the whole scripture: I will lift them one by one, and shew what doctrine is to bee gathered of euery word.

First he sayth: All: This word all, remedyeth two most greivous temptations: whereof the one is particularitie, and the other of vniuersallitie for the multitude of sinnes. There are diuers that confesse Gods to be mercifull to many for Christes sake: but they doubt whether so greate a good worke pertaine to them selues or no. This is a soe temptation, the which the sonne of God remedyeth with this one worde all. For if Christes benefice extended not to selfe to all, he would in no wise haue said all, but many or some. Let vs then giue the praise of truth vnto Christe, & let euery man thoroughly perswade him selfe, that Christes benefices belong too him also. Againe another temptation riseth of the thinking vpon the greatnesse of sinnes, which temptation the mysteries of this present lyfe emende. This doth Christe remedie also by this word all. For he sayth not euery iust man, or that committeth the lesser sinnes: but all: that is to wit, euery one that is founde within this wyde worlde. This also confirmeth the price of our redemption. The blood of Christ (sayth Iohn) cleanse vs from all iniquitie: that is to say, from all that which wee doe amisse contrarie too the lawe of God. Therefore let no man despaire by reason of the greatnesse of this disease. Our Rediour Christ is wyle, and hath an effectuall remedie against all diseases, namely hys owne death and obedience.

Then followeth the second word: that beleueth: by which word mankind is diuidered into two sortes of men: of whome, the one beleue, and the other beleue not. They beleue, which perswade them selues that Christ is fauourable too them, according to his promise: and they beleue not, which despise the Gospell, and will not credite Christ: and these perishe through theirowne default. Verely the benefice extendeth to selfe to all men, and is offered too all according too Christes commaundement: but it is receyued of the beleeuers onely, according to Christes commaundement and promise. Go yee intoo  
the

the whole world, and preache the Gospell too all creatures. He that beleueth shall be saued. Beholde, the benefite is offered vnto all: but onely the beleuers take holme of it: the rest perishe through their owne fault. For although that God of his mercy is willing too haue all men saued: yet wyl hee of his iust iudgement, that the unbeleuers perishe, whom he would haue saued, if they had not refused too embrace their saluation by faith.

The third word is, on him: For he is saued that beleueth on him, that is, on the sonne of God, very man, the sauour of the worlde. Iesus Christ. What is it to beleue on him? It is too despaire of thy selfe, and to hope for all good at his hand.

The fourth word is, should not perishe. In this saying are shewed two things: First, that all which beleue not on Christ, are subject too the sentence of damnation. And secondly, that men bee acquit from this sentence of damnation, by the merites of onely Christ through faith onely. This therefore is the greatest benefite of the Gospell, too be let free from deserved destruction and endlesse damnation.

The fifth saying is: but haue lyfe euerslasting. This is the chiefest benefite of the Gospell. Endlesse death is due to vs by our owne desert: eternall life is due too vs by the desert of Christ, so that we leane vnto him by stedfast faith vnto the ende. By these things nowe is to bee gathered a firme difference betwixt the lawe and the Gospell, and betwixt woorkes and faith: The lawe promisseth eternall life: but it is to them that doo the lawe. But because no man is able, too fulfill the lawe, it followeth that no man can attaine life by the lawe. The Gospell promisseth eternall lyfe freely to all that beleue in Christ, because Christ hath for all such satisfied the righteousnesse of the lawe. Faith therefore receiveth that benefite freely, which the lawe offereth without condition of fulfilling the lawe. Notwithstanding, when we haue obtained this benefite by faith, we must doo woorkes, not too the intent too deserue Heauen and euerslasting life by them, but as Gods children too performe true obedience too our Father, and to shewe our faith by our frutes, in all goodnesse and honestie.

*Of the thirde.*

**F**OR God hath not sent his sonne into the world to condemne the world, but that the worlde myght be saued by him. Hee that beleueth in him, is not condemned: but he that beleueth not,

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not, is iudged already, bycause he beleeueth not on the name of the onely begotten sonne of GOD. These woordes containe a thirde place, that is to wit, comfort and terrour. For it both comforteth the godly acknowledging their sinnes: and putteth the stubborne in feare, that will not beleene in Christ. Now for as much as GOD early saue what the weakenesse of men was (and chiefly of those that earnestly thinke vpon the sentence of the lawe) and saue the wilfulnesse of no small number: he applyed his woorde vnto them both. For the first sort, when they heare how all that yeelde not full obedience to the lawe, are subiect to the sentence of death, cannot but bee dismayed at the threatnings of the lawe.

Those therefore dooeth Christ comfort, and sayeth: GOD hath not sent his Sonne too condemne the world, but that the worlde myght be saued by him. He speaketh of his first coming into the world, which was to saue sinners that fall to amendment. For he bled this sweete assurance: Come vnto mee all yee that labour and are laden, and I will refreshe you. Also, I came not to call the ryghteous, but the sinners to repentance. As many then as obey Christs voyce and repent, are free from the iudgement of damnation. For thus saith the truth: He that beleeueth in hym, is not iudged. That is too say, with the iudgement of damnation. This promise will comfort vs against the sentence of the lawe, and of our owne conscience. For hee that shal be iudge of the quicke and the dead, sayth openly: He that beleueth in him, is not iudged. The trust vnto this promise shal be needfull for vs in the houre of death, against the threatnings of the law, the dreadfulnessse of death, the flames of hel, and the tyrannie of the deuill. For it cannot come to passe, that the everlasting truth shoulde lie. Wherto concerning the comfort of them that beleue. Concerning the terrour of them that wil not beleue the Gospell, it followeth: But hee that beleueth not, is iudged already, bycause he beleueth not in the name of the onely begotten sonne of God. What? Shal there then bee none other iudgement? Yes: the sonne of man shal come to iudgement in his time, according as he hath promysed.

What meaneth hee then by saying: Wee is already iudged, that is too saye, condemned. By this saying, he sheweth what manner of ones all the chyldren of Adam bee without sayth; that is, without Christ our Mediatour: namely, that they bee iudged (that is to say, condemned) that is to wit, as in respect of the cause, and the matter.

For

For the cause and matter of their damnation is in themselves, which is the transgression of Gods law, and wilfully rebelling against God. Besydes this, the sentence of the lawe spoken long agoe when he had first created man, and afterwarde repented in mount Sinai, is that all they are cursed that obey not G D D accordyng to his commaundement. Untoo this curse are all they tyed that belecue not in the Sonne of God, who alone hath taken vppon hym the curse of them that beleue in hym. That this is so, wee are doone too vnderstande by the thinges that followe: And this is the iudgement, that light is come intoo the worlde, and men haue loued darkenesse more than lyght. That is too saye, therfore shall men bee damned, because they haue not receyued the lyght of the sonne of God by fapth: but rather woulde abyde still in their owne ignorance, and that by reason their workes were euill.

*Of the fourth.*

FOR every one that dooth euil, hateth the lyght, and will not come too the lyghte, least his workes should bee reprobued. When theues will steale, they loue the darke: so men that are not yet bozne agayne by fapth in Christ to doo well, are carped wth myght and mayne vntoo nauyghenesse, and therfore doo hate the lyght of the Gospell: where contrariwys hee that dealeth vprightly wth a good conscience, commeth too the lyght, that is too say, dooth his workes openly, and is not afrayde that men shoulde see them. That is too wit, hee that commeth too the lyght of Christ, and hath learned of his spirit too doo well, hee abydeeth no longer in the darkenesse of ignorance, but endeouoreth too walke lyke the chyld of Lyght. W hereby then wee maye learne, first the difference betweene them that beleue, and them that beleue not. For the difference is too bee founde out by their woorkes, as the Lorde sayth in an other place: A good tree byyngeth forth good fruite: and an euyl tree byyngeth forth euyl fruite. Agayne wee maye learne, that the lyght of the Gospell can not abyde that wee shoulde be wapped in our olde darkenesse. To this purpose make so many exhortations of Christ and his Apostles. In Mathewe the Lorde sayth: Let your lyght so shine before men, that they may glorifie your heauently father. And Paul sayth: Ye are the chyldren of lyght, walke as in the lyght.

After



After the same manner also speaketh Peter : Unto which lively stone reiected of men, but chosen and honoured of God, come you, and as lively stones bee builded vpon it a spirituall house, and a holy Priest-hood, too offer spirituall sacrifices, acceptable too God through Iesus Christ. Let no man thinke therefore, that the Gospell giveth libertie to sinne. The Gospell deliuereth from sinne : Wherefore it will not that we should any more yeeld our selues vnder the yoke of sinne, when wee are once rid of it. It (sayth our Saviour) the sonne hath set you free, yee shall bee free in deede. He that committeth sinne, is the slave of sinne. Then sith wee are set free by Iesus Christ, let vs use our freedom in such wise, as wee maye bee the seruantes, not of sinne, but of God, through Iesus Christ our Lorde. To whome bee honour for ever. So be it.

### *The third holyday in Whitson weeke.*

*The Gospell. Iohn. x.*



Verily, verily, I say vnto you : he that entred not in by the doore into the sheep-folde, but clymeth vp some other way, the same is a theefe and a murderher. But he that entred in by the doore, is the shepheard of the Sheepe : To hym the Porter openeth, & the sheepe heare his voyce, and he calleth his own sheepe by name, and leadeth them out. And when he hath sent forth his own sheepe, hee goeth before them, and the sheepe followe hym : for they knowe his voyce. A straunger wyll they not followe, but wil flee from hym : for they knowe not the voyce of straungers. Thys Prouerbe spake Iesus vntoo them, but they vnderstood not what thinges they were which he spake vntoo them. Then saide Iesus vntoo them agayne : Verely, verely, I saye vntoo you : I am the doore of the sheepe. All (euen as many as came before mee) are theeves and murderers, but the sheepe did not heare them : I am the doore, by mee if any enter in, he shall be safe, and shall goe

in and out, and finde pasture. A theefe commeth not but for to steale, kyll, and destroy. I am come that they myght haue lyfe, & that they myght haue it more abundantly.

The exposition of the text.

**W**E heard yesterday of the euerlasting lyfe which wee attayne by sayth in Christ: and this day is shewed vnto vs the true doore, and the true doore keeper, least any man myght stray from the ryght gate of eternall life, and seeke an other way or doore, by which he cannot come to eternall life. Now to the intent we may the better understand the text of this Gospell, we must marke the occasion and purpose of this thereof, whereby the effect of the meaning may be gathered. The occasion was this: Christe healed a blind man, that had bin blind from his birth: by which dede he shewed his Godheade, and that he was the Messias, which had bin promysed long agoe. But the Pharisees and Scribes (who at that time were counted the shepheards of Gods people) were offended, as they that envied Christ, the honor of the Messias, and true shephearde that was promised. Against the ungodynesse of whome, Christ mainteineth and upholdeth himselfe too bee the true shepheard. His dykt therefore is, to shew the true sheepsolde, that is, to define the true Church, wherof hee alone is the true shepherd. Thus haue we the occasion and dykt of this sermon. And the summe of it is, that he both confuteth the Scribes (whiche daunted them selues too be the true shepherds) and auoucheth himselfe to be the true shepherd, in whose sheepsold be as many as heare his voice and folow him, and depart from strangers: that is to say, from false shepherds. The places are two.

1 Of false shepheardes.

2 Of the true shepheard and sheepsolde.

Of the first.

**V**erily, verily, I say vnto you, hee that entreth not intoo the sheepsolde at the doore, but climbeth in another way, he is a theefe and a murtherer. This is the description of a false Prophet. And by setting forth the example of one, he signifieth al false prophets. Hee is a false Prophet that entreth not in at the doore. What is it, not

to enter in at the doze? It is too appoynt another way too saluation than Chyiste onely. Then who soeuer strayeth from Chyiste, strayeth from the doze, and is a falsse shepherde. *Arrius* denyed Chyistes Godhead: therefore did he stray from the doze, for Chyist is very God. *Phortimus* denyed Chyistes manhood: therefore he strayed from the doze, for Chyiste is very manne. *Sabellius* made two persons in Chyiste: therefore strayed he from the dooze, for Iesus is both God and man, one Loyde, and one Chyist. The Papistes say, we are not saued by the only merite of Chyist: therefore they stray from the doze, for Chyiste alone is the Sauoure of the worlde. The Pharises and Papists chursh vpon vs mens traditions in the steepe of the Gospel: wherfore they stray from the doze, and enter into the sheepfold (that is, into the Church) by another doctrine, than the doctrine of Moses, the Prophetes, the Psalmes, and the Apostles: for this is to climbe in another way. Wee maye therefore note hereby, the true marke of falsse Prophets, which is too climbe into the sheepfold some other way than by the very gospel of Chyist, or than by Chyist himselfe, and to take vpon them the office of teaching. These falsse teachers are theues and murtherers. They are murtherers after a horrible manner. First in that they thought their owne doctrine too wee sufficient to saluation, and the only doctrine that sed, when neuertheless there is no vnderstanding of the worde, but if Chyist open, and as it were vnbolt the doze. Secondly, for that they deuised also new traditions of their owne brayne, which they thought to bee acceptable to saluation: according as wee manifestly see it to haue ben customably done by the papists, which haue taught, that this worke, this Masse, this Rosarie, this praying vnto Sainctes, and this order, deserved saluation. They are theues moreouer, first bycause by their craftinesse, they take away the true doctrine. 2. Cor. II. Like as the Serpent deceiued Eue by his wilynesse. Secondly, for that when they haue stolne away the true doctrine, they foist in a wicked doctrine, wherethrough they strengthen the hands of the vngodly, and discourage the hart of the righteous. Ezech. 13.

But what meaneth it that it foloweth in the text: As many as came before mee, are theues and murtherers? Came not Moses, Elias, Elay, Heliseus, Jeremie, Daniell, and many others before Chyiste? If they came before him, they were theues and robbers, according as the Loyde in this place toucheth openly. They are  
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sayd to come before Christ, that come without Christe, that come without his doctrine and spirit. But the holy Prophets of God came with Christ's spirit and doctrine: therefore they came not before Christ, neyther were they sheeues and murderers, but true shepherdes of Christes sheepfolde. Whereupon Austine sayth wel: They come with him, that come with Gods worde. I (sayth he) am the way, the truth, and the life. If he be the truth, they come with him that be true. As many then as come without him, are sheeues and murderers, that is to say, they come of their owne heads, to the intent to steale and kill. They are sheeues, by cause they say that that is theirs which is an other mans: and they are murderers, by cause they also kill that which they haue stolne. See then how great daunger there is in false teachers. They claime Christes stocke too themselves like sheeues: and they kill them like murderers. Upon good cause therefore doth Christ in the Gospel warne all men too beware of false prophets, that is, of false teachers, that bzing not with them Gods truth.

## Of the second.

**B**Vt hee that entreth at the doore, is the Shephearde of the sheepe. Heere he entreateth of the good shepberd, and desiredh him to be the good shepberd, that entreth in at the doore. There are foure sortes of Good shepherds. For first God himselfe is called the shephearde of his sheepe, according to that which is written, Hierem. 22. Behold, I will gather the remnant of my stocke out of all lands, into which I had cast them out, and will bzing them againe into theire owne groundes, and they shall encrease and bee multiplied. Also psalme. 23. The Lorde is my shepberde, I shall want nothing: he shall put me in a place of pasture. Secondly, Christ, God and man, is also a true shepberd, as he himselfe witnesseth in this gospel, and as we haue heard euen now. I am the good shepberd: which thing he proued by that that he redeemed his sheepe with his owne life. The third kynd of shepherdes are the godly teachers, of whom the Lorde speaketh in Hieremy: I will rastle by shepherdes among them, and they shall feede. And Christe maketh Peter a shepberd, when he sayth: Feede my sheepe. The fourth kinde of shepherds is the ciuill magistrate. Whereupon king Dauid is called the shepberd of the people: and in old time Kings were called shepherds of people.

## Whitson Tuesday.

Howbeit, the Lorde in this Gospell speaketh not of the first and last kinds of shepherds, but only of the middle sorts of shepherds: that is, of himselfe and other godly teachers of the Church: of whome I will speake somewhat, howbeit brievely, bycause I spake of this matter a while agoe. A good shepheard therefore in generall is, first, he that entresth in at the doze, that is, which commeth with Christ and bringeth the true Gospell, as the prophets and Apostles did in olde time, and as all doo at this day, as many as teach the Gospell purely. Secondly, he that feedeth the sheepe, not with rotten but with wholsome fodder, namely with the liuely word of God. Thirdly, this dozekeeper or porter openeth: that is to say, Christ maketh the word effectually and auaplable to the saluation of the sheepe. For vnlesse Christ open, in vaine is the labour taken, and the sheepe are not fed to any purpose. Fourthly, he calleth his owne sheepe by theyr names: that is to say, he knoweth his sheepe, he loueth them, and embraceth them with a singular care. Fifthly, he goeth before them. Now: In doctrine, life, and Crosse. For a good shepheard must be a patterne to his flocke, in doctrine, life, and crosse. Sixthly, his sheepe follow him, that is to wit, in purenesse of doctrine, in holynesse of life, and in patience vnder the crosse. But why do his sheepe follow him? First bycause they know his voyce: Secondly bycause they flee from a stranger, for they know not his voyce. We haue here a description, not only of a true shepheard, but also of the true sheepe, which are in one sheepfold of the chiefe shepheard God. What is the sheepfold? It is the catholike Church. Who be the sheepe? All that heare the voyce of the shepheard, following him and fleeing from strange shepherds, who in deede are no shepherds, but theeuers and murderers. Heere are the differences to be hilde betwixt the true Church, and the false Church. The proper markes of the true Church, are these: which who so hath not, let hym know that he is none of Christes sheepfold.

Which are these marks of the true Church, or of Christs true sheepfold? The first is the vncorrupted voyce of the heauenly doctrine, according to this saying: Hy sheepe heere my voyce. The second is the right vse of Baptism. The thirde is, the vse of the Lords supper according to Christs institution. The fourth is the vse of the keys, according too Christs Commandement. The fifth is the Crosse. The sixth is mutual loue among Christles sheepe. The seventh is mutuall prayer one for another.

And

And the eight is the maintenance of the ministerie of Gods word. These are the true marks of Christes church, the which a man may comprehend in fewe wordes. As we may say, that the first marke of Christis sheepe, is the vncorrupt voice of preaching of the Gospel: the second, the lawfull vse of the Sacraments: and the third, obedience towards the ministerie of the word. For in these thre are contained the other eight that I set.

Wee haue in generall who is a good shepherd, and who be the true sheepe. Now let vs apply them to examples. First, vnto Christ the chiefe shepherd, and vnto his sheepe. And afterward to other ministers of the word, who vnder Christe are also called shepherds.

Christ proueth himselfe too be a good shepherd, by that he giueth his life for his sheepe. For he came downe from heauen too seke that was lost, too heale that was diseased, and too close vp the wounds which the wolues had giuen his sheepe. This shepherd went before his sheepe in purenesse of doctrine, innocencie of life, and crosse. He feedeth his shepe with the helthful fodder of God, that is, with the word of the gospell. He gathereth together his stray sheepe, He keepeth away the wolues with his shepehook. And to be breefe, hee setteth by nothing so much as by the welfare of his sheepe. His sheepe are Abel, Abraham, Isaac, Jacob, Dauid, Ioseph, Anna, Mary, Simeon, and many others, which leauing their errour, gaue eare to Christis voyce, following him in doctrine, life, and crosse: whom they shall follow in glory also in their time. For if we suffer with him, we shall bee glorified with him. His sheepe at this day, are as many as beleue the gospell, and serue Christ in true profession and godlynesse.

Now what reward Christis sheepe shall loke for at their shepherds hand, who is both the doze and the dozekeeper, Christ himselfe sheweth, when he saith: If any man enter by me, he shall bee saued, and he shall goe in and out, and shall finde feeding. That is to say, if any man leaue the darknesse, and follow me that am the light, he shall go in, namely by faith: and he shall go out by profession, godlynesse, & charitie: & he shall finde feeding, that is to wit, by the word of life in this world, & by euerlasting blessednes in the life to come.

Besides this, good shepherds are all Godly ministers of the word which follow Christes example in feeding of their sheepe. Such a one was Helias, such a one was Hieremie, such a one was Eay,



## Trinitie Sunday.

such were the Apostles, and such nowe a dayes are all they that preach Christ sincerely, and goe before their sheepe in doctrine, life, & crosse, which flee not the Molues, but keepe them from Christs sheepefolde with the swoorde of the spiritte and earnest prayers. These also haue sheepe of their owne, those that heare their voyce, and followe them in doctrine, godlinesse, and pacience. What? doo not their sheepe belong vnto Christ onely? Yes, that doo they. Howe then sayth he that they belong too the shepheardes that feed them? They are their shepheardes in respect of charge: but they are onely Christs in respect of possession and ownership: for he hath purchased the sheepe vntoo hym selfe with hys owne precious blood. But in as muche as wee haue lately heard the Sermon concernyng the shepheard and his sheepe, I wyll say no more of them here, but wyll betake you all too our chiefe shepheard Iesus Christ, to whom with the father and the holy Ghost, be honour and glory for euer. Amen.

## Uppon Trinitie Sunday.

*The Gospell. Iohn. iij.*



Here was a man of the Pharisies named Nicodemus, a ruler of the Iewes. The same came vnto Iesus by night, & said vnto him: Rabbi, wee know that thou art a teacher come from GOD: for no man coulde doo such myracles as thou doost, excepte God were with him. Iesus answered & saide vnto him: verily, verily, I say vntoo thee: except a man be borne from aboue, he cannot see the kingdome of God. Nicodemus sayd vnto him: how can a man be borne when he is olde? Can he enter againe into his mothers wombe and be borne againe? Iesus answered: verily, verily, I say vnto thee, except a man be borne of water, and of the spirit, he cannot enter into the kingdome of God. That which is borne of the fleshe, is fleshe: and that which is borne of the spirit, it spirit. Maruell not thou that I sayd vnto thee, ye must be borne from aboue, The wind bloweth where it listeth, & thou hearest the sound thereof,

thereof; but thou canst not tell whence it commeth, nor whither it goeth: So is every one that is borne of the spirit. Nicodemus answered, and said vnto him: How can these things be? Jesus answered and said vnto him: Art thou a maister in Israel, and knowest not these things? Verily, verily, I say vnto thee: Wee speake that we knowe, and testifie that wee haue seen, and ye receiue not our witnesse. If I haue tolde you earthly things, and yee beleue not: how shall yee beleue if I tell you of heavenly things? And no man ascendeth vp into Heauen, but he that came downe from Heaue, euen the Sonne of mā, which is in heauen. And as Moyſes lyft vp the Serpent in the wildernesſe, euen so must the Sonne of man be lyft vp: that whosoever beleueth in him, perishe not, but haue euerlaſting lyfe.

The exposition of the text.

**T**his feast may worthly be called the feast of our Creede, or of our Fayth. For it is ordeyned to the intent folke shoulde in the Church be taught concerning God, who is one and true in substance, and thre in persons: and of benefites towardes the Church. For after that Christ and his benefites, the louingnesse of the father in sending his sonne into the world, and the sending of the holpe Ghost too comforte the Apostles, had been intreated of the former Sundayes: the Church thought it conuenient too knit all these things together, and too teache them as this daye, too the intent the things that were declared at large, myght bryefly be brought to remembrance agayne. And the Church setteth forth this text of the Gospell which you haue heard, for a verpe good purpose. For in it are set forth Gods benefites towardes his Church. For as the Father sent the Sonne, that hee myght become a sacrifice for sinne: so is the holy Ghost gyuen too beget the beleeuers agayne, vntoo euerlaſting lyfe. The summe of this present Gospell therefore is, that those which are begotten againe in the fayth of Christ, are heyres of eternall lyfe, by the benefite and merite of Christ, whome the father hath sent. Nowe to the intent wee maye keepe a certayne order, I will in this Sermon entreate,

1 Of the knowledge of God.

2 Of the spirituall regeneration or new birth.

## Trinitie Sunday.

- 3 Of that most comfortable saying of Christ, As Poples lyfied by the serpent in the wyldernesse: so must the Sonne of man also be lyfied by. &c.

*Of the firste.*

**F**O: as much as to knowe God, is lyfe euerlasting: it standeth men in hand to looke for the true knowledge of God. The knowledge of God is of two sortes. The one is heathenish, naturall, and philosophicall: and this is vnperfect: For the wise men of the worlde, which were not instructed by Gods woord, erred in foure poyntes. First in the substance of the Godhead. Secondly in the persons. Thirdly in his prouidence. And fourthly in his will. The Epicures are bitted out of all men, who denyed that there is any God at all. The wyle men which confessed that there was but one GOD, misdeemed of hys substance. For they thought not him to bee God, who is the Father, the Sonne, and the holy Ghost. Neyther deemed they aright concerning the persons. As for Gods prouidence, some of them tooke it quite away. Other some denyed it to be vniuersall. For they were of opinion, that God cared for the greatest things, but not for these earthly things. As for Gods wyll concerning free mercy, they were bitterly ignorant of it: but that he will one day punish the stubborne, they were warned by the recorde of their owne conscience. But from whence had the heathen this slender knowledge, such as it is? Dauid and Paule witnesseth, that they had this knowledge of God by his creatures. For Paule in the first to the Romanes sayth: That which is to be knowne concerning God, was manifest vnto them. For God dyd shewe it vnto them. So that his inuisible things, that is to saye, his eternall power and Godhead are vnderstood and scene, by the woorkes from the creation of the worlde, to this intent, that they myght bee without excuse. Dauid also sayth: The heauens declare the glorie of God, and the firmament sheweth his handie woorkes. That is to saye, the heauen that we see, sheweth God the workemaister therof. The effect of al philosophicall knowledge concerning God, commeth to this poynt: First man by beholding the thinges that are created, is brought too this poynt, that he confessech there is some body by whom all these things were made: and by whose power all things are gouerned: and hereby he must of necessitie be drawne to this eternall power and Godhead: for it must needes be, that he that made all thinges, must be of auncien-

ter continuance than all the things that are made, and so consequently without beginning. And it followeth of necessity, that this incomparable power which sufficeth to rule so huge a world, must needs be more excellent than any other power; be it neuer so exceeding. Now this is the selfe same thing that wee call God: who againe, belesse hee be onely one, surely is not he that made all thinges; nor that ruleth all thinges, and therefore neither euermasting, nor alwayghte, nor God. This is the summe of that which the wise men of the world doe know concerning GOD. Of which knowledge the vse is of thre sortes. The first is, that men maye acknowledge GOD by hys creatures: secondly, that when they know hym, they shoulde worship him: and thirdly, that when they knowe GOD, and worship hym aright, they shoulde bee inexcusable. The first and seconde are the proper ends of knowing GOD. The thirde is necessarie through mannes wofull faulte. Another knowing of God commeth of the Scripture; and of Gods woorde, which knowledge is briefly conteyned in the Apostles Creede: which is, that wee beleue there is but one God: that wee beleue there is three persons in one Godhead: that wee shoulde know Gods wyll, and his benefites towards his Church: and that wee shoulde knowe the meane, by whom wee may bee made partakers of the benefites of the holy trinitie.

Howbeit to the intent we may haue the fuller perceiuaunce of this knowing of God, I will set and expounde foure points concerning this healthfull knowledge of God, whereof the first shall bee a confirmation that there is but one God. The second, a declaration that there be three persons in that one Godhead. The thirde, what is to be considered in euery of the persons severally: and the fourth, what is the healthfull vse of knowing God.

First, the confirmation is to bee fetched out of recordes. And as for recordes that confirme the vnitie of God, I will take them out of Popes, the Prophets, the Psalmes, and the writings of the Apostles. Moyses, Exod. 20. Deu. 5. I am the Lord thy God that brought thee out of the land of Egypt, thou shalt haue none other Gods before mee. Deu. 6. Heare O Israel, the Lord our God is one God. Esay. 43. Before mee there is no God made, neither shall there be any after mee. I am, I am God, and there is no Saviour besides me. And I am the first and the last, & besides me, there is no God. Psal. 18. Who is God but the Lord o hostes, & who is strong, but our God? I Paul. I. Cor. 8. We

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## Trinitie Sunday.

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that there is none other **G D D** but one: **1<sup>st</sup> Tim. 2.** There is one God. These records and many other do evidently convince, that there is but one God: which thing the Catholike Church also confesseth, when it sayth: I beleue in one God.

The second, of the persons. That there bee three persons in one godly nature not multiplied but abiding one in number; reason is not able to conceiue. Wherefore this is a mysterie rather to be reuerenced, than to be serched. Heerebyon sayth Bernard: To serch this is a poynt of rashnes: But to know it, is eternall life. And Salomon: He that is a sercher of his maiestie, shall be ouerwhelmed of his glory. Wherefore let vs in this behalfe, keepe our reason prisoner vnder Gods ward, and let vs beleue the testimonies of the scriptures concerning so great a mysterie. The reason why the Church beleueth that there be three persons in one nature of Godhead, is this: There is but one God, which thing is already proued by many testimonies. The father is God, the sonne is God, the holy Ghost is God. Ergo, the Father, the Sonne, and the holy Ghost is one God. That the Father is God and likewise the Sonne, & the holy Ghost, it is to be proued foure waies. First by the cleere words of the Scripture. Secondly by their workes. Thirdly, by the worship which is due to the Father, the Sonne, and the holy Ghost. And fourthly by the continual consent of the Church.

The wordes of the Scripture are cleere. **Math. 3.** The Father speaketh from heauen: the Sonne standeth in the riuer, the holy Ghost cometh downe in likenesse of a Dove vpon Christ. **John 5.** There are three that beare witnesse in Heauen: the Father, the worde, and the holy Ghost, and these three are one.

Againe, their workes shewe the same thing. The father, createth, the sonne createth, the holy Ghost createth. The Father iustifieth, the Sonne iustifieth, and the holy Ghost iustifieth. The Father governeth all things, the Sonne governeth all things, and the holy Ghost governeth all things. These workes of creating, iustifying, and governing, are proper vnto God. Wherefore in as muche as they are attributed to the Father, the Sonne and the holy Ghost alike, we must of necessitie confesse the Godhead of them.

The same thing is also confirmed by the worship of them. The Father is prayed vnto, the Sonne is prayed vnto, the holy Ghost is prayed vnto. But none is to be prayed vnto saue only God, neyther is  
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any to be beleueed on, shewing God onely: Wherefore the father; the sonne; and the holy Ghost are one God.

Hereunto also pertaineth the consent of the Church. This is the catholike faith, that we worship one God in Trinitie, and the Trinitie in unitie, neither confounding the persons, nor diuiding the substance. For the person of the Father is one, the person of the sonne is another, and the person of the holy Ghost is another.

The thyrde is, of those thinges that are too bee considered in the persons. In the persons there bee fyue thinges too bee considered. 1. The substance, 2. the person, 3. the distinction of the persons, 4. the worke, and, 5. the wil.

The substance or nature of the father, the sonne, and the holy ghost, is al one. For the father is not one thing, the sonne another thing, and the holy ghost a thirde thing: for the substance of the Godhead is one; the nature simple. And therefore the father is said to be in the sonne and the holy Ghost: the sonne in the father and the holy Ghost: and the holy ghost in the father and the sonne.

The seconde thing that is too bee considered in the Trinitie, is the person: that is to wit, that there is one person of the father, another of the sonne, and another of the holy Ghost. In this Trinitie of persons nothing is before or after other, nothing greater or lesser than other: neyther in time, because all the persons are coeternall: nor in nature, because al are of one self same substance: nor in dignitie; because they are coequall: nor in vnderstanding, because they are comprehended in vnderstanding all together.

The thirde thing that is to be considered in the Trinitie of the persons, is personall distinction. And here is first too begun marked; howe God is discerned from creatures. And nexte howe the persons of the Godhead are discerned one from an other. The distinctions by which God is discerned from creatures, are these: First, that in one vngendered nature not multiplied, there be thre persons. Secondly, that God is an euermassing nund. Thirdly, that God is the creatour. Fourthly, that God is in the world and aboue the world. And fifthly, that God is in all places, and yet conueined within no place. These fyue properties are incident to God onely, and to no creature.

The persons are distinguished one from another, by double properties, inwarde and outwarde. The inwarde, are to beget, to be boyned, and to proceede. The father alone begetteth the sonne; the sonne onely

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is borne of the father: the holy Ghost onely proceedeth from them both. The outward properties are, to send, and to be sent: Onely the father sendeth: the sonne and the holy Ghost are sent, but after a diuers manner. The sonne being sent, tooke vpon hym mans nature, wherein he was made a sacrifice. The holy Ghost is sent into mens hearts to kindle a new light in their mindes.

The fourth thing that is to be considered in the persons, is the woorkes of the Trinitie. Herein is the rule of Austin to be obserued. The woorkes of the Trinitie (as in outward be) are vnderdiuided: howbeit sauing the propertie of eche person. The father createth, the sonne createth, and the holy Ghost createth. The father regenerateth, the sonne regenerateth, and the holy Ghost regenerateth. But the Father createth by the sonne, and the holy Ghost p̄serueth the thinges created. The Father regenerateth in the Sonne, by the holpe Ghost.

The fifth thing which I sayd was to be considered in the persons, is the will: which what one it is, these things following doo declare. First their woorkes passe and present. 2. The commaundementes. 3. The threatnings and promises of the lawe. 4. The promises of the Gospell. 5. Examples: and, 6. his vnparcialitie, and that he is no acceptor of persons. All these things together, teache, that God is angry w<sup>th</sup> sinners, and will punish them, and that he will forgieue the sinne of all those that flee to the Mediator, and giue them euerlastyng life, without hauing respect of any nation or people.

Now remaineth the vse, which is manifolde. First therefore these things will frame our iudgement aright concerning God. For wee must acknowledge God to be such a one, as he hath shewed himselfe to be by his woord and record, according to the verse: *Beleeue thou God that thing to bee, which he hath shewed he is to thee.* Secondly, these thinges teache vs too haue a right opinion concerning the creation, which is the woork of the whole Trinitie. Thirdly, too haue a ryght opinion concerning the reparation of mankind, which is also the woork of the whole Trinitie, as is sayde afoze. Fifthly, these thinges instruct vs how to call vpon God aright. For inuocation is too bee directed too this God alone, which is the father, the sonne, and the holy Ghost. Sixthly, these thinges admonishe vs too liue warily and holily, as in the sight of God. And thus muche concerning God and the Trinitie, all which thinges are bryefly set forth in our Creede.

*Of the second.*

**V**Nlesse a man bee borne agayne of water and the holy Ghost, hee can not enter intoo the kingdome of God. This is the seconde doctrine that I purposed vpon: For the better vnderstanding whereof, two things are to be marked. The first is, with whom Christ talketh: the other, what was the occasion of this saying. What manner a one he was with whom Christ talked, the text sheweth. He was an honourable and a noble man: he was a Prince of the Jewes: hee was a Pharisee, such a one as liued blamelesse according too the lawe of Moses. And the occasion was this: Nicodemus came too Christ by night, and lyke a ryght Pharisee, thought himselfe righteous by the deedes of the lawe, by sacrifices, and by keeping of the Sabbathes. Wherefore he wondred that Iohn set out a newe doctrine concerning ryghteousnesse and Baptim, which he himselfe being a doctor of the lawe, was ignorant of. Christ therefore preuenteth his iudgement with this saying: Unlesse a man be bozne agayne, he cannot enter intoo the kingdome of God. At these woordes Nicodemus is astonied, and sayth: How can a man when he is olde bee bozne agayne? Too whom Christ answereth: Verily I say vntoo thee, except a man bee borne agayne of water and the spirite, he can not enter intoo the kingdome of God. Here Christ sheweth that he ment not of the fleshy byrthe (according as Nicodemus vnderstood hym) but of the spirituall birth, which he prooueth too bee needefull by this, that our former byrth is vncleane: That (sayth hee) which is borne of the fleshe, is fleshe. That is to say, whatsoeuer is bozne in this corruption of nature, is vncleane and gilty, and therefore not meete to receiue the kingdome of God. Hereunto he addeth the manner of regeneration. The wynde bloweth where it listeth; and thou hearest the noyse of it, but thou knowest not from whence it commeth; nor whyther it goeth. So is euery one that is borne of the spirit. That is to say: Like as the wynde is then first felt when it bloweth, albeit that no man knowe from whence it commeth, or whither it goeth: so this spirituall regeneration is made after a certaine secret manner by the power of the holy Ghost, which when it is doone, is perceyued by the newe motions of the new man.

Howbeit, to the intent we may vnderstande these things; wee must marke the conueyances and instruments of this spirituall byrth. First  
the

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the seede of this birth is the worde of the Gospell, which is preached by the voyce of the ministers. Secondly the holy Ghost: who in the preaching of the Gospell is effectual, and woorketh sayth, by which we both giue credite to the word of God, and also perswade our selues that God is at one with vs for his sonnes sake, and therewithall altereth our nature to a new obedience. Thirdly, when these benefites are receiued by sayth, as it were into the soyle of the hart, then man being bozne a newe, feeleth by and by within himselte the motions of the holy Ghost: and water is applyed outwardly as a seale of the inward regeneration, and a testimoniall of the grace of Christ bestowed vpon him. The effectes of this newe byrth are seen in the mynd, in the affections, in the wil, and in the outward woorkes. For the mynd is lightened with the brightnesse of God: the affections are purged: the will is made forwarde: and a new obedience of all the powers is begun. Briefely, he that beleeueth, is bozne anew.

### *Of the third,*

**A**S Moyse lyfted vp the Serpent in the Desarte, so must the Sonne of man bee exalted, too the intent that all that beleeue in him, should not perish, but haue life euerlasting. The storie of the setting vp of the Serpent in the wilderness, is in the fourth booke of Moyse and the. xii. Chapter. Which figure Christ in this place applyeth to his owne person, saying: Like as Moyse lyfted vp the serpent in the Wilderness. This saying of Christ containeth many things. For first it openly witnesseth, that the lawe taketh not away sinne. For if the lawe could take away sinne, then Christ had not needed to haue been sacrificed to purge sinne. Againe, it sheweth why Christ was giuen to be the Messias, and why the sonne of God tooke mans nature vpon him. For he was giuen to bee lyfted vp vppon the Crosse, and that saluation might by that meanes happen to the whole worlde. Besides that, this saying sheweth that Christes kingdome is spirituall and euerlasting. Whereouer it teacheth what maner of righteousness it is, whereby we stande before God, or how wee bee made partakers of Christes benefites, that is too wile, when wee beleeue on Christ that was lyfted vp, that is to say, that dyed vpon the alter of the Crosse. Last of all here is set forth a most sweete comforte, that this grace whereby wee haue entrance intoo heauen, is offered vntoo all men:

men: which thing the woorde of vniuersalitie, al that beleene, dooth shewe. Let vs therefore conceiue good hope of saluation, which is offered to all men by Iesus Christ, to whom with the father and the holy ghost, be honour for ever and ever. Amen.

*¶ Upon the first Sunday after  
Trinitie.*

*The Gospell. Iohn. x.*



Here was a certayne riche man, which was clothed in purple and fyne white, and fared deliciously euerye daye: And there was a certayne begger, named Lazarus, which laye at hys gate full of sores, desyring too bee refreshed with the crummes which fell from the rych mans boorde, and no man gaue vnto hym. The Dogges came also and lycked his sores. And it fortuneth that the begger dyed, and was caryed by the Angelles into Abrahams bosome. The riche man also dyed, and was buried: And being in Hell in tormentes, hee lysted vp hys eyes, and sawe Abraham a farre off, and Lazarus in hys bosome, and hee cryed and sayde: Father Abraham haue mercie on mee, and sende Lazarus, that hee maye dyp the typpe of hys synger in water and coole my tongue, for I am tormented in this flambe. But Abraham sayde: Sonne, remember that thou in thy lyfe tyme receyuedst thy pleasure, and contrariwyse Lazarus receyued payne: But now hee is comforted, and thou arte punyshed. Beyonde all thys, betweene vs and you, there is a great space set, so that they which woulde goe from hence too you, can not: neither may come from thence too vs. Then hee sayde: I pray thee therefore Father, sende him too my Fathers house (for I haue siue brethren) for too warne them, least they come also into this place of torment. Abraham sayde vnto him: They haue Moyse and the Prophetes, let them heare them. And he sayde: Nay



## The first Sunday after Trinitie, 11

Nay Father Abraham, but if one come vntoo them from the dead, they will repent. He sayde vntoo him: If they heare not Moyses and the Prophetes, neyther will they beleeuē, though one rose from death againe.

### The exposition of the text,

**F**rom the first Sunday in Aduent hitherto, hath been set forth the doctrine concerning euery seuerall article of our Faith. Now in the Sundayes following vnto the first Sunday in Aduent againe, is increated of Christes myracles, and of the nature and true fruites of sayth: and that to this intent, that the truth of the Gospell myght bee confirmed by the doctrine of myracles; and that the doctrine of sayth, and the fruites of the same, might stirre vs vp to good woorkes. Christ teacheth of good woorkes, fūe wayes. For sometime he is contented with the doctrine alone, as when he sayth: Be yee mercifull, fall to repentance, bryng forth fruites woorthy repentance. And sometime he be alledgeth himselfe for an example for his too followe, as when he sayth: Learne of me, because I am meeke and lowely of harte. One whyle he propoundeth parables: as of the good steward, of the tenne Virgins, of the seede cast into the ground, and such others, whereof there is store in the stories of the Gospell. And another whyle he bleth threathnings, as when he sayeth: Except your righteousnesse excede the righteousnesse of the Scribes and Pharisees, yee shall not enter into the kingdome of heauen. Also wo be to you Scribes, Pharisees, Hypocrites. &c. And nowe and then he setteth forth the rewardes and penalties, with notable examples, like as he doth in this Gospel. To be short, the Lorde leaueth nothing vnattempted, wherby he may make his disciples bent to liue honestly.

Now let vs come to this dayes Gospel: the summe whereof is, that Christ our Lorde, by putting forth two examples, discourageth vs from vnnmercifulnesse and crueltie towards the poore, and encourageth vs to pitie, and to constantnesse in suffering the miseries of this lyfe. For as by the example of the riche glutton, he teacheth what punishment remaineth for the vnnmercifull: So by the example of poore Lazarus, he exhorteth to pitie and honest life in the feare of God. The vse hereof therfore shall bee, that the riche men which are mercilesse towards their neighbours, may beholde as it were in a table, what punishment

punishment they shal one day abide, if they amend not betimes. And againe, that the poore being godly and afflicted in this life, may (by the example of this poore man Lazarus) raise up themselves, and patiently tarry for their deliuerance and blisshed rest, if they continue in saythe vnto their death. The places be three.

- 1 The description of this Glutton, with the lessons thereof.
- 2 The description of Lazarus, with the comforts thereof.
- 3 The Lordes saying: They haue Moyses and the Prophets.

Of the first.

**T**Here was a certayne rich man, which was clothed in Purple and fine white. In this first place are foure things too be marked, which are. 1. A generall rebuke of them that are cruell to the poore. 2. The cause of this rich mans damnation. The right vse of riches. 4. The state of the wicked mens soules after this life.

First therefore when this Glutton is damned, in generall are all they repproued that are hard to the poore, and which flowing in riches themselves, are touched with no care of the poore: of which sort there bee many in the world. This rebuke percerpeth too those also, that neyther with their counsell nor with their substance doo help the ministerie of the word, or the needy members of the Church. Wherefore let euery man aduise himselfe wel, and take warning by the damnation of this Glutton, that he may learne to be wise.

The cause of this Gluttons damnation are not his riches, & the finenesse of his apparell, and his deintie fare, so they had been mesurably bled, as it appeareth by the Gospell it selfe. For poore Lazarus was taken vp into the riche Abrahams bosome. For if riches had bin the efficient cause of damnation, Abraham also had bin damned: David had bin damned: and so had many other kings and rich men bin damned. But riches, and honoꝝ and such ocher things may be an occasion of damnation, namely when men abuse them to dishonoꝝ of God, and the contempt of their neyghboꝝ, to the maintenance of pride and superfluitie. But what were the causes why this Glutton was damned? Three horrible fautes, which are noted expressely in the text. Of which the first was fleshy carelesnes, which had with it these euils: that he repented not: that he had no feeling of Gods iudgment and wrath: that he was touched with no care or regard of his duetie. For fleshy carelesnes hath these things continually going

The .j. Sunday after Trinitie.

with it. An other fault for whiche this Glutton was damned, was rypot and sursetting, by whiche both mennes bodyes and myndes are ouercharged, that they can not thinke a whit of the matters of their saluation. The third fault for which the Glutton was damned, was the disceinyng of Lazarus, which thing sufficiently bewrayeth that he had no faith. For where as is true faith, there can be no crueltie towardes the poore and needy. For these three causes was the Glutton damned. After whose example, many runne dayly to assured damnation, which with their riches do maintaine carelesnesse, sursetting and disbaire of Christs members. Wherefore if wee loke to be saued, let vs amend betimes, and let vs take heede that we abuse not Gods gifts to our owne destruction.

In the third place it is to be gathered by this example, on the contrary part, what is the true vse of riches, which true vse consisteth in these foure poynts.

The first is, that we imploy part of our substance too the maintenance of the ministerie, and this vse is confirmed first by the end of man. For man was made too the end he should acknowledge and prayse God. Wherefore the goods that he hath, ought to bee imployed to this end. Secondly this vse is confirmed by the commaundement of God oftentimes repeted. For God Commandeth vs to help the Church with our abilities. Whereouer this vse is stablished by the examples of godly kings and other holy men, who wished nothing so much, as with their riches to beautifie and maintaine the ministerie of the word. Against this first and godly vse of riches do many offend: among whom be: Firste such as conuert their riches to the ouerthrow of the ministerie, like as many Tyrants haue done in times past, and do at this day. Secondly such as placke away the Church goods, and keepe them to themselves. Thirde also such as bestowe no parte of their owne goodes too the maintenance of the ministerie of the worde. And moreouer, suche as by sute or other sleights get into their hands the Church goods vnder an honest title: as though they were ministers of the Church, where as they bee no better than dunbe dogges, which neither haue done seruice to the Church or common weale, nor euer can do seruice, but are slouthfull bellies and vnlbeasts: who neuertheless will be saluted by the names of Bishops, Chanons, Vicars, Abbots, &c.

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The second and true lawfull vse of riches is, that we employ part of them to the maintenance and garnishing of the common weale wherein we live. For common weales are the forefront places of the Church: and therefore wee owe thankfulness vnto them, although we should receive none other commodities by them. Against this vse many offend: as for example, those that pay not the rightfull Tributes, those that raise vnrighfull Tributes: those that employe not the Tributes to the maintenance of the common weales. But too ryot and surfeiting, and oftentimes too making wrongfull warres.

The third right and lawfull vse of riches is, that euery man should mainteine his owne estate honestly without niggardship. Against which vse offend, first they that wast away their goods in drynking, feasting, and apparell to sumptuous for their degree, as many doo. And secondly also couetous men, which delight in their own filthy riches, and maintaine not their estate honestly as becommeth them, but are basely appareled & feede grossely, when in the meane while their moneye lyeth rusting and rotting in their cofers.

The fourth true and lawfull vse of riches is, that wee bestowe some part of it vpon the poore, and specially vpon such as in their power are also goodly. For this is the chiefe cause why God sendeth poore folkes among vs, that he may make a prooue, whether we will followe his mercye according to Christes commaundement: Be mercifull as your heauenly father is mercifull. Against this vse cometh also offence with this rich glutton, whose followers they all be ouer day in punishment, for that they haue in this world followed him as their maister in cruelnes towards the needie.

Now foloweth the fourth thing which I sayd that shoulde be considered in the example of the rich glutton: Namely, that the daye of their soules that depart out of this life without faith, wherby they are Christe saith, that the rich glutton lifting up his eyes in hel, saw Abraham a far of, and desired that Lazarus might dip the tippe of his finger in water to coole his tongue: he perceiued our soules, which representeth the state of wicked mens soules after their death: wherein these things are noted. First the exceeding great torment, & the continuall worme of the conscience. 2. The remembrance of this worlds riches he had receiued vpon the earth wherein he liued. 3. That he desired to be releued by the help of those to whom they had bin vnmercifull in this life.

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4. That there shall be no end of their tormentes, and that it is in beir for them to sue for any easment of their paines. For loke what our Lord for our capacities sake printeth out by way of communication betwene the glutton and Lazarus: that did the glutton feele in his owne conscience, which the Lord (who knoweth all things) could not be ignorant of. Let this punishment of ungodlines herfore assure vs to earnest repentance, that wee be not put to tormentes whiche we will or no.

### *Of the second.*

**A**Nd there was a certaine begger named Lazarus, which lay at his gate full of sores, desiring to bee satisfied of the crummes that fel fro the riche mans table, and no man gaue vnto him. In this examples of Lazarus are many things to be obserued, wherby we may receiue both instruction and comfort.

First here is confirmed the Sermon of Peter, who saith, that iudgment beginneth at the house of the Lord. For God punisheth his owne in this life, that they may as it were with a bridle be kepte within the boundes of their dutie. For if all things should happen too them as they would wish, they would be made drunken with the prosperous successe of things, and fall from godlynesse to ungodlynesse. Whereupon Popes speaking of the Jewes, sayd: The people sat downe too eate and drinke, and rose againe too play; that is too say, they fell to Idolatrie, and other heynous offences. Wherefore let vs beate in minde the saying of Paule 1. Cor. 11. When wee are iudged, (that is to say afflicted,) wee are chastised of the Lord, that we should not bee damned with this twofold. Therefore let vs haue eare to Gods fatherly mynd as often as we be hardly dealt with: all in this life, and taking warning by our crosse, let vs feare God, leading a godly and blamelesse life.

Again, by this example of Lazarus wee are taught, that they are not all wretched before God, which are cast vnder foote in this world, nor on the other side, all in Gods fauour, that seeme happye and blessed in this life. Lazarus was miserable in this life, but he was in fauour with God. The Glutton was happye in this world: but he was in Gods displeasure. Which was the cause, Lazarus feared God through a lively faith: but the Glutton feared not God, but was boye of faith.

Thirdly wee see in Lazarus an example of Gods pꝛouidence. He lyeth despised and disdayned. But when he lay without all comfort, the dogges came and licked his sores. Wherby is signified, that God suffereth not the godly too be so ouerpressed with miseries, but that he intermedleth comforte with their sorrowes. For there is no doubt but it came too passe by Gods pꝛouidence, that the dogges came and licked the sores of Lazarus, to the greater damnation of the Glutton and his household. For the meinie followed the wickednesse of cheyꝝ master: for the text saith, And no man gaue vnto him.

Fourthly let vs marke heere the common lot of the godly and vngodly. The Glutton dyeth, and Lazarus dyeth. Death is common to them both, but not the falling out of their death. For the Glutton by death passed to miserie: but Lazarus attained to felicitie.

Fifthly heere is to be marked in Lazarus, the ministerie of the Angels. The Glutton despised Lazarus while he was alieue: but the Angels caried by his soule when he was dead. He that was despised in his lyfe, was regarded and honozed of Gods Angels in his death. Neither happeneth this in Lazarus alone: but that which we reade of him, is common to all the godly. For as the soules of the godly are regarded of God: so are they caried by the Angels into the habuē of saluation and blissfulnesse.

Sixthly, in the example of Lazarus, we se what is the state of the godly mennes soules after this life. Lazarus is caried into Abrahams bosome. What is Abrahams bosom? Like as Abraham was therefore called the father of the faithfull, bycause that with him was layd by the couenant of eternall life, the which he keeping in faithfull custodie, deliuered (as it were from hand to hand) first vnto his owne chyldzen, and afterward too all nations: and that they are called his chyldzen as many as are heires of the same promise: So after death they are sayd to be gathered into his bosom, bycause they receiue the fruite of the same sayth with him. For lyke as a mans sonnes when they come home together at night fro their dayly labor, are cherished as it were in their Fathers bosom: So the godly (after their travels taken in this life) are after death gathered together into blissfull rest, where they are well at ease and in happy case, vntill the rising againe of the dead. This bosom of Abraham is called also Paradise, as in that saying of Christ too the theefe: This day shalt thou bee with mee in Paradise: where (according too the Psalmes) is abundance



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dance of ioye by beholding of God and eueralsting pleasures in his right hand. To bee brieft: Blisfed are they that dye in in the Lorde, bycause they shall be euermore with God, & shall enioy endlesse ioy.

And as concerning the communication of Abraham and the Glutton, it is to be knowen that these things happened spiritually. For so thought the Glutton with himselfe in his tormentes, and such answer receiued he in his owne conscience.

Seuenthly, beholde in Lazarus, the image of the Church in this lyfe. For it is afflicted, and it is despised of the myghtie and riche men of this worlde.

*Of the thirde.*

**T**hey haue Moyse and the Prophetes, let them heare them. This is a very weightie admonishment and exceeding behoofefull: for by this saying many are damned.

First, euerye one is damned that recepueth not Moyse and the Prophetes. For these are giuen of God, to leade vnto God and to shew the way of saluation. He therefore that recepueth them not, abyeth in his damnation.

Secondly, they are damned that recepueth them, but yet let more by mennes traditions, and rather frame theyr lyfe after mennes commaundementes than after Gods commaundements, notwithstanding Gods charge giuen openly to the contrary. For thus sayth he in Ieremie. Cap. 20. Make ye in my statutes, and not in the commaundementes of your fathers.

Thirde, are damned here Pope Gregorie, the Anabaptistes, and other Eucharists, which looke for newe Revelations from heauen, and giue more credite to the fumes of a frantike and melancholicke brayne, than to the heavenly voyce, or rather forsake and utterly cast away the word of God.

Fourthly, we learne hereby to make much of the doctrine of Moyse, the Prophetes, and Apostles, which will bee a lanterne for vs too eternall saluation, so wee followe the lyght thereof. For the worlde hath not a more precious treasure than Gods woorde. Dauid dyd make more account of this, than of the finest Golde. Through this, Lazarus (who was poore in the worlde,) was riche before God. By this dyd Job raise vp himself in the mydd of his myseries. Wherefore right deere brethren, let vs also loue Gods woorde. Let vs assure

our

our selues that that is the instrument whereby is offered vnto vs the  
precious I of all treasures Iesus Christ, and by him euerlasting lyfe,  
which our heauenly father graunt vnto vs by the same Iesus Christ,  
to whom be honour and glory for euer and euer. Amen.

*Vpon the. ii. Sunday after Trinitie.*

*The Gospell. Luke. xiiij.*



Certayne man ordeyned a great Sup-  
per, & bade many, and sent his seruanti  
at Supper tyme, too say too them that  
were bydden: come, for all things are  
nowe readie. And they all at once be-  
gan to make excuse. The first sayde vn-  
too him: I haue bought a Farme, and  
I must needs goe and see it, I pray thee  
haue mee excused. And another sayd: I  
haue bought fyue yoke of Oxen, & I go  
to proue them, I pray thee haue mee excused: And another sayd:  
I haue maryed a wyfe, and therefore I can not come. And the ser-  
uant returned and brought his maister woorde agayne thereof  
Then was the good man of the house displeased, and sayd to hys  
seruant: goe out quickly into the streetes and quarters of the Ci-  
tie, and bring in hither the poore & feeble, and the halt, & blind.  
And the seruant sayd: Lord it is doone as thou hast commaun-  
ded, and yet there is roome. And the Lord sayd vnto the seruant,  
Go out into the hie wayes and hedges, & compel them to come  
in, that my house may bee filled. For I say vnto you, that none of  
these men which were bidden shall taste of my supper.

*The exposition of the text.*

**L**Ike as the laste Sunday it was shewed in the Glutton, that the  
contempt of a mans neyghbour is hinderance too saluation: so i  
this Gospell wee are taught another let which is too bee hummer  
that is to wit, that wee set not moze by our owne possessions, affairs,  
and by the care of worldly matters, than by the Gospell of Christ, &  
that wee suffer not our selues too bee letted and busied with the com-  
modities

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mobilities and pleasures of this world, that we come not to this supper, vnto which we are bydden by the preaching of the Gospell. Now the occasion of this Parable, was a certaine Pharisee talke at a feast to which Christ was bydden. For when Christ had declared, that such as are liberall too the poore, shall be rewarded in the Resurrection of the righteous, the Pharisee intending too sooth Christ in his wordes, said: Blisfed is he that eateth breade in the kingdome of God. Notwithstanding for as much as Christ sawe the ouerwart conditions and forward inclination of this Pharisee, and of the rest of this Jewish nation: he put forth this Parable, wherein he peincteth out both the iust reiecting of the Jewes, and the free receiuing of the Gentiles. The drift and ende of which Parable is, that wee should not suffer the transitorie things of this lyfe, to be a hinderance vnto vs for comming too the heauenly Supper, whereuntoo wee are bydden by the Gospell. The places are foure.

- 1 The greatnesse of Gods mercy is poynted out in thys Supper.
- 2 The vnthankfulnesse of the world is noted in those that refuse to come when they are called.
- 3 Of his compulsion, how he compelleth, and by whom.
- 4 A threatning of punishment to them that receiue not the Gospell.

### *Of the firste.*

**H**owe great Gods mercy is towardes mankinde, it is euident by many pꝛooues. For not onely Gods wooꝛde, but also Gods exceeding great benefites towardes the whole world (and specially towardes Christes Church) beare witnesse of Gods inspeakable mercie. The earth (sayth Dauid) is full of the Lordes mercy. The greatest pꝛoofe of this mercy is the giuing of his Sonne, too redeeme the world drowned in bitter mysérie, and that by his death and passion, too the intent that men being deliuered from this miserie, shoulde bee rewarded with euerlasting lyfe, which is called here the great Supper, and in Mathewe the mariage of the King, vnto which great Supper men are called of Gods meere mercie, to the intent they may be filled at it with spirituall dainties euerlastingly.

Howbeeit, to the intent the delicates of this Supper may bee the  
pleasanter

pleasanter vnto vs: I will set out seuerally one by one, the circumstances that are noted in the text, and shew what instruction and admonishment is to be learned by eche of them.

The first circumstance thereof to be considered in this Supper, is concerning him that byddeth vs vnto it. For thereupon hangerth the estimation of it. Who is it then that prepareth this Supper? Is it some worldly King? No. Yet were that King worthy too bee muche made of for his liberalitie, and to be praised for his mercy, that would prepare a princely feast roially furnished, for miserable & poore soules. Who is it then? It is God our heauenly Father, the Lord of Lordes, and King of Kings, who onely is rich, and wel stored with delicates. This circumstance is a most euident testimonie of Gods goodnesse and mercy.

The seconde circumstance is, that God here the mayster of the house, byddeth guesstes to Supper. And what is ment by the name of Supper? The very Gospell and all those things that are ioyned with the Gospell: as is saluation and eternall lyfe. See how great mercy shineth forth heere. What is the reason of the terming of it so? Why are these so great good things called a supper? Surely it is not done without great causes, of which number there be thre chiefe. The first is, because the Gospell promisseth euerlasting ioy and endlesse good things. For as the Supper is set before men in the latter ende of the day: so the good things which the Gospell offereth, shall (of the meere mercy of God) be gyuen in reward to the beleevers after that they in distresse haue outwoyne the manyfolde labours of this lyfe. The second cause is, for that like as the evening (which is the time that men are wont to prepare for Supper) is the end of the day: so the age in which all men by the ministerie of preaching, are bydden too repaste of the heauenly Supper, is of the last age. The thirde cause is, for that the Gospell is the laste voyce of God in the worlde, after which there is none other too bee looked for: in lyke wyse as the Supper is the laste meate that is set before men in the day. For there shal neuer sound any other voyce of God from Heauen, but this selfe same voyce of the Gospell, shal sound vnto the last day of iudgement.

The third circumstance is in this woorde Great, by which is commended vnto vs the richnesse of Gods mercy. For God byddeth not a King or two, or a wise man or two vnto this Supper: but he byddeth the whole worlde, he ouerskipeth not the poore, he neglecteth not the

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rich mē, he shutteth not out the gentle mē, he keepeth not the countrie folke nor the townsmē from hys fe: all: he holdeth no scoyne of the little ones: disdayneth not the greate ones: all men without exception that are disperfed throughe the whole worlde, biddeth he to that greate supper. For the rest witnesseth, both that it is a great Supper, and that many are bydden.

The fourth circumst. unce is the manner of hys bydding. The manner is expessed in these woordes: And he sent his seruauant at the houre of Supper, too saye too them that were bydden. Were by the name of seruauant, is ment the Prophets, Apostles, and all godly teachers, whome God hath sent from the begynning of the worlde to bid guesstes to the Supper. To this supper did God him self byd the Patriarke Aue. He being bydden, bad the rest of the worlde in Gods need. Afterward when the worlde throughe it owne vnthankfulnes was perished in the floud: Abraham was by Gods owne mouth bydden to this supper. After whych tyme, when the malice of the worlde was encreased vpon the earth: God chose one peculiar people, among whō he often tymes rayled by Prophets, that bad guesstes to thys Supper. And the master of the house continued in so dooyng, vntyll he sent hys owne Sonne our Lorde Iesus Christ, whom those that were bydden hanged vpon the Crosse. And he being raised againe from death, sent out his Apostles into the whole worlde, to byd all nations too this most delicate supper.

The fifth circumstance is of the houre of the Supper. What is this houre? It is the time of grace, and the time of gloyp. The time of grace, is the time wherein is preached vntoo men the liberalitie and mercifulnesse of the maister of the house: which time is deuided intoo three partes: Into promise, performace, and the tyme that hath followed the performace. The time of promise was from Adam vnto the byrth of Christ, almost foure thousand peere. Then was the tyme of performace, during all the while that Christ was conuerlant heere vpon earth in the flesh, and preached, and offered himselfe the price of redemption, for them that were bydden to this supper. The time that followed the performace, is thenceforth from the sending of the Apostles intoo the whole worlde, vntyll the daye of iudgement: in whych tyme wee also bee, and are bydden too this Supper by the voyce of the Ministers of Gods worde. The tyme of gloype in eternitie. When wee shall sit downe in the heauenly gloyp, not onely with Abraham

ham and Isaac, but also with God the father, God the Sonne, and God the holy Ghost: and shall enioy euermlasting mirth and gladnesse in Christ Iesu our Lorde.

The sixth circumstance is, the manner of the bidding: Come (saith he) for all things are ready. That is to saie (as wee see in the bidding of Iohn Baptist and Christ) Repent, and beleeue the Gospell, for the kingdome of heauen is at hand. This bidding requireth repentance, that is to wit, an alteration of the former life, that we should depart from euill and do good: and it requireth faith, that is too wit, that we should beleeue that this Supper is set one the Table for vs: not in respect of our deseruing, but of mere mercy, for the sonnes sake, whome God hath giuen vnto vs, too bee our wisdom, righteousness, sanctification, and redemption. For with these gifts (and as it were garments of the Sonne of God) muste we enter into the Supper of euermlasting lyfe. For Christe by his wisdom reformeth our mindes: with his righteousness he decketh vs when wee be eleue on him: with his sanctification or halowing, he clenseth vs: and at length he receiueth vs into his parlor, where shall be perpetual redemption, gloze, and happinesse. And thus much concerning the firste place, wherein is set out vnto vs the mercifulnesse of God, which is from generation to generation vppon all that feare him, as the virgin our Lordes mother singeth.

#### Of the second.

**B**Ut all began with one consente too excuse them selues. For they refused to come too this Heauenly Supper. For as the swine makes more account of the myre wherein he berapeth himselfe, than of golde and pretious stones: euen so men that are weltered in their owne filthynesse, shun the goodlynesse of so great a supper. In which thing three euills are to be lamented: the myserie of mankind, their exceeding great vnthankfulnesse, and their corrupt iudgment. The miserie is, that men being ouerpresseled with sinfulness and curse, do not only not goe about to winde themselves out of so great mischeues: but also are euen delighted with the filthynesse. So farre are they from seeking redresse. And this is that Christ speaketh of: No manne cometh too mee, saue he whome my father draweth.

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The vnthankfulnesse is, that men being bydden to a free Supper, that is to wit, to free deliuerance from sinne, from Gods wrath, from the curse of the lawe, from Hell, and from the Deuill: to, forgiveness of sinnes, to Gods saueur, to rpghteousnesse, to Heauen, to God hymselfe, to liue blisfully with him for euermore: doo notwithstanding refuse to come. Who is able to bewaile this vnthankfulnesse sufficient-ly? The corrupt iudgement is, that men set more by transitorie goods, than by euerlasting goods: by a fewe, than by many: by bzittle, than by durable: by earthly, than by heauenly: by things that mayntayne this lyfe for a small tyme, than by things that mayntaine both soule and body in euerlasting life. Is he not counted foolish that preferreth clay before golde? Yes surely most foolish, as one that can iudge nothing aright. Much more foolish is he, yea farre out of measure most foole of all, that preferreth death before lyfe, sinne before righteousness, Hell before Heauen, the Deuill before God (and to be brieft) innumerable euils before innumerable good thinges. Let vs acknowledge this our most corrupt iudgement, and let vs pray to haue our myndes reformed with newe light, that wee maye rpghtly vnderstande what things are good in deede: and orderly desire the things that we iudge aright of: and perseuer to the ende in seeking those things which wee orderly desire.

Nowe that we haue spoken thus much in generall concerning the great myserie of mankinde, the exceeding vnthankfulnesse and most corrupt iudgement of men: Let vs looke vppon the text, which containeth the sundry manners of their excuses. First it sayth: And al began with one consent to excuse themselves. That is to say, the greatest part of this world being thanklesse, hilde scozne of the benefite that was offered freely. The first therfore sayd: I haue bought a Farme, and I must needes goe see it, I pray thee haue mee excused. Here is described the first kinde of men that excuse themselves. Under which kinde are all they conteyned, which trusting to their owne power, refuse too come too this Royall Supper. Yet is not power the efficient cause of this excuse: but onely an occasion in those which acknowledge not their power to come of God, but leane vnto their owne puissance, that is to wit, to a staffe of Reedde. For when sinne, death, hell, and the Deuill assault: mans power anapleth not: for in this case the power of God onely anapleth, namely Chyistes Gospell, which shalde defyneth to be the power of God to the saluation of every one that be-  
leueth.

keneth. And that power and possession of landes is not the efficient cause of refusing to come to this deintie Supper, examples shew. Dauid was of power, and had great landes. Herod also was of power, and had landes. Of which two, the first being hydden to the mariage, comen the other refused. Why so? Because the one vsed his power to the glorie of God: the other abused it to his owne destruction. For being deceived by it, he refused to come to this supper. Here therefore we are admonished to vse our landes well, that they be not a hinderance vnto vs for comming to the heauenly Supper. I omit examples.

And another sayd: I haue bought fine yoke of Oxen, and I goe to trie them, I pray thee haue mee excused. Here is described a second kynde of men that excuse themselves that they can not come to this Supper. Under this kynde are conteyned the ryche men of this world. Why? Are ryches the efficient cause of this refusall? No surely. Abraham was riche: and the Glutton of whome wee hearde of late was ryche: but Abraham was not letted by his ryches: for he made more account of this Supper, than of his earthly riches. Contrariwise the Glutton was drunken, and sotted in his ryches, and therefore refused to come. For when ryches are in euill mens handes, they ges as a bayte, whereby they being enticed, are caught and killed. Therefore Christ sayth they bee thornes, and he auoucheth it can bee a hard matter for a ryche man to be able to enter into the kingdome of heauen. The Philosopher Plato sayde ryght: That ryches were blinde without wisdom, and that they are sharpe sighted when they follow wisdom. So may we also say, that ryches are thornes without godlinesse, and that they are roses, when they followe godlinesse. For the godly with their ryches (as it were with certayne Roses) doo beautifie the ministerie, the common weale, and their owne houses. Whosoener then hath the ryches of this world, let him endeavour that godlinesse and charitie may be the gouernours of them, as wee see it was in the holy Patriarkes, and Kings, and many other godly and holy men.

And the third sayd: I haue marryed a wyfe, and therefore I can not come. Here is described the thirde kynde of men, that refuse to come to this Supper. Under which kynde are conteyned all those which being giue to the pleasures of this world, passe not for the Gospel of Christ. The marryng of a wyfe is not of it selfe either euill, or the cause of refusall: but onely an occasion vnto some men what mislike the gift of God. Abraham had a wyfe, and so had manye godly men  
who

who notwithstanding vpd. not therefore refuse to obey the Gospell. Therefore let married couples endeavour to haue Christe with them, and let them beware that they take not occasion of euill at that which is good. Whereto we haue heard of three kynds of men that excuse them selues for comming at this Supper when they are bidden. And by these we maye vnderstand all things that hinder men from harkening to the Gospell.

## Of the third.

**T**he seruant retournyng home, brought the master of the house worde what answere they made: and being sente forth againe, when he had gathered together a great number of poore folke and cripples, he is commanded too. compell men to come in, that the house of his feast may be filled. In this compulsion is set forth vnto vs a singular comforte. For God not onely promisseth, not onely biddeth, not onely commaundeth: but hee also enforceth and compelleth folke to come in to his Supper. But howe compelleth hee? Surely many wayes: Parents and houtholders shall compell their houthold, and by familiar nurture and awe accustome them too heare Christe, and too liue after a godly and vertuous manner. Wherevpon is that saying of Paule: Bring vp your children in the law and feare of the Lord. The magistrate shall likewise compell his subjects by good lawes and ordinances, by example, and by taking away of idolatrie. Like as Ezechias and Theodosius did, who toke away the instrumentes of Idolatrie. But of all men it belongeth cheefly to the ministers of the worde to compell folke by threatening and rebuking them: as we reade that Christ, the prophets, and the apostles did.

## Of the fourth.

**N**One of those men that were bidden, and refused too come, shall tast of my Supper. That is to say: All the despisers of the Gospell shall bee shut out from euerlasting life. For the wrath of God vbiueth vpon all that beleue not in the Sonne. This is the effect of the fourth place.

Howbeit this dayes Gospell serueth too three bles. The first is, that weryng throughe the greatnesse of Gods mercie, wee should giue them thanks by Iesus Christ. The second is, that we should be ware, that wee withpawne not our selues from obedience of the Gol.

pell under no pretence. The third is, that wee bee not mislede, by the example of men of power, rich men, and voluptuous men, and so fall headlong into destruction: but rather that we endeavour by all means we can, to bee conueyed into this heavenly supper, by our Lord Iesus Christ, to whome with the father and the holy Ghost, bee honor and glorie world without end. Amen.

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The Gospell. Luke. xv.



**T**HEN came vnto him, all the publicans and sinners for to heare him: And the Phariseys and Scribes murmured, saying: He receynerh sinners, and eateth with them. But he put forth this parable vnto them, saying: What man among you hauing an hundred sheepe, (if he lose one of them) dooth not leaue nientie and niene in the wilderness, and goeth after that which is lost, vntyl he finde it? And when he hath founde it, he layeth it on his shoulders with ioy. And as soone as he commeth home, he calleth together his louers and neighbours, saying vnto them: Reioyce with mee, for I haue founde my sheepe which was lost. I say vnto you, that likewise ioy shalbe in heauen ouer one sinner that repenteth, more than ouer nientie and niene iust persons, whiche neede no repentance. Either what woman hauing ten groates, (if shee lose one) doth not light a candle, and sweepe the house, and seeke diligently tyl shee finde it? And when shee hath found it, shee calleth her louers and her neighbours together, saying: Reioyce with mee, for I haue founde the groate which I lost. Likewise I say vnto you, shal there be ioy in the presence of the Angels of God, ouer one sinner that repenteth.

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### The exposition of the text.

**T**he occasion of this dayes Gospell is this: Forasmuch as the goodnesse of our Lord was so great that he disdained no man were he neuer so miserable or neuer so great a sinner, but rather allure al men vnto him, according to this saying: Math. 11. Come vnto mee all yee that labour and are laden and I will refreche you. It came to passe, that the very Publicans, knowing of this mercy and goodnesse of Christ, came to him: that they might be partakers of the grace that was offered most freely and bountifullly too all men. And therefore would Christ not onely comfort them with wordes, but also with deedes, and with keeping company with them. Therefore when any of them hade him to a meales meate, he came and ate with them: and that to this end, that he might winne them too God the father, that is to say, myght turne them from their most naughty wayes, vnto true and healthful repentance: to the intent that being quit from the gile of cursednesse, they myght bee made heyres of eternall lyfe through Iesus Christ. The Pharisies marking this doing of Christs, (as they were a proud secte, swelling in their owne pharisaicall (that is to saye false) righteousnesse) murmured against Christ, and pryncipally accused him of breaking Gods lawe. But what saith Christ too this? He teacheth them both. The Publicanes, that he cometh to saue sinners: and the Pharisies, why he keepeth company with sinners: whereby is gathered, that Christes kingdome fighteth against the opinion of the Pharisies, and the kingdome of Satan. For as Christes kyngdome is mercy and forgivenessse of synnes, insomuch that the Angels of heauen reioyce at euery sinner that repenteth: so Satans kingdome is mercylesse crueltie, and a certayne ouerthrowing of synne. The places are two.

- 1 The murmuring of the Pharisies, and wherefore Christ kepte company with sinners.
- 2 It is taught by two parables, why Christ came into this world, and what we must doo, if we will bee saued.

#### *Of the first.*

**T**he Publicans and sinners resorted too him too heare hym, and the Scribes and Pharisies murmured, saying: This man receyuethe sinners and eateth with them. Here are set forth vntoo  
by

be two kindes of men and their manners. The one is of Publicans and sinners, which come vnto Christ to heare him, that they might be gathered into his sheepefold, and hee saied. For after that they heard how Christ receiued no sinners, but offered grace to all (so they refused not to amēd) they doubted not to come vnto him, yea & that vpon great hope of saluation. The other is of Phariseys and Scribes. These disallowed Christes doing and his mercifullnesse towards sinners, and therefore murmured, saying: This man receiueh sinners, and eateth with them.

Now of this murmuring of the Phariseys there be many causes: whereof I will reherse some, that wee may see with what spirite they speake, and beware oure selues, that wee bee not attached with the same disease, and seme to hinder the saluation of other men.

The first cause therefore is enuy or spitefulnessse, which is proper to the Deuill and his members. For this spitefulnessse sticking in their harts, make s the that they cannot abide to see Christ & the Publicans in company together: for they enuid the Publicans so much, that they could not finde, in their harts that they should be amended by keeping company with good men. Of this sorte of pharisees there be moe at this day, than will be knowne by the name of pharisees.

The seconde cause of murmuring, was intollerable pride in the Scribes and phariseys, wherethoughe they despised the Publicans as Dogges, in so muche that they eschued to eate meat with them, or to enter into the house where they were.

The thirde cause of murmuring was the diuerting of their owne righteousness and holynesse. For as they haunted themselves to be righteous for keeping the traditions of their Fathers, and for their sacrifices, as he that saith: I am not as other sinners, nor as yonder Publican: I fast twice a weeke, &c. So they stoutly despised those that had not this visour of holynes, as folke accursed & abhominable.

The fourth cause was, their Desirousnesse to haue raysed a stumpe vpon Christ, for they went about too perswade the common people, that Christ was such a one, as they were with whome he was conuersant.

The fifth cause was a zeale that they had to the law of God, but not aright. For they made the commaundement of the law a cloke to their murmuring. For Exod. 23. the lawe forbiddeth them too haue



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any company with the inhabitants of the land. Also Exod. 34. They are commaunded neuer to ioyne friendship with the inhabitants of that lande, least it mighte turne to their owne decay, that is to witte, least being corrupted with their euill custome, they mighte be made Idolaters and Heathenlike despisers of Gods law. For as Paule saith: A little leau'n soureth a whole lump of dough, and as it is a certaine verse, *One scabbed Sheepe infecteth all the flocke.* Like as one Grape taketh brooding at the broode of another Grape: so also are men easily made worse by the euill company of others. Like as *Meadoes* also sayth in a certaine place: The resort of naughty women vnto me hath made me naught. To this purpose also serueth this of Salomon: He that handleth Pitche shall be defiled of it. Also: Hee that dothe kepe company with a proude body, shall learne too bee proude. And Sirach: Euery man accompanieth hymselfe with his like. Many such verses of Scripture doubtlesse had the Phariseys gathered togpyther to bring Christe in a slander.

But what shall we say too these sentences of Scripture: Diuers of them cary with them the causes of forbidding them to haue company with sinners. And (to tell you at a word) the textes of scripture alleged, forbid the weaklings (which may easily be made worse) to haue company with suche as will not bee conuerted, but rather labour with might and maine too win others to bee fellowes of their naughtinesse. Christ could not be touched with the first: for he was not a weakling, that he might bee stained with the company of sinners: wherefore the prohibition of the law concerneth not him: for the Law saith in expresse wordes, from whence also the rest of the things take their force: Least peraduenture they make thee to sinne against me, if thou shalt serue their gods, which thing out of doubt will bee thy ouerthrow. The other agreeth not to the Publicans, with whome the Lord is read here to haue been conuersant. For they ment not to make Christ a companion of their naughtinesse: but they resorted vnto him to heare him, and that in obtaining faith by hearing hym, they might be saued. Then seeing that both Christ being moued with compassion, keepeth company with them that he may bring them in to his sheepsfold fro whence they were strayed: and that the publicans chiding after saluation, are desirous to be releued of the burden of their sinnes which they feele to be most heauie: the pharisees do wrong too murmure against Christ. Whome notwithstanding, Christ goeth

gorth about to bring into the way againe, by putting forth these two parables: The one of the hundred sheepe, and the other of the ten groates.

Now, out of those things that are answered to the quarrellings of the Pharisees, their riseth a question. For seeing it is answered, that the scriptures (which condemne the cōpanying with euil men) do pertaine to the weaklings: it may be demaunded, in as much as we are weakke, what it behookeneth vs to do: whether we oughte utterly and continually to shun the Pharisees. To this question I answer: They are to be shunned, and they are not to be shunned. The weakke which finde their owne weaknesse, namely that they are easie and ready to fall: let them learne by their own experience to eschue the company of those whom they stand in feare of, least they be betrayed with their pitche, & attained with their scabbednesse. For as Iustin the martyr saith: The mind of man by keeping company with naughtypacks, doth draw vnto it self as it were a certaine scabbednesse, and is filled with many euil humors. It is the dutie of houtholders, magistrats, and ministers of the word, too, beware that such be not suffered, by whose company the simple may be made worse. The houtholder must suffer no seruant in his house, that is a cause of offence to his chyldren. The magistrat must repressse blasphemers with the sworde. The ministers of Gods worde must first chaſtise vncleane persons by rebuking them. And if they profite nothing that way, they must cast them out of the Church by excommunication, that the Godly and the simple may know how they ought to shun the company of them. And that such are to be eschued, this saying of Paul teacheth. 2. Thel. 3. We giue you warning brethren in the name of the Lorde Iesus Christ, that ye withdrawe your selues from euery brother that behaueth himselfe disorderly, and not according to the doctrine which he hath receiued of vs. Let this then be spoken concerning the weakke sort, which must utterly shun the company of lewd persons. But as for them that are well instructed, and those that beare publike office, (whose duttie it is to bring back the stray sheepe vnto Christ) they may (or rather must) now and then be conuersant with the euill sort, as the phisition is in company with the diseased person, not to be infected with the botches of his patient, but to restore hym to healeth by his cuning & skil in leachcraft. After the same maner, it is not only lawfull for the ministers of Gods word, but also the very necessitie of their dutie, and the trust

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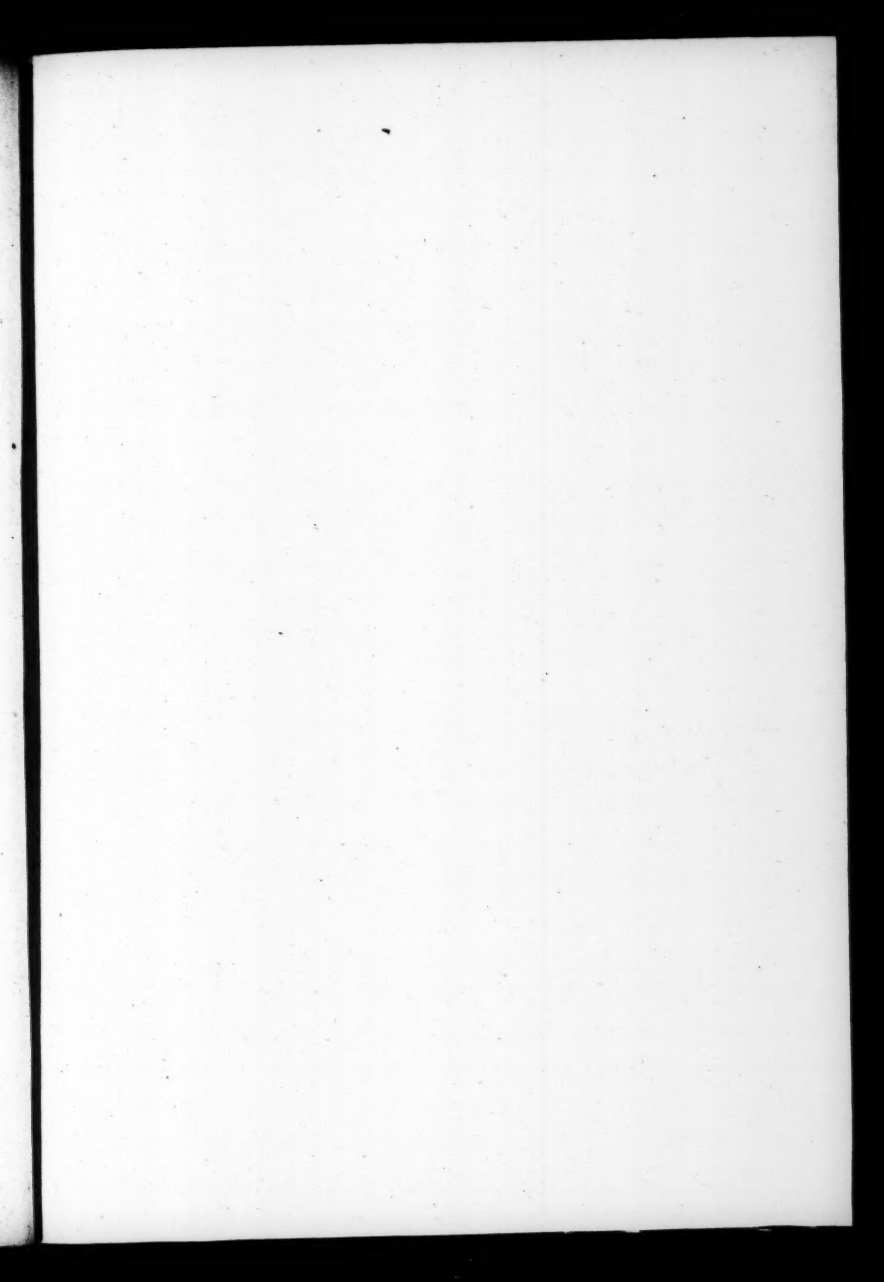
that is committed unto them, requireth that they shoulde disclose the malice of the wicked, and heale it as muche as may bee. But if the disease shalbe incurable, they shal folowe the example of Physicians, and not stand healing of that which they cannot heale: But commit the whole matter to God, and be sory for them.

### Of the seconde.

**W**Hat man of you that hath a hundred Shepe, &c. By this Parable Christe teacheth two things. The one, why he came into the world: the other (which dependeth vpon the first) wherefore he is conuerfant among sinners. Wherevpon foloweth the confutation of the murmuring of the Pharisees. Why he came into the world, he sheweth by the example of the shepherd. For as the shepherd goeth into the wilderness to seeke his losse shepe: so came Christe into the world, to seeke men that were led away by sinne into the wilderness. Again because it is Christes office to seeke sinners, that they may be called backe to saluation, which thing cannot be done but if he keepe company with them. Wherevpon it foloweth, that the grudging of the Pharisees against Christ, is to be disallowed, which would drive hym from his ambassage, that the weak should not bee healed. Therefore doth he aptly witnesse in another place: I came not to call the righteous, but sinners to repentance. This is the effect of the parable concerning the shepe: and the same thing doth the parable of the woman seeking hir lost mony, set forth. Now let vs loke vpon the parable of the shepe by peecemeale, that we may finde the more sweetnesse in it, when we beholde the carefulnesse of Christe our shepherd for vs.

The man that had a hundred shepe is Christe Iesus, the true shepherd, who gaue his life for his shepe. John. 10.

By the stray shepe are ment all those that perceiue them selues to wander in the wilderness: that is to say, which acknowledge themselves to be sinners, and desire to be receiued as the Publicans did beere. They acknowledged themselves to be sinners, and they heard report of the true shepherd, and therefore they had a minde to be receiued of him, when they heard him say: Come vnto me all ye that labour, and are laden, and I will refresh you. And so the text openeth to vs the parable of the stray shepe, in the publicans, who hearing Christes voyce, come to him, and acknowledge their error.





By the ninetie and nine sheepe that strayed all men in the world, who although they strike still in their sinnes and in damnation, yet they perceiue it not, but rather thinke them selues righteous and blessed, and therefore they refuse to heare Christ. For they imagin them selues to be more righteous than that they haue neede of the righteousness of Christ. They thinke them selues more sounde and healthfull, than to haue neede of Christ the Physicians helpe. That these are signified by the ninetie and nine sheepe, the text it selfe doth openly proue. For the ninetie and nine sheepe are compared to the Scribes and Pharisees, that is, to the Hypocrites that bragge them selues to bee righteous. We haue, who is the shepheard, who is the straye sheepe, and who be the fourescore and nintene that straye not. Now let vs see, first, what time the sheepe began to stray. 2. How the shep-herde came to seek the stray sheepe. 3. How he carieth it when he hath found it, into the fold, and healeth it and feedeth it. 4. What hap- ned when the sheepe was found.

When began the sheepe to stray? First when it was driven into the wilderness by the wolfe. That is to wit, when Sathan led our first parentes away from God. And secondly, as often as men hauing bin called from their most wicked wayes, are by Satans flight led away againe from Christs sheepefold. So also at this day, as often as wee step aside from the right way of saluation, eether in doctrine or in manners, we are likned to the stray sheepe.

How came Christ our shepheard to seke the stray sheepe? First he came in spirit, and that was in the holy Prophets and patriarchs, as often as he stirred them vp to shewe men the way of saluation. In this wise came he when Moses was sent, when Elias was sent, when Helzeus, Elay and many others were sent. Secondly he came in the flesh, when he toke mans nature vpon him, and suffered for vs.

How seeketh he, and when he hath found, how bringeth he it home to his sheepefold? He seeketh the stray sheepe by the preaching of the Gospell, when he commandeth the Gospell to be preached. And he carieth it home into the sheepefold, when he gathereth the faithfull into the Church. For he went into the wilderness, & finding the sheepe, layd it vpon his shoulders, that is to say, by the meric of his passion he broughte into his Church, those that beloued in him.

How doth he heale & feede the sheepe that he hath brought home into his fold? He healeth al his byules with his blood, while he acquit-



### The third Sunday after Trinitie.

teeth those that beleue in him, from all gillcainesse, and endueth them with his owne righteousness. He feedeth them when he bestoweth the fodder of the Gospell vpon them, and cheriseth them with his spirit. These good turnes of the shepherd toward his stray sheepe are exceeding great.

But what happeneth when the sheepe is found? He calleth together his freends and neighbours, saying: Reioyce with mee because I haue found my sheepe that was lost. What this is, himselfe expoundeth when he sayth: I say vnto you, there shall be ioy in heauē for one sinner that repenteth, more than for foure score and nineteene righteous men that neede no repentance. Lo what cometh to passe whē a sinner repenteth. Euē the Angels reioyce with Christ the shepherd. And the Angels in heauē reioyce for three considerations. First, for that men as well as they, are created to set forth Gods glory, which thing cannot be done of them that repent not. For they as much as in them lieth do hinder the prayse of God by all meanes. Secondly, for that they see the kingdome of Christ increased, by the comming in of newe Citizens. Thirdly, for that nothing liketh them better, than so to see the kingdome of Sathan abolished, which thing cometh too passe when men repent. But which are those ninetie and nine righteous men that neede no repentance? Is there any man without sinne then? Surely there is no man without sinne. For all haue gone astray, and are become unprofitable. But there be three sortes of sinners. For there be sinners that thinke themselves righteous, and therefore are said to haue no neede of repentance: which thing doubtlesse is to be understood of their owne iudgment concerning themselves. For in very deede there is no man but hath neede of repentance. Againe there are sinners that know themselves to haue sinnes, and yet nevertheless goe on still in their sinnes, not passing for the law of God which accuseth them. Also there are sinners that acknowledge their sinne, that is, which hate sinne, and therefore do repent and flee vnto Christ. The first and seconde sort are signified by the ninetie and nine sheepe. And the thirde sorte is signified by the one stray sheepe. The Scribes and Pharisees represent a likenesse of the foure score and nineteene that repent not: and the Publicanes represent the one stray sheepe. What are we taught here? That the greatest number is of them that perishe, and the least is of them that are saued: that is to wit, scarce one of euery hundred.

Here.

Hereupon is that complaint of Christe: Many are called, but fewe chosen, that is to say, good, that obey Christ calling them by his Gospell. Wee see this in examples. Before the flood, the greatest part of the world followed the leuonelle of Caine, inasmuch as there were but only epyght men found righteous, which were saued by the Arke. Againe, many yeres after, Belshizeveth and Abrahams well-neer alone were goodly. Besides that, only Loth with his daughters, escaped out of those great Cities Sodome and Gomorre, all the rest perishing in the fire for our sinnes. Neither standeth the case any otherwise at this day. The Gospell is despised of most men, and re- ceuyed of very fewe. Therefore let vs take warning by this perill, to repent: that wee perishe not with the greatest parte of this thank- lesse worlde. The Lorde is gentle to retriue vs: The Angelles long for oure amendment: and our owne soule helth is in hande, which Christ offereth vntoo all sinners that repent. To him therefore be ho- nor for euermore. Amen.

*Vpon the .iiii. sunday after Trinitie.*

*The Gospell. Luke. vi.*



Be ye mercifull as your father also is mercifull. Iudge not, and ye shall not be iudged: condemne not, & ye shall not bee condemned. Forgiue, and ye shall bee forgiuen. Giue, and it shall be giuen vnto you, good measure and pressed downe, and shaken together, and running ouer, shall men giue vnto your bosomes. For with the same measure that ye mete withall, shall other men meete too you agayne. And hee put forth a simili- tude vntoo them: Can the blind leade the blind? Doo they not both fall intoo the ditch? The Disciple is not aboue his master. Euery man shal be perfecte, euen as his master is. Why seest thou a mote in thy brothers eye, but considerest not the beame that is in thyne own eye? Either how canst thou say too thy brother?

Az.iiii.

Brother,

## The fourth Sunday after Trinitie.

Brother, let me put out the mote that is in thine eye, when thou seest not the beame that is in thine own eye? first thou hypocrite, cast out the beame out of thine owne eye, then shalt thou see perfectly to pull out the mote that is in thy brothers eye.

### The exposition of the texte

**T**his Sermon of Christes, pertaineth to the third part of Repentance. For yee know that there bee three partes of Repentance. Soynnelle, faith, and new obedience or amendment of lyfe. Soynnelle acknowledgeth the sinne, and hateth and humblyeth it. Faith stretcheth vnto Christ, who deliuereth from sinne, and iustifieth them that beleeue. New obedience consisteth in foure things, which are: Reuerence towards God, holynesse of life in euery man too himselfe, loue of our neyghbour, and diligence in that vocation to which euery man is called. Now for as much as these bee the partes of amendment of life, Christ in this Gospell frameth an exhortation to charitie or loue towards our neyghbour, the which he implieth heere vnder his parts. And bicause that mercy towards our neyghbour, is as it were the first impe of it: he exhorteth vnto mercy, by which he meaneth all manner of duties which we owe one to another in this life. For what soener one oweth one to another, when he hath payd it, he is no longer a debtor: sauing only of loue, which we can not so fully pay, but that we must alwaies remaine debtors. Wherevpon Paul Rom. 13. Owe nothing to no man, but that yee loue one another. Now to the intent wee may the more clearly vnderstand this Gospell: I will speake of two things.

1. What bee the workes of loue or of mercy which is commended vnto vs in this place.

2. What be the reasons wherewith Christ exhorteth vs heere to shewe mercy, that is to say, to the workes of charitie towards our neyghboz.

### Of the first

**B**E mercifull, &c. When the Sonne of God exhorteth his disciples vnto mercy: he giueth vs to vnderstand, both of what mynde we ought to bee one towards another, and also that in this life, (by reason

reason of many infirmities, yett hath neede of others helpe. Which  
 lesson if they which will be called Christians, would in these dayes  
 heare well a way: there should be lesse debate and lesse mischefe. All  
 will all of vs be called Christs disciples: but no man will do that bee  
 commaundeth. The seruant obeyeth the commaundement of his  
 master: the handmayde hath hir eye wayting vpon hir mistresse: yea  
 ther is no man but he giueth more eare to his superiours in this world,  
 than many that will be called Christians, do giue to Christe their  
 God and Saviour who hanged vpon the Crosse for them, and earned  
 heauen for them. And what is the cause? Forsooth for that they are  
 Christians in wordes only, and not in hart. For he that is a Christian  
 in very deepe mynde, nothing so much as to obey his master Christ,  
 of whome he hath both his name and saluation. Wherefore I amon-  
 nish you to lay aside that fleshy carelesnesse, and to obey Christ, and  
 diligently to marke out of this Gospel, what duties towards our  
 neighbours hee requireth at our handes. In generall truly, he re-  
 quireth louingnesse, according as he saith to his Disciples: Loue  
 ye one an other as I haue loued you: In this they shall know you to  
 be my Disciples, if yee shall loue one another. And nothing else re-  
 quireth he here when he sayth: bee mercifull. For they that loue, are  
 mercifull: and they that bee mercifull, do loue. So the fountaine  
 sheweth the water, and the water the fountaine. Now bee it Christ  
 in this place did therefore vse the word Mercy, because he sheweth the  
 nature of true loue.

This mercy which proceedeth out of loue and is commended by  
 Christe to his Disciples in this Gospel, consisteth of foure parts. Of  
 which, the first is in the very hart, and is a certaine curtesie & wel-  
 king, wherethrough we consider all things of our neighbour to the best,  
 and alwayes hope for better of him: This curtesie dothe Christ note  
 by remouing the contrary, when he sayth: Iudge not. Hereupon the  
 Apostle, 1. Cor. 13. Loue thinketh no euil. And this is the meaning  
 of the first part of mercy. There is no cause then that any man shoulde  
 thinke, that by this saying iudge not, iudgment is taken away either  
 concerning the difference of vertues and vices in men: concerning  
 the dutie of householders, scholemasters, ciuill Magistrates, and mi-  
 nisters of Gods wordes, or concerning brotherly reproofe when it is  
 due, wherby one ought to call backe another into the way when he go-  
 eth amisse, according too Christes commaundement. But onely  
 that

## The fourth Sunday after Trinitie.

that scope of the mynd, whereby we take vpon vs the libertie to misbecome other folke, contrary to the rule of charitie. For in respect of iudgement concerning the difference of things honest & dishonest, the law of God is a grounded & immouable rule vnto vs. For whatsoeuer thing Gods law calleth dishonest, or honest, we also must deme the same to be so in like wise. For what a blockishnes were it, not to discern these things? Wee must therefore iudge & put a difference betweene the tyrannie of Nero, and the gentlenesse of Fabricius, and so of the rest. Maysters of householdes haue commaundement to bring vp their chyldren in nurture and chastisement of the Lord. Also Salomon wyl haue Fathers and mothers to chasten their chyldren. And Veli the high priest was punished, becau's when he sawe his sonnes Ophne and Phinoes behaue them selues amisse in the seruice of God, (for they stole away the better partes of the Sacrifices) and also in their life, (for they defiled them selues with fornication) he dyd not correct them with fatherly iudgement. Hereby it is manifest, that the saying of Christ taketh not away the dueties of householders: which surely they cannot execute without iudgement and discerning betweene things wel done, and thinges done amisse. Againe, what should Scholemaisters doo, without iudgement? For some schollers are to be compelled to their duety by beating, and a warnyng is penough for other some. The slouthfulnesse of the one is to be chastised: and the forwardnesse of the other is to be praped. I pray you, must not a godly scholemaister be indued with iudgement in this case? In likewise is to be iudged of the Magistrate: he must punish the euyl, and mainteyne the good: which thing verily cannot be done, without iudgement. And in as much as God alloweth the magistrate, it is manifest that he alloweth his iudgement also: considering that without iudgement, the Magistrate is nothing but a vaine title. The ministers of Gods word must receiue some into the Church, and put other some out. And is not the power to iudge graunted them? They must comfort some, and some they must repproue: which thing doubtelesse requireth a great iudgement.

As touching brotherly rebuking, the commaundemen of Christe is manifest, Matth. xxiij. If thy brother sinne, and thou knowe it, goe and rebuke hym betweene hym and thee alone. Is not the office of rebuking enioyned here to euery Christian? Yes surely. Wherefore when Christ saith, Iudge not, he taketh not away the needeful offi-

res of Superiours in this life, neither weakeneth be the discipline of the Church: but onely hypochrit the malapertnesse of men, which either of a corrupt iudgement thinke amisse of their neighbours, or els without faith and charitie challenge prerogative to them selves to find faultes in other men, which vice many cry out upon others, and yet take leaue to do it them selves without controulment. Scarcely is there any man that can rightly excuse himselfe of it.

The second part of mercy which Christ requireth towarde ones neighbour, is noted in these wordes, Condemne not. By which saying he requireth that we shoulde speake friendly and lovingly of our neighbour, restryning that most foule vice which maketh vs battie too, speake euill of others, and to condemne them without desert. To bee briefe, Christs will is, that we shoulde in our speech and talke, further, the honest name and good report of our neighbour. This saying pertaineth also to private condemning, whereby one condemneth another of malice: and not to the offices of magistrates and ministers of gods word, who oftentimes pronounce against euill persons, the sentence that God hath enioyned them too pronounce by vertue of their office. So Peter condemned Ananias and Saphira, as is written in the Actes of the Apostles. So Paule condemned Alexander and Hymeneus. So Christ pronounced the sentence of damnation against the Hypocrites, when he said: Woe be unto you Scribes, Pharisees and hypocrites. So when wee condemne Antichrist, we pronounce Gods iust iudgements against him. But here let every man take heerde, that without Gods worde he condemne not of wantonnesse, rather than of true iudgement.

The thirde part of mercy is, to forgive a man that hath offended vs by doyng vs wrong. This is exacted by this worde forgive yee. For there passe many offendings betweene man and man, which if wee should not forgive one unto another, there could be no quietnesse: pea rather, the band of mans felowship should be broken. How needful this dutie is, it is easie for the godly too iudge, by the feyne of that prayer which Christ hath appointed vs. For there we are commaunded to pray, Forgive vs our trespasses, as we forgive them that trespass against vs, That this addition, as we forgive them that trespass against vs is very necessary, we are taught by the parable of the rebiter that owed a thousand Talents, Math. 18. The kingdome of heauen (sayth he) is like a man that was a King, that tooke an account of his seruantes.

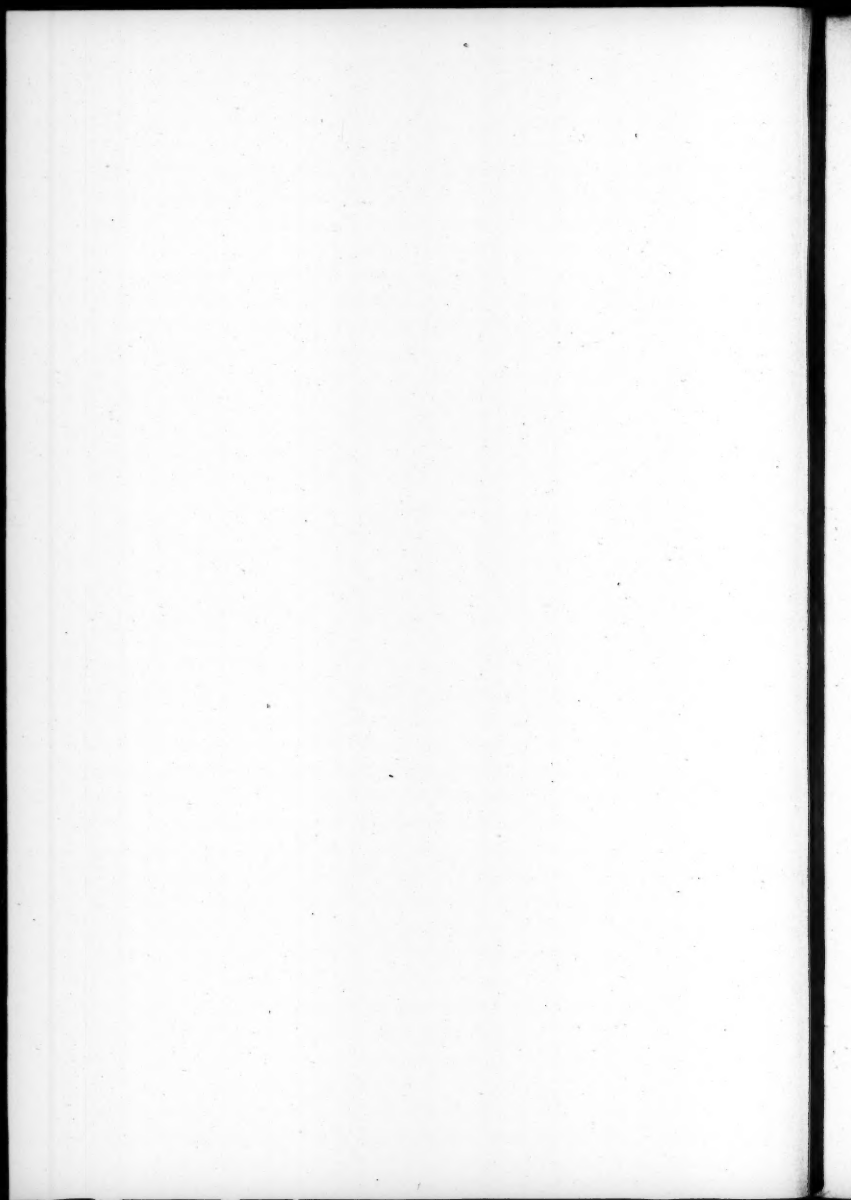


## The fourth Sunday after Trinitie.

For like as this king of his meere liberalitie, released freely the whole debt of his seruant that humbled himselfe vnto him: So God our father of his meere liberalitie forgiveth freely al debtors (that is, al sinners) vnto them that flee to Christe in true repentance. Wherein, like as that king collecteth backe vnto punishment, the chankelless seruant that was vntreatable toward his felowes, and exacted of hym for his wilfulnesse and hardnesse toward his fellow seruantes, that which he had forgotten hym befoze for his humblenesse and increantance: So God the father after he hath (vpon our submission) receiued vs into fauour, will haue vs to folow his example in gentlenesse towardes our neighbour, and to forgiue hym that trespassed against vs.

Here riseth a darke question: If we must forgiue them that haue offended vs, it seemeth to folowe, that it is not lawfull for vs to accuse any man for doynge vs wrong. Vnto this question I answer are thus: There is a distinction to be made betweene the very accusation, and that which euyl men doe adde to the accusation. Verily, to accuse, is not of it selfe amisse. For Paul. 1. Cor. 6. permitteth vnto Christian men vmpers and iudgements. Againe, the Gospel abolisheth not the ciuill ordinance. Besides that, God appoynteth Iudges in his people, to iudge matters betweene brother and brother: which thing surely had been needelesse to be done, vntlesse it had been lawfull to accuse. It is certaine therefore, that it is not forbidden Christen folke to accuse, as in respect of it selfe, so a man be hurt or wronged. But as in respect of that which men adde to the accusation, (for there be many corrupt affections: as headnesse, desire of reuenge, enmitie, wilfulnesse, and such like) it is to be knownen that these affections are utterly to be banished, if thou wilt be a Christian. Againe, there is a difference to be put betweene hym that hath hurt thee, or withhelde thy goodes from thee, and desireth forgiuenesse of his fault, making restitution of that which he heloe wrongfully: and hym that hath either hurt thee, or withhelde thy goodes, and proceedeth to hurt thee, and to take thy goodes from thee still. To forgiue hym that seekes thy fauour, Christes commaundement and charitie counselleth thee. And to accuse the other, (in demanding not so much reuengement as the defence of the magistrate,) Christ genes thee libertie, and many holy men confirme it by their owne examples. Also there is a difference to be put betweene hym that hath offended thee alone, and hym that hath offended God, and troubleth the Church. Christes commaundement





ment extendeth to the first, but not to the last. For the love of God and of our neighbour requireth, that (to the uttermost of thy power) thou shouldst take away such things as are a hindrance to Gods service, and a stumbling blocke to his Church. Briefly, true faith and charitie will teache thee sufficiently, when it is a fault to accuse, and when it is well doone.

The fourth part of mercy is posited out in these wordes: Give, & it shall bee given untoo you. By this commaundement is required, that wee helpe our neyghbour at his neede, with our counsell & deede. With our counsell, as often as wee see him stray from the right way: and with our deede, one while by giuing almes largely, and another while by lending cheerefully, although we looke not for the like good turne at his hand. For to lend where a man lookes for as good a turne againe, is a common kinde of curtelle even among Heathen men and sinners, which are not yet called into Christes householde by the Gospel. Hitherto concerning the mercy which wee owe to our neyghbour for loves sake, and for the commaundement of Christ: and concerning the partes thereof, which are foure. That is to wit, to haue a good opinion of our neyghbour, to speake well of him, to forgive him his fault when he doth amisse, and to helpe him with our counsell and our deede, at his neede. Now will we speake briefly of the second place.

*Of the second.*

**C**hrist vseth five argumentes in this exhortation to mercy, and to those dueties which are too bee performed to our neyghbour, which I will now rehearse in order.

The first is comprized in these wordes: As your father is mercifull. That is to say, in executing mercy, haue an eye to your heavenly father: for the behaviour and doings of the parentes, must bee a rule to the childe to liue by. Therefore when as wee see our heavenly father exceeding mercifull, it becommeth vs to follow his example. In this Argument are many circumstances to be weped. First that our heavenly father is almightie, hauing neede of no man, and yet that he hath shewed so great mercy to vs wretches. 2. That we are miserable sinners. 3. That our sayd heavenly father receyuech vs into fauour, of his owne meere mercy. 4. That wee by nature were the children of wrath. Ephes. ii. 5. That this is his will, that beying made his childe, wee should follow his fatherly example. 6. That like as he hath benefited

The.iiij.Sunday after Trinitie.

benefited vs with his grace : so wee also shoulde giue to others freely which thing if we doo not, wee sinne horribly . For first we despise his commandement. 2. We growe out of kinde from him. 3. Wee defile our selues with wickednesse, which are the workes of Satans childre. 4. Wee renounce the faith. 5. Our neighbour ( whose miserie ought to greue vs,) lyeth in miserie through our default. Let those that will be Christians, weygh these things througly.

The seconde argument is grounded vppon the profit that redumeth to our selues. Iudge not (sayth he) and yee shall not be iudged. Condemne not, & ye shal not be condemned. Forgiue, and ye shal be forgiuen. Giue, and it shall be giuen vntoo you. Here he confirmeth with his promises, the partes of mercie which he requireth. The propounding of the duetie is this : Iudge not. And the promise of reward or confirmation of the thing propounded, is : And you shall not be iudged, and so of the others. The meaning thereof is : Hee that hath a fauourable opinion of others : shall finde that others shall haue the lyke of him. Hee that speaketh well of others, shall looke for the same at other mens handes. Hee that forgiveth willingly, shall finde others as ready to forgiue him, if he happen to doo amisse. He that aydeth the needie with his counsell and deede, shall againe in his neede finde both counsell and helpe : and that by my working, sayth Christ, But contrariwise, he that furniseth euill of others, shall be yll thought of himselfe. He that speaketh euil, shal heare euill. He that reuengerth wrong, shall suffer wrong. He that denyeth counsell and helpe to him that hath neede, shall hymselfe also in hys neede, long for helpe and lacke it.

The thirde argument is implied in these wordes: Can the blinde leade the blinde? Shall they not fall both intoo the ditche? As if he had said : Looke in what case is a blinde man, to leade a blind man: In the same case is he that teacheth and lyueth amisse, too them whom hee shoulde guide by his doctrine and lyfe. But when the blinde leade the blynde, both of them fall intoo the Ditch. Therefore he that teacheth amisse and lyueth naughtely, is an occasion of falling as well too others as too hymselfe. Too the intent then that wee may eschue this mischiefe, wee must behaue our selues aright, as well in doctrine as in lyfe.

The fourth argument is included in these wordes : The disciple is not aboue his mayster : but euery one shall bee perfect, if he be

as his maister. Good disciples or scholars must follow the example of their maister. Therefore seeing that Christian folke are Christes scholars, it becommeth them to expresse the same in their lyfe and maners, as much as lyeth in them to doe.

The fifth argument is fetched fro the consideration of our own misdeedes. Why seest thou a mote in thy brothers eye? &c. The mote in thy brothers eye, is a lyght scape of thy brothers. The beame in thine owne eye, is a great misdeede of thine own. Every man therefore must consider his owne faulces rather than others mens, & first sweepe cleane before his owne doore, as the prouerbe sayth. Which thing that we may do in deede, Christ graunt, to whom with the Father and the holy Ghost, be honour and glory for euermore. Amen.

¶ *Vppon the fifth Sunday after  
Trinitie.*

*The Gospell. Luke.v.*



AND it came too passe, that (when the people preased vpon him, too heare the woord of God) he stooode by the lake of Genazareth, and saw two shippes stand by the lake side, but the fishermen were gone out of them, and were washing their nettes. And he entred into one of the shippes (which pertained to Simon) and prayed him that hee would thrust out a little from the lande. And he sare

downe, & taught the people out of the ship. Whē he had left speaking, he said vnto Simō: Laūche out into the deep, & let slip your nets to make a draught. And Simon answered, & said vntoo him: Maister, we haue labored al night, & haue taken nothing: neuerthelesse, at thy cōmaundemēt I wil loose forth the net. And when they had so done, they in closed a great multitude of fishes. But their nets brake, & they beckened vnto their felowes (which were in the other ship) that they should come & helpe them. And they came & filled both ships, that they sonke again. When Simon Pe-

ter



## The.v. Sunday after Trinitie.

ker saw this, he fell downe at Iesus knees, saying : Lorde, go from mee, for I am a sinfull man. For he was astonied and all that were with him, at the draught of fishes which they had taken : & so was also Iames and Iohn the sonnes of Zebede, which were partners with Simon. And Iesus sayde vnto Simon : feare not, from henceforth thou shalt catch men. And they brought the shippes too land, and forsooke all, and followed him.

### The exposition of the text.

**T**he occasion of this Gospel was this. The people being greedie of Gods worde, followed Christ whither soeuer he went, to heare him. And when the prease for desire to see & heare him, dyd as it were throng him : he was compelled to enter into Peters ship, and to teach the multitude out of it. And to the intent to make his doctrine of credite : he had them cast out their nettes, who had complained before, that they had laboured all that night in vaine. And when they had done so, they caught a great number of Fishes, in so much as two shippes were not able to holde them. The lookers on beyng confirmed by this myracle, dyd both receiue his doctrine, and also acknowledge his heauenly power. And when Peter beyng taught by the myracle, was as frayde, he was rayled by the Lorde, and receiued a promise that hee should afterward become a Fisher of men. This is the summe of this present Gospell : which tendeth to this purpose, not onely that wee should learne by the example of this multitude, first to seeke the kingdom of God : but also that we should be confirmed concerning the power of Christ. For Christ sheweth that he hath a care of those that bee his : and he declareth that no man is able to performe any thing in his vocation, vntlesse he be present with him in his businesse, and as it were put to his hand too the dooing of it : according as he sayth : Without mee pee can doo nothing. And the Psalmie sayeth : Vntlesse the Lord buylde the house, in vayne doo they watche that keepe it. The places are foure.

- 1 The needefulnesse in hearing Gods worde is commended by the example of this multitude, which was so greedie to heare Christ.
- 2 An Image of the Church, and of the teachers and hearers of the word.
- 3 The present myracle and the vse of the same.

4. The example of Peter, both in catching the fishes; and also in the acknowledging of Christ, mighte too be followed.

*Of the first.*

**A**Nd it came to passe when the people pressed vpon him to heere him. The example of this multitude teacheth vs, that the gospel is to be heard belkously. For this people would neuer haue followed Christ so earnestly, if they had not vnderstode that his doctrine had bin very needful. This multitude then followed Christ, not to lye in the winde for him, nor to take aduantage of his wordes: nor to laugh him to scorn, as the Scribes, Pharisees, and Hypocrites did: But to heere Gods word, and to be fed with the bread of saluatiō. For the word of God is heauenly bread, farre sweeter then the Dony & the Dony combe, as is said in the Psalm. This multitude therefore like a sorte of hungry soules, come flocking about him as one that were dealing of some large almesse: and not without cause. For as the body is sustented with materiall bread, bycause it is materiall it selfe: so is the soule nourished with spirituall bread, whiche is the word of God, bycause it selfe is spirituall. Againe, like as the appetite to meat betokeneth helth, and the lothing of it is a token that the body is faint and ill at ease: So the longing after Gods word, is a signe that the soule is in good plight, and contraywise the lothing of Gods word betrayeth the diseale of a crazed soule.

Therefore if wee lothe Gods woorde, wee must doo as they doo that are diseased in their body. For lyke as they take counsell of Physitions, that by receyuing a Medicine they may recouer health, & haue a good stomacke to their meate: So wee (when Gods woord goeth against our stomacke, and that our soule lotheth it) must by Prayer seeke too Christ the Physicion, that hee maye make our soules too lyke of Gods woord which is the breade of saluation: least wee starue for want of Gods woord. For Gods woord is the heauenly foode: That is to say, the bread of lyfe, and the drinke, whereof whosoever drinketh, shall not thirst for euer. John. 4.

Howbeit, too the intent wee may hunger after this bread of lyfe, and thirst after this heauenly drinke, as this multitude dyd: We must thinke vpon the needfulnesse of this foode: which being perceyued, there is no man but will haue an appetite to it, vnlesse it be such a one, as is so blinded and bereft of his wits by the Deuill, that he hath no

## The.v. Sunday after Trinitie.

care at all of his soule health.

The first needfulnesse is this : that euery soule must needs die, which is destitute of his heauenly foode vnto this ende. For first wee obtaine life when wee conceiue faith by the woord. Againe, the woorde is the foode of faith, where with it is fed and nourished. This needfulnesse is confirmed by our Loyds saying: He that beleueth not, shall die: for faith commeth not from else where, than by hearing the woorde of God. Rom. 10.

Againe without this foode, man abideth vnder Gods wrath. Hee that beleueth not (sayth Christe) the wrath of God abyeth vpon him.

Besides that, this is the foode that strengthneth to eternal life. Here vpon sayth Paule: The Gospell is the power of God to saluation to euery one that beleueth.

Lastly (to conclude all in one woord) Gods woord is the incorruptible seed (as the Apostle Peter teacheth) wherewith we (who before were the children of wrath, by reason of the sin of our first Parentes and of our selues) are begotten anew, and bozne anew through the grace of the Sonne of God. Therefore as by nature we are bozne the children of wrath, that is, of damnation vnto euerlasting death: So by grace (through the seed of Gods woord) wee are bozne the children of grace, that is to say of blissing to eternal life. They that beleue are the children of Abraham, and heires of the promise. Wherefore if the health of our soules: if the escaping of death, Gods wrath, and damnation: if the dignitie that we are called to by being adopted the sonnes of God, do moue vs: Let vs be desirous of Gods woord, let vs heare it and kepe it: and that not only after the example of this multitude, but also of the whole Church, which coueteth nothing more, than to be thoroughly fed with this woord of God.

### Of the second.

**I**esus went into a Shippe, in whiche hee sate him downe, and taught the people standing on the shore. In these wordes is the state of the Church militant and floting in the waues of this world, very trimly painted out. In which picture thre things are to be obserued. The ship it selfe: Christ sitting in the ship: and the people standing on the shore. The ship it selfe is a shadow of the Church. Christ betokeneth all true Preachers and teachers. The people standing on

the shore represent the hearers of the word: Now like as a ship is horribly shaken when a tempest ryleth on the sea: even so nothing is more shaken and colled in the world, than the Church: which thing the story of the whole world auoucheth. How sorrowfull was the shaking of this ship, when Cayne slue his owne brother? And afterward when Lott was in Sodome, & Abraham in his wayfarings? Again, how sore was Gods Church shaken, first in Egypte, and after that, by the space of fortye years together, to passe ouer in silence the persecutions which the Church endured at all times vnder the Iudges, vnder the kings, and in the captiuitie of Babilon. And to omit other things, and to speake of our time: Howe sore is the church shaken by them that will seme to be Citizens of the Church: Some assaileth it with heresies, as with horrible tempests sent out by the Diuell himselfe. What is it that the Sacramentaries do not? What is it that the other Settaries, Anabaptistes, and Libertines do not, to ouerturne this little ship of Peters? The T. Hops condemne it of heresie. The Iewes iest at it. The Turke despiseth it. The ciuill Magistrate (in many places) appeareth it of sedition, as we reade in the story of the wicked Achab, who objected these wordes against the most holy Prophet Elias, Art not thou he that troubleth all Israel? What shal I say concerning the new manner of assaulting the church, which those haue found out, that will both be and are termed Gospellers: Like vngodly persons & Churchrobbers, they conuert to secular vses, the goodes that belong to the maintenance of the ministerie of Gods worde. Earnestly doth Sathan with all his members bende himselfe too this one popnt, that is, to ouerthrow the floating Church of Chyist. But Chyist is stronger than that hell gates may preuaile against it.

I haue spoken of the floating of Chyistes Church: whereby also may easly be perceiued, how great the perilles of Gods mynisters be. For as Chyiste sitteth in the ship, so they also sustaine a right great brunte of daungers, and many are haled to most greuous torments. But the people standeth on the shore, that is, the most part of the hearers are out of perill. For when any tempest ariseth, eyther they hyde them selues, or else they thinke quite away. Ar. thus much by itselfe concerning the shaking of the Church.

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Of the third.

**A**ND the Lorde sayd to Simon : Launce into the deepe, and cast out a net too fishe. Then Simon answering, sayde vnto him : Sir, wee haue laboured all this nyghte and caughte nothing, notwithstanding seing you bid me, I will caste forth a net. And when they had done so, they enclosed a greate number of Fyshes. &c. This is the description of the miracle. Peter being past hope of catching any fishe, casteth forth a net at Christes commaundement, and caught a great multitude, so as two ships were not able to hold them. Albeit that this miracle were wrought as wel to confirme the doctrine of Christ, as also to strengthen the fayth of the beholders : yet notwithstanding it pertaineth (after a certayne manner) vnto vs also. For what soeuer hath bene written heretofore, it was written for our instruction, that by patience and comforte of the Scriptures, we myghte haue hope. I will therefore shewe howe this present myracle serueth for vs.

First this miracle will assure vs of the truthe of the Gospell. For it is as an authorized seale, wherewith God the father sealeth the Gospell of his sonne. For whatsoeuer myracles Christ, the Prophets, or Apostles euer wrought : they serue all to confirme the doctrine. So wee read in Marke, and in the Epistle to the Hebrewes, Marke in his xvi. Chapter sayth thus : The Lord wrought with his apostles, and confirmed their doctrine with signes that ensued. And too the Hebrewes. ii. The doctrine of saluation was confirmed, & God auouching it by signes and wonders, and sundry miracles, and giftes of the holy Ghost.

Secondly this present myracle proueth, that Christ is Lorde, not only of men, and of the Lande, but also of the Sea. Whereby our fayth conceiueth this assurednesse, that it perswaded it selfe that nothing eyther on the Lande, or on the Sea, is able to withstande this puissant Lorde, but that he can puissantly deliuer his seruantes from all perill, like as he deliuered the Prophete Jonas out of the Whales belly by his heauenly power. There is no cause then why wee should feare the crueltie eyther of seedes, or of men, or of the Sea, so wee leane vnto Christ by liuely faith. Whereupon Iohn sayeth : This is the victorie that ouercometh the world, euen your faith.

Herewithal this present myracle teacheth, from whence cometh the

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the blissing of our labours, and the increase of our substance: Peter had laboured all night, and to no purpose. Why so? Because he had sought for blissing by his owne travail, and not out of the fountaine of blissing which is Christ. But after he had cast forth his net at the commaundement of Christ, he toke a great number of fishes. Whereby we are taught, that all blissing dependeth of Christes worde. Against this do foure kinds of men offend.

First, faithlesse folkes, which thinke, that all blissing dependeth of their owne traualle: against whose folly Dauid song the psalme: Unless the Lord build the house, in vaine doth he watch that keepeth it.

Next, vngodly folkes, which imagine that increase of their substance and goods proceedeth of vsury and euill trades, that is to say, of the blissing of Babylon: & in deede many seme to growe rich by suche meanes. But Solomon sayth the contrary: The blissing of the Lord maketh men rich. For a man can not of right be counted streygheway riche, when he posselleth many thinges. Bread is one thing: and the strength of breade is another. Many haue bread and other goodes: of whome some can not vse them: some abuse them to riot and pride: some cram them selues with them from day to day, and other some make them instruments to put their lustes and tyranny in vse. I pray you what manner of blissing is this? Contrarywise, the Godly that haue but meane substance, bleth his goods to the glory of God, and the releefe of others, and letteth out the gyuer of them with a good conscience.

The third kind of men that offend in this behalfe, are those folke which when they haue heard that the increase of things commeth of the lords blissing, become more slouthfull and slacke, and neglect the labour of their vocation, where as Dauid in his psalme speaketh against it: Blessed is the man that feareth the Lord, and delighteth altogether in his wayes: thou shalt eate the labour of thy hands. Blessed art thou and well at ease shalt thou bee. Here Dauid prescribeth the order how too do thinges. In the first place is the feare of God. 2. Delight and singular pleasure in the commaundement of God. 3. Are commended the labours of a mans vocation. 4. Is added a promise, And thou shalt be well at ease. If many now a dayes would follow this rule, they should seele the Lords blissing.

The fourth sort of offenders in this case, is of those that neyther call



## The fifth Sunday after Trinitie.

upon God when they vse his blessing: nor call vpon him for helpe: nor geue him thanks for his blessing.

Let vs learne here therefore by this present myracle both that men ought to labour, and that the successe and blessing of the labour cometh onely of God, in what state soeuer a man bee. If a man bee set ouer others, as a Magistrate, Leutenant, and a maister of a house, let hym thinke thus: I will labour industriely in the feare of God, I will serue God, and I will call vpon him, that he may prosper my labours. When the husbandman tylleth his ground, when he soweth it, when he carperth his harvest intoo the barn, let him haue God before his eyes, let him knowe that all blessing is of the Lorde, let him call vpon him, that he will vouchsafe to prosper his labour, and too bestowe his blessing vpon hym. So also let the preacher doo: let hym teache, admonishe and exhort: but yet at the commaundement of Christ, and in the feare of God. But perchaunce thou wilt object: I doo my duetie, I tyll the ground, I preache the Gospell, I instruct my household, but too no purpose, my painefulnesse hath no good successe. Learne here of Peter what thou wantest. Peter laboured in bayne, vntill he had taken Christ too him intoo the shippe. Therefore accordyng too Peters example, giue thou credite vnto Christ, bee not slacke, but labour in Christes name, and thou shalt see howe the Lord will blisse thee.

But I (sayst thou) see the woorst men commonly most to be luckie, and contrarywise, I see the godly oftentimes most miserable. I say no more, but marke the ende. Wherefore consider this answere of Dauids, which is in the xxxvi. Psalm. I sawe the vngodly (sayth he) lustie and flourishing as the greene Bay: and I passed by, and behold he was gone: and I sought him, and he was not to be founde. So all the glory of the vngodly is a vanishing smoke. Contrarywise, he that feareth the Lord, shall not be remoued for ever. Wee haue examples. I pray you where are now those glorious Giances? They are swallowed vp in the sand. Where is the riche glutton? Hee lyeth in tormentes. On the contrary part, where is Abraham? where is David? where is poore Lazarus? In heauen, where they enioye true blessednesse. These mens examples let vs folow.

*Of the fourth.*

**W**Hich thing when Simon sawe, hee fell downe at Iesus feete, saying: Depart from mee O Lorde, for I am a sinner. See here

here what happened to Peter and his fellows by this taking of fish. Peter is sore aſtrayde, and wylleth Chriſt to depart from him. What might he not rather too haue ſayd, Lorde tary ſtill with mee, that wee may haue good lucke in fiſhing: Like as Peter bypon this miracle acknowledged himſelfe a myſerable ſinner: ſo acknowledged hee Chriſt too bee righteous, and endued with the power of the Godhead. Wherefore he falleth downe at his feet alſo. Clergy men deſire the preſence of G O D: Howbeit, as ſoone as they perceyue him too bee come, by and by they flee away, and are aſtrayde, by reaſon that their conſcience accuſeth them of ſinne, vntill they be cheered by the voyce of G O D, and feele comfort againſt the remoyle of ſinne: according as the Lorde in this place cheereth vp hym that was aſtrayde, ſaying: Feare not, from hence forth thou ſhalt bee a fiſher of men. Here bee not onely cheered vp Peter, but alſo chooſeth hym too bee an Apoſtle, that in hys time hee maye cathe men with the woorde of hys preaching. For as fiſhes are caught wth a net: ſo are men caught by the woord of preaching, and gathered out of the ſea of their ſinnes, into the Church of Chriſt: not too bee killed, but too hys bleſſed for euer through Ieſus Chriſt our Lorde, to whome bee honour, prayſe, and power for euer and euer. Amen.

*Vpon the. vi. ſunday after Trinitie.*

*The Geſpell. Math. v.*



ESVS ſayd vntoo hys Diſciples: Excepte your righteousneſſe exceede the righteousneſſe of the Scribes and Phariſeys, yee cannot enter into the kingdome of Heauen. Yee haue hearde that it was ſayde vntoo them of olde tyme: Thou ſhalte not kyll: whoſoeuer killeth, ſhall bee in daunger of iudgement. But I ſaye vntoo you, that whoſoeuer is angry with his brother (vnaduifedly) ſhall be in daunger of indgement. And whoſoeuer ſayth vnto his brother, Racha: ſhal be in daunger of a counſell. But whoſoeuer ſaith, thou Foole: ſhall bee in daunger of hell fire.

## The sixth Sunday after Trinitie.

fire. Therefore if thou offerest thy gift at the altar, and there rememberest that thy brother hath ought against thee, leaue there thine offering before the altar, and goe thy way first and be reconciled to thy brother, and then come and offer thy gift. Agree with thine aduersarie quickly, whyles thou art in the way with hym, least at any time the aduersarie deliuer thee to the Iudge, and the Iudge deliuer thee to the minister, and then thou be cast into prison. Verily I say vnto thee: thou shalt not come out thence, tyll thou haue payde the vttermost farthing.

### The exposition of the text.

**T**his text is a peece of that Sermon that Christ made too his Disciples in the mountaine after hee had newly chosen them: wherein (to speake bryefly) he teacheth them that he came not to breake the lawe, but to fulfill it. And because the Phariseys being interpreters of the lawe, misconstrued and wrested the lawe of God: Christ correcteth their error, and interpreteth the lawe. For they thought that the doctrine of the lawe perteyned onely to the outward deedes. Contrariwise, Christ proueth that it perteyneth to the innermost conceites of the hart. Afterward in the same sermon Christ prescribeth a forme of giuing Almes, and order of fasting, and the manner of praying. All which things tende to this ende, that men shoulde vnderstand how farre they are off from the perfection of Gods lawe, and howe needefull Christes comming was, on whome whosoever beleueeth, is exempted from the power of the lawe, and from damnation. This much concerning the effecte of Christes sermon in the moune. Nowbeit this parcell of that Sermon, which is read in the Church this day (as you haue heard) synneth fault with the Pharisaicall righteousnes, and alledging the sixth commaundement of the law, sheweth how farre the Pharisees ouershot themselves in interpreting the law. For lyke as these thought it enough too abstaine from killing with the hand: so Christ denounceth them gilty of this law, not only which commit outward murder, but all those that thinke any thing against theyr neyghbour, acco:dyng as we shall heare anon. The places are two.

1 Of three sortes of righteousnesse, Pharisaicall, of the lawe, and Christen.

2 An

## 2. An exposition of the fifth commaundment.

*Of the first.*

**E**Xcept your righteousnesse exceede the ryghteousnesse of the Scribes and Phariseys, yee shall not enter into the kingdome of heauen. To the intent wee may vnderstande these thynges aright, wee must needes speake of thre sortes of ryghteousnesse. Of the Pharisaicall righteousnesse, which Christ repproueth here. Of the righteousnesse that cometh by the lawe, which God commendeth to vs by his owne voyce: and of the Christen righteousnesse, through which onely we stand before God.

The Pharisaicall righteousnesse is described: Math. 23. of which description these be the peculiar pointes. First they accuse Christ, so farre is it from their thought to acknowledge him for their redeemer. Againe, they doo all things to the intent to be seene of men. They are hypocrites, appearing outwardly religious and holy: whereas for all that, they are enemies of God and all godly men, whom they snatch at lyke mad dogges. Also they make Gods commaundment voyde for mens traditions sake. For in place of Gods commaundementes, they thrust in mens deuises to worship God withall whither he wyl or no. This is the greatest stubbornesse against God that can bee. For in this case not onely God is despised, and more is attributed too many folly than to Gods wisdom: but also through mens traditions, the zeale of Religion is abolished to Godward, and the works of charitie plucked vp by the rootes. Duermore, they praise vnder God with their lippe, and their hart is farre from him. Besides this, they are layd to deuour widowes houses, whyle they draw them to themselues couetously vnder pretence of holynesse. Furthermore, they loue the highest roomes, wherby is noted their pryde. Last of all, they shut vp the kingdome of heauen before men, w hile by their falsse interpretation of the lawe, they withdraw men from the fruites of Christ. In conclusion, they are lyke to whitelynde tombes, as Christ saith: for outwardly they seeme holy, but inwardly they swarme with vnpure affections. Wee haue an example in the Pharisey that went vp into the Temple with the Publicane: who not onely boasted of his owne good works, fasting, and Tenthys, but also backbited his neyghbour. So dyd he openly transgresse the whole lawe of God, contained in the first and second Table: and yet neuertheless he thought himselfe ryghteous, and that

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that he had earned heauen with hys workes. By these things that haue ben spoken hitherto, we maye gather this description of the Pharisaycall righteousness. Pharisaycall rpghteousnesse consisteth in outward workes, hope of the feare of God, and of sayth in God: whiche as it loketh for heauen at Gods hande, as a rewarde of his workes, so it hunterh for prayse at mens hands for the visour of counterfet holynesse. It is no maruell therefore that Christ sayth: Excepte your righteousness exceede the righteousness of the Scribes and Pharysies, yee shall not enter into the kingdome of heauen. And thus much concerning the Pharisaycal righteousness. Now let vs speake a lide of the righteousness that cometh by the lawe.

Concerning the righteousness of the Lawe, I will saye foure things. First what it is. 2. Whither any man may bee iustified by the law. 3. What is the vse of the lawe. 4. How the law is abrogated to them that beleue in Christ.

The righteousness of the lawe, is a perfect, pure, and continuall obedience towards the law of God. Or it is a continual and perfect louing of God and our neyghboure. For thus sayth the law: Thou shalt loue the Lorde thy God with all thy harte; with all thy soule; with all thy strength; and thy neighbour as thy selfe. For the law of GOD (which is the rule of the righteousness of the lawe) requireth not outward obedience onely, but it requireth at all men, a perfecte, pure, and continuall obedience towards God. And as it promyseth life and saluation to them that obey: so it threatneth euerlasting death to them that perfoyme not this obedience. It is not content with the outward visour, but it requireth a pure heart, thoughtes agreeable to Gods lawe, and a forward and redy will to godward: yea and a full and continuall unablenesse in all the powers boeth inward and outward agreeable to the will of God. That the lawe requireth such a righteousness, it appeareth by the interpretation of Christ, and by this saying of Paule: The law is spirituall, but I am carnall: therefore requireth it a spirituall obedience.

Wee see what the righteousness of the lawe is: Now in the second place is demanded whither any one in all mankind maye bee iustified by this righteousness of the lawe. To which question I answer simply, that no man at any time after Adams fall (saue only Christe) became rpghteous before God by obedience of the Lawe: and that will I proue by foure reasons.

The

The first manna nature is uncleane, and stayned with the filthinesse of sinne, & therfore it can no more yeld pure obedience towards God, than a troubled muddie spring can yeld pure and cleere water: or than a rotten tree can bring forth good fruite. Whereupon Esay. 64. crieth out, That all our righteousnesse is like a most uncleane cloth.

The seconde: All men spyde in themselves, that that obedience which they performe too the lawe of God, hath foure payntes disagreeing woth the lawe of God. For first mannes obedience is but now and then, and by startes: whereas Gods lawe requireth a continuall obedience. Secondly, it is defiled: for the heart of man is uncleane, from whence it proceedeth. Thirdly, it is imperfect: for it is not performed according to the streightnesse of the lawe. And fourthly, it is glosed with euil opinions.

The thirde: the Scripture auoucheth in playne termes, that no man is ryghteous by the lawe, no not one. And Dauid sayeth: Lord, if thou looke strenghtly vppon sinne, who shall abyde it? Also: No man liuing shall bee founde righteous in thy sight: that is to wit, by the deedes of the lawe.

The fourth: If men may become righteous by the deedes of the law, we should haue no neede of the righteousnesse of Christ. Whereupon sayth Paul. Gal. 2. If righteousnes come by woorkes, then hath Christ dyed in vaine. For he dyed for our sinnes, and rose againe for our iustification. Whereby it appeareth, that no man hath the righteousnesse which the lawe requireth.

Nowe followeth the thirde question concerning the vse of the law, and what it is. Of Gods lawe there be thre vles: that is to wit: Outward, Inward, and Spiritual. The outward vse belongeth to this outward man, that we may liue honestly in this lyfe: which vse is common to it with ciuill lawes and ordinaunces of men. The inward vse pertaineth to the old man: for the law reuealeth Gods wrath vnto vs, by laying our sinnes before vs. The spirituall vse pertaineth too the newe man, that throught faith we shoul begin to yeld obedience vnto God according to his lawe, so farreforth (at leastwise) as may bee done in this corruption: which obedience is acceptable to God for our saythes sake in Christ.

Now followeth the fourth question. For when the godly mynd heareth, that the law pronounceeth them all accursed which performe not perfect obedience to the lawe: it beginneth too feare the sentence



## The sixth Sunday after Trinitie.

of the lawe. Here therefore it is to be knowne, that Gods lawe is abrogated and utterly abolished to the godly, as muche as concerneth the curse thereof. For so that wee beleue on Christ, Christ hath taken vppon him the curse of the lawe for vs. Wherevppon Paule saith: Christ became accursed for vs. And Iohn. 3. Hee that beleueth not in the Sonne, the wrath of God abydeth vppon him. And in his Epistle: The blood of Iesus Christ cleiseth vs from all iniquitie, that is, from the curse that should haue bene due to vs for our iniquitie. And so haue wee briefly tolde what is the righteousness of the lawe: that no man becommeth ryghteous by the woorkes of the lawe: what is the vse of the lawe: and howe farre forth Gods lawe is abrogated. Nowe is a litle to bee sayd, concerning Christian righteousness, that wee may vnderstand wherein it is to bee preferred before the Pharisaicall righteousness.

Christen righteousness is Christes obedience imputed to them that beleue in him. For according to the right meaning of the Gospell, he is righteous, whose sinnes God forgiveth, and to whom he imputeth the righteousness of his sonne, and accepteth him freely to everlasting lyfe. For whosoever beleueth in Christ, forasmuch as of a guiltie person he is made vngiltie, and of an vnrightheous person is made righteous through Christes righteousness, which is imputed vnto him: He is sayde too bee iustified, or to become righteous. And that Christes righteousness is imputed to him that beleueth, it is proued by many textes of Scripture. He that beleueth on him that iustifieth the vngodly, vnto him is his fayth imputed for ryghteousnesse. And Rom. the. 5. Chapter. Lyke as by the disobedience of one man many became sinners: so by the obedience of one man Iesus Christ, manye become righteous. 2. Cor. 5. Him that knew no sinne he made sinne, that we myght become righteous before God in him. And that to this righteousness of the Gospell, the woorkes of the lawe are not required: many testimonies proue. Rom. 3. Wee suppose that a man is iustified by fayth, without the woorkes of the lawe. And Gal. 2. Wee knowe that a man is not iustified by the deedes of the law, but by faith in Iesus Christ: and wee beleue in Christ Iesus, that wee might bee iustified by fayth, and not by the deedes of the Lawe. Herevpon now is concluded, that Christian iustification is an acquitting of that person from sinne that beleueth in Christ, and an imputing of Christes righteousness vnto him, and an accepting of him vnto eternall lyfe freely

freely for Christes sake.

Thus much bryefly concerning the three sortes of righteousness. Now will I adde a fewer things touching the difference. And first I will tell how Christen righteousness differeth from the righteousness of the Lawe : and afterward how it differeth from the righteousness of the Pharisees.

The first difference therefore betweene the ryghteousnesse of the Lawe and the Christen righteousness, is that the righteousness of the Lawe, is of the woorkes of the Lawe, but the righteousness of the Gospel, is without the woorkes of the Lawe.

The seconde is, that the righteousness of the lawe, is the righteousness of the worker : but the righteousness of the Gospel is the righteousness of the beleuer.

The third is, that the righteousness of the lawe is not imputed freely : but commeth to passe of the desert of mans owne obedience, but the ryghteousnesse of the Gospel is imputed without desert of a mans obedience.

The fourth is, that the righteousness of the lawe is a formall righteousness, as which is framed to a man by his iust dealings : but the righteousness of the Gospel is an imputed righteousness, when the iust dealings of Christ are imputed to him that beleueth. Therefore that man is sayde too bee iustified according to the forme of the lawe, which of an vnrighteous person, becommeth righteous through hys owne iust dealing and fulfilling of the lawe, according to this saying: The man that doth these things, shal liue in them. But he is sayd to be iustified after the maner of the Gospel, who of a guiltie person is made not guiltie, by reason of Christes righteousness, which is taken holde on by Faith. The righteousness of the lawe is a perfect obedience of a man to the Lawe of God. But the Christian or Gospel righteousness, is Christes obedience imputed to him that beleueth. A ryghteous man after the Law, is he that dealeth iustly and byrighely, according to the meaning of the Lawe : But he is righteous after the Gospel, to whom God forgiveth his sinne, and imputeth Christes righteousness, and whome he accepteth too eternall lyfe freely for Christes sake. Justification after the lawe, is an abling a man before God for the soundnesse and perfection of his obedience too Gods lawe : but Christian or Gospel iustification is an abling of man before God for the soundnes and perfection of Christes obedience to God the father.

Thus

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Thus haue we the difference betweene the Christian righteousnesse and the righteousnesse of the lawe. Nowe let vs see how the Christian rpghteousnesse exceedeth the righteousnesse of the Pharisses. The Christian righteousnesse exceedeth the Pharisaicall in these foure things, In cause, qualitie, effecte and ende. The cause of Christian rpghteousnesse is God, Christes desert and sayth, taking hold of the benefite offered: but the cause of Pharisaicall righteousnesse, is mans hypocrisie, ignorance of Gods righteousnesse, and outwarde obseruance of mennes traditions. The qualitie of Christian righteousnesse is the obedience and fulfilling of the lawe in Christ: but the qualitie of Pharisaicall rpghteousnesse: is but onely an outwarde visour of feyned and counterfeyte holynesse. The effecte of Christian rpghteousnesse is newnesse of spirite, the feare of God, true godlynesse, innocation, true humilitie, pacience, and a beginning of obedience towardes Gods lawe, in so much that a man being iustified by sayth, desires nothing so much as to obey God. To bee hye, his chiefe pleasure is in the lawe of the Lorde, after he knoweth that damnation is taken away by Christes merit: but the effect of Pharisaicall righteousnesse, is pryde, glorying before God, superstition, disdaine of ones neyghbour, and (to be short) such as the tree is, such is his fruit. For an euill tree can not bring forth good fruite. The end of Christian rpghteousnesse is to haue peace with God, to haue accesse vnto God, to giue glorie vnto God, and finally to obtaine euerlasting lyfe freely for Christes sake: but the ende of Pharisaicall righteousnesse, is to giue praise to a mans owne selfe, and too take it from God, and too vaunt among men: bypon which at length shall ensue horrible punishment, vnlesse there bee a turning to the Lorde. Let this suffice concerning the three sortes of rpghteousnesse, and the differences of them, the which it is behouesfull to beare in mynde.

### *Of the second.*

**T**he fifth commaundement, Thou shalt not kill, the Lorde interpreteth himselfe, to the intent to confute the false interpretation of the Pharisses. They thought that onely outward murder was prohibited. But Christ looked deepe into the law, and spied out three other murders beside the outward manslaughter. Yee haue hearde (sayth he) how it was sayd too them of olde tyme: Thou shalt not kill: for whosoeuer killeth, shall be in daunger of iudgement, That  
is

is to say, whosoever shall kyll a man, shall bee guiltie before the iudgement: for in this place hee speaketh of outwarde manslaughter, and the punishment thereof, which is a ciuill condemnation by the Lawe. That was called the iudgement, wherein late three men, at suche time as the cases were easie too bee discussed. For he that had committed outwarde murther with his hande, was guiltie of death by the sentence of the Lawe: which sentence fewe were able too pronounce. Here he speaketh onely of mans iudgement by the sentence of the law. For the spirituall iudgement (which was the curse) was sufficiently knowne. Now followeth the interpretation. But I say vnto you, hee that is angry with his brother, is in daunger of iudgement. Here he putteth anger among the kindes of murther. The Pharisees perceived not that this was forbidden by the fifth commaundement. Wherefore hee sayth: But I say vnto you: As if he had sayde: The Pharisees hold opinion, that he only breaketh the fifth commaundement, that hath killed a man with his hand. But I say vnto you, that this law requireth more. For it also forbiddeth anger which proceedeth not of a iust cause, and tendeth not to a good end.

Then addeth hee also another sinne of the fifth commaundement: And whosoever shall say vnto his brother, Racha, that is, he that by any signe sheweth himselfe to scoyne hys neyghbour, is in daunger of a counsell: Wherein three and twentie Iudges satte vpon the hearing of greater cases. Furthermore, whosoever shall saye vnto his brother, Foole, is in daunger of Hell fire. That is too saye, hee that rayleth and outrageth against his neyghbour, is an offender agaynst Gods Lawe, and consequently in daunger of the paynes of Hell. Here Gods iudgement is compared to a Senate of three score and eleue Iudges, which satte vpon the hearing of the chiefest and weightiest cases. To bee brieft, by the fifth commaundement are forbydden, first all thoughtes, wherby we thinke any euill towards our neyghbour. Secondly, all signes of contempt of our neyghbour. Thirdly, all bitter wordes against our neyghbour, as raylings or reuilinges. Fourthly, outwarde murther. And contrariwise, are commaunded all workes that are repugnant to those: as to beare a friendly hart towards our neyghbour, too shewe our good will towards our neyghbour by outwarde signes, and to defend and saue his person from wrong.

Howbeit to the intent that Christ myght shewe howe needefull is loue

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loue towardes our neighbour, and howe pernicious is iniurie doone intoo our neighbour: he gyueth two counsels, which conteyne two argumentes.

The one is taken of the harme which a man that dooth wrong too hys neyghbour, runneth into before the iudgement of God. The other is taken of the harme whereinto he that hath hurt his neighbour, falleth, before the iudgement of man.

The first standeth thus: If thou offer thy gifte at the altar. Hee putteth forth an example that agreed to that time, and that people while the common weale of Poples was yet standing. And the meaning of this saying is this, god accepteth not thy gift if thou hate thy brother: that is to say: No seruice is acceptable to God, which is done by him that is out of charitie with his neighbour. But what is the meaning of this rule? That God lyketh nothing that cometh from his enimie, for the giftes of enimies are no giftes. And in this respect, Iohn sayth: Hee that sayth, I loue God, and hateth his brother, is a lyer. For the continuall and naturall fruite of louyng God, is the loue of a mannes neyghbour. Hee that loueth mee, keepeth my commaundementes. Then whereas this fruite is not, it is certayne that the tree is euyll. Therefore whosoener loueth not his neighbour, doth offer sacrifice to God in vaine.

In the scripture, prayer is a sacrifice: but thou prayest in vaine if thou hate thy neighbour. Thankesgiuing is the calues of the lippes. Now if thou wilt haue them accepted of God, first bee at one with thy neighbour, and then offer in fayth. The crosse is a sacrifice, so yt be tempered with fayth, for without fayth it is a iust punishment of sinne. The keeping of the Sabbath is a seruice that pleaseeth God: yet it is defiled with hatred towardes a mannes neyghbour. Almes is called in the Scripture a sacrifice of good sent. But Paul sayth, If I spend all my substance vppon the poore, and haue no charitie: I am nothing. And in likewise is to be iudged of every good woork which God requireth. Here let every man examine himselfe, and not take a deceitfull balance.

The second standeth thus: Bee reconciled too thy brother while thou art yet in the way, &c. Hee that offendeth and hurteth hys brother, falleth into the handes of the Magistrate, and shall be cast intoo prison, from whence he shall not be dispatched, untill he haue made full amendes for hys harmes. Whether to the iust this come not to passe, thou

thou must be reconciled to thy neighbour betimes: Therefore desiring that without charitie thou worshippest GOD in vaine, and fallst in danger of the Pagistrate: thou art counselled to be in charitie with thy neighbour. Herewith agreeth the saying of GOD: He that hath not shewed mercy, shall seeke iudgement without mercy. Herewithin pertaineth also the parable of the debtor, to whom God forgave all the debt, &c.

But the Papistes vpon this place doe buyde their Purgatorie, whereof they preache at this day in their Churches: to whom I answer:

1 In these wordes is no mention made of Purgatorie, wherein he that hath hurt his neighbour, is cast by the Pagistrate.

2 By cause they flee too the Allegorie, let them knowe that they leane to a weake foundation. For first no Allegorie is to be admitted, unless it can be confirmed by the expresse worde of God. Secondly, no Allegorie is too bee allowed, that fighteth with the grounde of oure sayth.

Thirdly, no Allegorie is too bee accepted, eyther wherein there is any absurditie, or whereupon ensueth any absurditie. Therefore in as much as no man is able too satisfie this commaundement fully in all points: Let vs repent, let vs flee vnto Christ, and then let vs endeavour to obey God according to this commaundement as much as may bee, by the help of Christ: to whom be glory world without end. Amen.

## ¶ Vpon the. vii. Sunday after

Trinitie.

The Gospell. Mark. viij.



In those dayes, when there was a verie great company, & had nothing to eate: Iesus called his Disciples vnto him, and sayde vnto them: I haue compassion vpon the people, because they haue bin nowe with mee three dayes, and haue nothing too eate: And if I send them away fasting too their owne houses, they shall faynt by the way: for diuers of them came from farre. And his Disciples answered hym: Where should



a man haue bread here in the wilderness, too satiffie these? And he asked them: how many loaves haue yee? They sayde, seuen. And he commaunded the people too sitte downe on the ground. And he tooke the seuen loaves: And when he had gyue thanks, he brake and gaue too his Disciples too set before them. And they dyd set them before the people. And they had a fewe small fishes. And when he had blessed, he commaunded them also too bee set before them. And they dyd eate, and were suffized. And they tooke vp of the broken-meate that was left, seuen baskettes full. And they that did eate, were aboute foure thousand. And he sent them away.

The exposition of the text.

**T**his Gospell is set forth for this tyme of the yeaere, bycause it is Haruest tyme: and that too the intent too doo vs too wit, that Corne and frutes of the earth doo growe by Gods blessing: whereby wee shall bee put in mynde too bee thankfull towards God for this his gift. Wee must therefore beleue without all doubt, that God gyueth vs the things that growe out of the ground, too susteyne this life with all, which we must vse reuerently, as giftes reached and giuen vnto vs by Gods owne hand, and that too Gods glorie, the profite of our neighbour, and the maintenance of our owne state. Nowe the summe of this Gospell is, that besides that Christ by this miracle proueth himselfe too bee the true Melsias, endued with the power of the Godhead, he sheweth himselfe also too haue care of those that folowe him, at cording to his promise: First seeke the kingdome of God and the righteounesse thereof, and all things else shall bee cast vntoo you. The places be three.

- 1 The lot of them in this life that folow Christ.
- 2 The affection of Christ towards those that folow him.
- 3 The right manner of vsing Gods gift.

Of the first.

**W**hen there was a verie great companye, and had not aught too eate. In this companye as in a Table, is shewed vnto vs what is the lot of them that folowe Christ in this world. For we must come to the possession of the heauely kingdome by many tribulations. This company came into the wilderness, wheras is no breade, but  
6 unger,

hunger, and death. The same fortune that attendeth him, shall followe Christ. Therefore it is nec<sup>essary</sup> for us, that Christ should breache him that will be his Disciple, to denie himselfe, and take up his crosse and follow him. And hence. All that will live godly in Christ, must suffer persecution. For withstandinge, Beate Iohn says, our rule for all that, is better, then yete that seeme happy in the world. For the end and knitting up will be joyful: and therefore Christ saith. Blessed are they that are persecuted, because they shall receive comfort.

But what is the cause why Charles Darnley shall be afflicted in this world? This is no wonder, that so shall we see at the death shall followe in the members, as long as this world standeth, and that is, because that in the wilderness (as of old) in the world, there are among the members of Sathan, that rather will loose Christ and his members. At this thing was I sore sorrowing long time ago: The scold of the Serpent shall bite the heele of the woman's seed: That is to say, Sathan and his angles shall persecute Christ and his members. For when Sathan sees Charles Kingdome encrease, and his owne decay, he fretteth, and flieth, and then's wounded: I yett stand by against Charles' weepe, to denoue the. And this is it that Peter saith: The Devil goeth about like a roaring Lyon, seeking whom he may deuour. For the Lyon hauing lost his whelpes, and beeing that, being hungry, falleth vpon whatsoeuer things come in his way, to maul, deuoure, and destroy them. The like may say Sathan, when he sees that he loseth his whelpes; that is to say, that those which were vnder his power, are turned vnto Christ: he smeth his champions against the church, that some of the may assault it with hypocrisy, some with Sophistry, some with Tyranny, and other some with trembling blockes, and Beguiles: as he hath done a doozen heretofore, and reaseth not to do so this day. And if he can do nothing else, he endeauoreth to sterue the for hunger in the wilderness. But on the contrary part, Christ valiantly defendeth the kingdome which he hath gotten with the shedding of his owne blood. He giueth the holy Ghost, he giueth bread, he rayleth by goodly teachers to feede it with heavenly food, and he is at hand himselfe to succoure it in the middes of dangers, according as he beclareth by this present deede. So little shall furious Sathan and the madde enemies of the Church preuaile against it.

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For he himseife kepeth watch about his Church, and defendeth it stoutly. Neither is there cause why any man shoulde surmise, that Christ is otherwise minded towards his Church at this day, than he was at that time towards that multitude. For although he do not at all times defend his Church with visible miracles: yet notwithstanding he worketh no lesse miracles at this day spiritually and invisibly, in governing his Church. For with him there is no respect of persons, but of faith and of the goodnesse of the case. As it not a great wonder that God so defended that one blessed man Luther, that Satan and all the world being in armes against him, were not able to stirre one hair of his head: As it not a great miracle at this day, that the Bishop of Rome with the most flourishing part of the world, is not able to root out the Church? The Pope doubtlesse endeavourth to stoppe the race of the Gospel with a flood of the blood of Martyrs. But the more he murdereth, the more springe stil out of their blood, as it is to be seene at this day in Spaine and France.

Therefore let vs fence our selues against the woodnesse of Satan, and specially against the stumblingblocke of the desynitie and poornesse of the Church: and let vs not flee from Christ for any scarcenbuges of Satan: neyther let vs leane our profession, although there were no hysse but we must needs suffer famine in this wilderness: ne let vs suffer our selues to bee moved by the example of those, that for persecution and famine depart from Christ, as did the Iewes whil they were pinched with famine and persecution by their enymies that dwelt about them. For in this manner did they resist the Prophet Jeremie, according as we read Jerem. 44. As for the wordes which thou hast spoken vnto vs in the name of the Lord, we wil in no wise heare them. But whatsoeuer goeth out of our owne mouth, that wil we doo. We wil doo sacrifice and offer oblations to the Queene of Heauen (that is to say the Sunne) like as we and our forefathers, our Kings and our heads haue done, in the cities of Iuda, and in the streets of Hierusalem. For then had we plenty of bread, then were we in prosperitie, & no misfortune came vpon vs. But since we left to offer, and to do sacrifice to the Queene of heauen, we haue had scarcenes of al things, & perished with the sword & hunger. But what doth that holy Prophet Jeremie answer the? It is not so, sayth he) but for your abominations, & for the multitude of your wicked deedes doth god punish you, & bicause ye would not walk after the commaundements of the lord.

After

After the same manner a man shall find many at this day, which for hunger, dearth of coine, and other discomodities, will fall from Christ and his gospel. For they say, When we had Pastes, when we founde Spokes, when we called vpon Saintes, we had abundance of all good things. But after that this new doctrine came by, many mischeunes came by with it. There is not (say they) so much feare of God: there is lesse charitie among men: there are greater and more often fallings out betwene men: there is more tirannie: and all things are dearer. Thus do folke excuse them selues that they should not followe Christ. But if thou wilt know the causes of these misfortunes, I will tell the. The seruant (sayth Christ) that knoweth the will of his maister and doth it not, shal be beaten with many stripes. Wee know what is right, & do it not: and therefore doth God punish vs with many stripes. Again, there are other causes also: namely the devils tiranie, who rageth against Christes churche, more than against other companies of the worlde, and that is by the sufferance of God, that the elect may be cryed, that is to wit, to the intent he may make a prooffe of those that cleaue fast vnto Christ, and worship him with their hart and not with their lips. I exhort you therefore for Christes sake and for your owne soule health, that you suffer not your selues to be corrupted with the blasphemous speach of euill men, so as ye should fall from Christ, by cause you must follow him into the wilderness, whereas is the crosse, famine, woollues, and a thousand deadly daungers: but rather that wee lift by our minds into heauen, where Christ sitteth at the right hand of the father in heauenly glory. For we that are his members, shal by none other way come into heauē, than by the same that he went, who is our head. He in this life endured hunger and colde and other distresse: let vs also heare the like patiently. Which thing if wee do, we shall one day be glorified with him.

## Of the seconde

**A**ND the Lord sayd to his Disciples: I haue pitie of this people, by cause they haue folowed me nowe this three dayes, and haue nothing to eat. And if I shall send them away to their owne houses, they will faint by the way. In these words is described the affection of Christ toward the people that folowed him. He is sorry for the hunger of their bodies, and much more it is to be thought, that he was sorry for the hunger of their soules. For as the soule is much more

## The vij. Sunday after Trinitie.

bler than the body: so the hunger of the soule is muche more hurtfull. What then doth the mercifull Lord? He feedeth the body with bodily foode, & the soule with ghostly foode. He feedes the body with earthly bread, and the soule with heauēly bread, that is, with gods word. Here our reason (which will seeme to haue skill in Gods matters) though it be but foolish, deimaundeth: What? is not Christ God? why then dyd he not worke a miracle & feede them out of hand? or why did he not sustain the without bread? He would not alter the order of nature with out a great cause. And the order appointed by God, is, that like as the body is fedde with bread: so the soule should be nourished & susteyned by Gods word. And this is it that is spoken in Hophes: Man liueth not only by bread, but by euery word that proceedeth out of the mouth of God. Therfore it is not his wil, that we should looke for any thing contrary to this order appointed by God: but that we should leane vnto his heauenly mercy, looking for helpe at his hand in time conuenient. This order established by God, madbrained heads do inuert. It is written of two Herinites, that fel among theeues, and had not ought to eate, that when they had endured hunger a great while, & that one of the theeues at length taking pitie vpon the, gaue them bread too eate: The one of them sayde, I will eate none vlesse it be giuen mee from heauen. But the other tooke it with thanksgiuing, and ate it, and anon after he that looked for bread from heauen, died for hūger, wheras the other escaped that looked for no miracle, but tooke the bread that the theeues gaue him, as it had bin at the hand of God. The Anabaptists also inuert this order at this day. Christ hath comaunded the Gospell to bee preached, that the soule may bee nourished with it as spirituall foode. But the Anabaptists (despising the worde) looke for newe reuelations without the woorde. Whereby it commeth to passe that they fall into the Demils snares, who turneth himselfe into an Angell of light, to the intent he may throwe them headlong intoo damnation. Therefore bycause Christ woulde not inuert the order established by God, hee delayed the myracle. But yet at length the affection that hee beareth too those that bee his, (which is greater than the affection of the Father to varden his children,) did ouercome him. For what manner of affection Christ beareth towardes those that are his, not onely the Euangelist sheweth in this Gospell when hee sayeth: I take pitie of this people: But also the Prophete Esay. 49. setteth it out in a most goodly figure. Can the mother (sayth he) forget his  
owne

stone child, that she should not pierce the sonne of her owne wombe. Although she should forget, yet will not I forget thee. Behold, I haue written thee vpon my handes. Also the Parable of the Prodigal child, peinteth out this affection of Christs, towards those that be his. What shall I say of similitudes and parables? Christs crosse sheweth what manner affection he had towards his owne. For he so loued vs when we were yet his foes, that he suffered most reprocfull death to redeeme vs. But to what purpose are all these things? Fit it to this purpose, that we should put on a childly affection towards God the father and our Lord Iesus Christ. Secondly, that by sal- ling into consideration of this loue towards vs, we should in this life holde nothing dearer, nothing sweeter, nothing preciouiser, than to submit our selues wholly to his wil, and to obey his voyce, wherein consisteth the perfection of a true Christian man in this life. We read that our father Abraham did so: who after he had heard the Lord say vnto him: Walke before me, and be perfect: receiued a commaundement to offer in sacrifice his only begotten sonne Isaac, whome Sara had borne vnto him in his old age. But what doth he? He obeyed Gods wil without delay, and making ready a bundel of stiches, went about to slaie his sonne. But the Angell of the Lord withhild his hand. This being done, God sayd vnto Abraham: Now I know that thou fearest me. We see here in our father Abraham, how earnest he was to obey God, sith he would not spare his only sonne, but would haue killed him at the commaundement of the Lord. But alas for sorrow, there are many to be found, that will not kill so much as one of their affections at the commaundement of their most mercifull father God: so far of are they from desire of following the example of our father Abraham. Furthermore, Christs fatherly example towards vs, must put vs in mind of like good will and loue towards our brethren. I haue giue you an ensample (saith he) loue ye one another, like as I haue loued you.

## Of the third.

**T**his present miracle, wherein God with seven loues & a few small tribes sedeth foure thousand men, serueth to this purpose, to confirme the truth of Christs Gospel, & to encrease the faith of the people that were present, whereof I will say no more at this time. But I will speake somewhat concerning the right vse of Gods griftes,



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whereby we may be stirred vp to thankfulnesse towards God, and his  
Gods blessing aright.

First therefore this is to be obserued : that the bread encreaseth in  
the hands of Christ, as he prayeth and giveth thanks to the heauen-  
ly father. Whereby we are taught that all blessing is of the Lord, ac-  
cording as Paule, 1. Timoth. 4. teacheth, when he sayth : All the  
creatures of God are good. Stay here a little, and consider howe the  
things which thou hast, as bread and drinke, are Gods creature, and  
not thy creature. Wherefore thou playest the theefe, if thou take any  
thing from him against his will. Which thing thou doest as often as  
thou blest Gods creatures without thanksgiving and calling vpon God.  
For whatsoeuer thou hast as thine own, is another bodie, and unlaw-  
ful, vnlesse thou desire it of him. Hereupon it is that Christ teacheth his  
seruantes to pray : Giue vs this day our daily bread. See here : The  
selfe same bread is called ours, and Gods. It is ours, when we get it  
by iust trauell. And it is Gods, because it is his creature, which it is  
not lawfull for thee to vse, except thou aske him leave before. Therefore  
Paule addeth also : For it is sanctified or made holy by the woorde of  
God and by prayer. It is sanctified, that is to say, the vse of it is made  
pure and lawfull vnto vs, that wee may vse the creature with a good  
conscience. But by what meanes is it sanctified : By the word and by  
prayer. By the word, vnderstand thou saith, which the word requireth.  
For by the word taken holde on by sayth, we professe our selues to be-  
leeue two things. The one is, that the Lord according to his unmea-  
surable and infinite wisdom, hath created all things for mans sake.  
The other is, that we are of the number of those, who through grace in  
Christ, haue recovered that righte of lordship ouer all other liuing  
things which was losse in Adam, that wee maye maintaine this life,  
which wee ought to imploy to the enlarging of his glorie. This pro-  
fession of sayth is accompanied with prayer, that God maye graunt  
vs, to enioy the foode receiued at his hand with a good conscience, in al  
feare and reuerence. Lastly, wee must knit vp our meales with thank-  
sgiving, yea and with repetition of prayers : and so are our meates ha-  
lowed vnto vs. But they to whome their meates are not halowed in  
this wise, doo double wrong. For first they robbe God of his honour,  
in that they call not vppon him, nor acknowledge him to be the giuer  
of all good things. And secondly they vse the creature of God against  
the will of it. Whereupon Paule sayth that the creature is made sub-

lect bred banitie. From the which banitie, God in the fironde of ble<sup>s</sup>  
promiffeth that he wil deliuer the creature. Now although thefe things  
which are already spoken; maye fufficiently warn vs to use Gods  
creatures aright, after the example of Chrift: yet notwithstanding,  
to the intent our flothfulneffe may be the more reprov'd; I will re-  
cite certayne reasons that may moue vs.

The firft: Chrift hymfelfe who created all thinges, prayed and  
gaue thanks as often as he had occafion to use Gods giftes. But he  
more then becommeth it vs fo to doo, who are facke beggers in the  
Lords ficht.

The feconde: The young Ravens doe (after theyr maner) call  
vppon the Lorde, and he feedeth them. Wherevppon David faythe,  
that the Lord giueth food to the young Ravens that call vppon him.  
For the Raven acknowledgeth not his byrdes for his owne; as long  
as they be callow, & therefore hee forfaketh them: but the Lord (be-  
caufe they fhould not ftarue) feedeth them with little wormes till they  
bee fpoone fethered: and then their damme commeth againe, & know-  
ing them, brings them by.

The thirde: The Turkes affemble twice aday, before dinner and  
before fupper; to desire the bliffing of the Lorde: and wee Chriftian  
folkes neglect it.

The fourth: The Heathen men began theyr meales alwayes  
with Sacrifice and innocation, although they coulde not call vppon  
God aright.

The fifth: The Churche from the beginning of the worlde began  
with bliffing, whenfoeuer it had occafion to ble Gods giftes. For no-  
thing was more rife among them than calling vpon God. For by our  
prayers wee bid God to our meales, to whome be honour and glory  
for ever and ever. Amen.

## ¶ Vppon the eight Sunday after

Trinitie.

The Goffell. Math.vij.

**B**Eware of falfe Prophetes, which come vntoo you in fheepes  
clothing, but inwardly they are rauening Wolues. Ye fhall  
know them by their fruites; Doo men gather Grapes of thornes?

Cc.v.

Or

Of Figges of thistles? Euen so euery good tree, bringeth forth good fruites. But a corrupt tree bringeth forth euill fruites. A good tree cannot bring forth bad fruites, neither can a bad tree bring forth good fruites. Euery tree that bringeth not forth good fruites, is hewen downe and cast into the fire. Wherefore by their fruites yee shall knowe them. Not euery one that sayth vnto mee, Lorde, Lorde, shall enter into the kingdome of Heauen: but he that dooth the will of my Father which is in Heauen, he shall enter into the kingdome of Heauen.

The exposition of the text.

**O**f this Gospel there were two causes. One was the doctrine of our Lorde Christ which he set forth in the. viij. and butcherers. Another was the banitie of false teachers among the Jewes, who partly corrupted the doctrine of Moses and the Prophetes, and partly abolsphed it. The Lorde therefore commaundeth al men, both too learne the thinges that are arpyhte, and too beware of the corruptions of false teachers. And in this respect the Lorde who is the Philition of mennes soules, followeth the manner of saythfull Philitions of the bodye. For lyke as these after they haue hunted true Philicke, doo teache what hurtfull thinges are too bee anoyded: So the sonne of God our Sauour and Philition, dooth sit and for most appoynt a wholesome medicine for the soule, and afterwarde warneth what thinges are too bee eschued. The effecte of this Gospel is this: That as the false Prophetes (which are too bee knowne by their woorkes) are too bee shunned: so, true godlynesse consisteth not in the bare professing of Religion, but in true repentance and amendment. The places are three.

- 1 A charge of eschuing false Prophetes.
- 2 A description of false Prophetes.
- 3 The forewarning of Christ: Not euery one that sayeth vnto mee, Lord, Lord, shall enter into the kingdome of heauen: but he that doth the will of my father, &c.

Of the first.

**B**eware of false Prophets. This charge of Christ is vniuersall, and pertaineth to all men: wherfore it is to be aduisedly weyghed

and booke away. And in this charge these things are to be considered:  
Needfulnesse, Bond, and Use.

The needfulnesse surely is much greater than the common fort-  
understandeth. For the Diuell the enemye of Christ and of mankinde,  
dooth all that he can, eyther to abolish utterly the kingdome of Christ,  
or too befale it w<sup>th</sup> stumbling blockes. For the performance wher-  
of, he useth diuers fetches according too his p<sup>er</sup>u<sup>er</sup>s<sup>er</sup> wood. For ey-  
ther he laboureth too take the wholesome doctrine quite away, as he  
hath done in Turkey: or else he endeuoureth to corrupt it w<sup>th</sup> hy<sup>er</sup>-  
trach, as he dyd in Paradise, and at all times lichen: or else he mang-  
leth and misurneth the Sacramentes, as he hath done in the papacie  
and many other places: Or else he p<sup>o</sup>isoneth the manners and l<sup>iv</sup>es  
of men w<sup>th</sup> his venom. Then he assaileth the Scripture & the sounde  
Doctrine, too the intent too obtaine (at least w<sup>it</sup>h) one of these foure  
things. First, to perswade vs that God regardeth vs not. Secondly,  
that we should attempt somewhat against our owne vocation. Thirdly,  
that wee should byp<sup>er</sup>g v<sup>er</sup> a worshipping of God contrary to his com-  
maundement. Fourthly, that wee should wallow in all filch and wick-  
ednesse. Which soeuer of these four things our enemies wal comp<sup>er</sup>se,  
he holdeth men as prisoners. For he that denieth Gods p<sup>ro</sup>vidence, is  
condemned for one of Epicures secte. He that excecureth his vocati-  
on deceitfully, is woorse than an Idoll. He that setteth v<sup>er</sup> a wor-  
shipping contrary to Gods commaundement, despiseth God, and is  
rather the Devils seruant, than the seruant of God. He that lyueth  
in dishonest l<sup>iv</sup>e, is the bondslawe of synne, and the byrling of deaith  
and of Satan. But what remedie is there against these mische-  
ues? Pouernes of Doctrine, and absteypning from false Prophetes.  
For the purenesse Doctrine teacheth vs that G O D regardeth  
vs: in suche wyse that the Lorde keepeth reckenyng of all the ha-  
res of our heade. The same pure doctrine holseth vs in our vocati-  
on; and teacheth vs the true manner of worshipping God. Besides  
that, it conteyneth the rule of true holynesse, and of leauing a blame-  
lesse l<sup>iv</sup>e.

The seconde thing which I admonished folke too consider in this  
first place, is Bond. Now it may be demaunded, whether this Bond  
p<sup>er</sup>teyne to all men, or but onely to the gouernours of the Church. For  
many thinke themselves excused, if they obey those that haue the ordi-  
narie calling. Unto whom the Prophet Ezechiel in his third Chapter

For rather the spirit of Christ speaking in Ezechiel ) answered in these wordes: I haue made thee watch man ouer the house of Israel, & thou shalt heare the word at my mouth, and shalt giue them warning from mee: If I saye to the vngodly, thou shalt die the death, and thou tell it him not, nor speake vnto him, that he may turne from his wicked way and liue: The vngodly person shall die in his owne sinne: and I will require his blood at thy hand. But if thou giue the wicked man warning, and he turne not from his wickednes, & from his vngodly way: He verily shall die in his owne wickednesse, but thou hast deliuered thine owne soule. This saying of the Prophet sheweth sufficiently, that they are farre wide, which surmise it to be ynough for them if they obey their parish Curates, whither they teache well or yll. If it were so, the Turkes and Schismes should be saued, of whom many haue obeyed their teachers. It is too bee knowne therefore that all men are bounde to flee false Prophets, as pestilent Plagues of their Saluation. For Christes commaundement is manifest, which here is giuen to all men, for he speaketh to the multitude. And Iohn in his first Epistle, and fourth Chapter, sayth: Beleeue not every spirit, but trie the spirites whither they be of God; for many false Prophets are gone out into the worlde. And Christ saith: My sheepe heare my voyce. But what doth that tyant the Pope in this case? He saith that the discussing of the doctrine belongeth to him and his shauelings. I pray you what can be spoken or imagined more shamelesse: Is not this as much as to ouer-mayster Christes spouse, and to vsurpe a lordshipe ouer the Lords inheriuaunce, notwithstanding that Peter the Apostle (whose successeoure hee boasteth him selfe too bee) were forbidden to do it: Iohn Babarist professeth him selfe to bee a seruant too the spouse: but the Pope will be mayster of the spouse. Christ couereth to haue his spouse kept chaste vnto him selfe: But the Pope defileth hir with horrible adultery. He teacheth the doctrines of Deuylls, whereby she may learne to play the strumpet. Paule sayth: I haue betrothed you to one man, that I may bestowe you a chaste virgin vpon Christ. This betrothing is made by faith, of the most pure and most chaste word of G D D. But the Pope (who boasteth himselfe too bee Peters successor) bestayneth the Virgin with a thousand adulteries, when he leaueh hir away from embracing of hir husband Christe, to sundry Idolatries and worshipping of Saintes.

The third thing that I set out to be considered in this first place,

in the use of this prohibition of forbydding. Beware of false Prophets, which use surely is manifeste.

For first this prohibition warneth vs, that there shall bee false teachers in the Church. Which thing the Lorde signified also by the Parable of the man that sowed good seede in his feelde, and of the enemie that came and sowed Darnell in the same feelde. For the wickednesse of the Deuill is so great, that he neuer ceaseth working to corrupt Gods worde, which thing hee began too doo as soone as euer our first Parentes were created in Paradise. And at this daye (the more is the pittie) hee worketh his seates through the whole worlde. Seeing that we knowe this, wee must bee the more diligent & looke better about vs.

Secondly, this prohibition: Beware of false Prophets, must stirre vs up to giue our myndes more earnestly vnto Gods word. Whereupon Paule wisheth, that the Philippians maye increase in all knowledge. And Christ sayth: Search the scriptures, and learne of mee. If ye abide in my word, ye are my Disciples in deede, and ye that knowe the truth, and the truth shall deliuer you.

Thirdly, this prohibition proueth that the Church maye both put downe false teachers, and set up true teachers in their steede. For it were in vaine too hyde vs frome false Prophetes, unless it were lawfull to displace them from the Office and charge of teaching, and too appoynt true ministers in their roomes. Maye we thinke therefore are those godly Kings and Princes, that are carefull for the reformation of the Churches, and the maintenance of the ministerie of Gods worde.

Fourthly also this prohibition sheweth, howe the wordes of those that teach are to be receiued. If they teache the truth, they are too bee heard no lesse than God himselfe. For so sayth the Lord. He that heareth you, heareth mee, and he that despiseth you, despiseth mee. If they teache amisse, they are to be eschued no lesse than Satan himselfe. For as Satan seduced Eue with euill doctrine: so they that teache fyes, disappoynt kingdome of the grace of God; or rather thrust them oute of the beauey kingdome, according as euery man knoweth to be booke in the papist.

Of the second,

Which cometh too you in sheepes clothing, but inwardly are rauening Wolues. In the declaration of this place, wee will look



The viij. Sunday after Trinitie.

looke upon foure thinges in order. First, from whence false prophets come, and whither they goe. Secondly, By what names they bee called in the scripture: whereby the greatnesse of the perill may be understood. Thirdly, What is the outward countenance of false teachers. Fourthly, What is their desire and intent. Fifthly, What markes they haue whereby they may bee discerned from true Prophets.

If yee aske from whence they come, and whither they goe: I answer in fewe wordes they come from Satan, as stirred by by him: and they goe intoo the Lordes vineyarde (that is) intoo the Church. Hereof are manye examples. Into that little Church of Adam, Eve, & Abel, there came the false teacher Cain: who being armed by Satan, at length slue his owne brother, by cause hee was of another Religion than hee was of. After him followed many false prophets untill the flood, wherewith both the false teachers themselves, and also their Disciples were punished. Anon after the flood, Satan sent false teachers againe intoo the Church, which so wasted the Lordes vineyarde, that the truth of Gods remayned alonely with a fewe of the house of Sem. So also from thenceforth unto Christ, as wayes false teachers crept intoo the Church, and most commonly they got into their handes the chiefe ordering of thinges, as well in lay matters as matters of the Church. After Christs resurrection, there came moe false Prophets, and at all times they were most in number. At length the Pope (who is betwixt Antichrist) hath sent out swarmes of heretikes (and chiefly Ponkes) which haue most miserably torne Christs Church with false doctrine. And at this day, there be false teachers euery where. In conclusion, wheresoeuer Christ layeth his good seede intoo the ground, there by and by Satan putteth too his seede of Darnell. Therefore it is not for nothing, that Christ warneth vs too beware of false Prophets. Wee knowe from whence false teachers come, and whither they goe. Nowe that the greatnesse of the danger may bee weyghed, I will rehearse certayne of their names. First, they are called by a generall name, false Prophets: that is to say, such as seeme too bee teachers of the truth, hauing ordinarie succession and auctoritie, and yet neuertheless are lyars, as who in steade of true doctrine, doo soyle in deuillish lyes and mens dreames, of which sort there were store in the papacie.

Secondly, Of Iohn the Apostle they be called euill spirites, as well for that they are sent by Satan who is euill, as also an occasion of euill

euill, and of damnation vnto many.

Thirde, of Jude the Apostle, they are termed Cloudes without water, like vnto Caine, Balaam and Choz. Woe be vnto them (saith he) for they haue followed the wayes of Caine; and are utterly giuen too the error of Balaam for lucre sake, and perishe in the treason of Choz. Fourthly, Paule calleth them Dogges, both bycause they teare Gods worde, and also bicause they scare Chyistes sheepe from his sheepfold. Fifthly, they be called euill woorkemen, bicause they woork amisse, and the end of their labour is both the destruction of them selues, and the damnation of those that geue eare vnto them. Sixthly, The Apostle John calleth them Antichyistes, not bycause they denie Chyist, but bycause they peruert Chyistes doctrine, and are against Chyist in their life. Seuently, Paul calleth them enemies of Chyistes crosse, bicause they impute not the beginning, meane, and ende of saluation vntoo Chyistes merite alone. In this Gospell they are called wolues, but yet masking in sheepes clothing, that is to say, pretending themselves to be made me, whereas that notwithstanding, they like wolues leape priuily into Chyistes folde, tearing and killing Chyistes sheepe, with false doctrine and counterfeite holynesse.

But what is the outward countenance of false teachers? They come (saith Chyist) in sheepes clothing. The Lord in this place speaketh not generally of all euill teachers: but onely of one kinde. For there bee some that teache wel, and liue amisse: and some that teache amisse, and liue amisse: and other some that teache amisse, and seme to liue well. Of this thirde kinde of Prophetes the Lord speaketh here. For by them is greatest daunger.

What is their desire? That dooth Chyist set forth in a trimme image, when he termeth them Wolues. For as the desire of the Woolfe is first too scare the sheepe from the folde: then too harrie them into the woodes: and thirde too deuour them and destroye them: Euen so the false Prophetes endeour by their wyle too withdraue the sheepe, (that is to say, the godly and weake persons) from the true Church, and to driue them into the wildernesse, where is no foode of Gods worde, too the intent they may get the maisterie of them, & at the length, murder not so much their bodies, as their soules. How true this is, Turkey beareth witness, which is deceiued by their false Prophet Mahomet: So doth the papacie plunged in error by the Antichyist of Rome, Sodoo many nations, which are ledde as

## The.viij.Sunday after Trinitie:

Way in horrible outrages by the Libertines and Anabaptistes.

But thou sayst : Howe can I that am a rude and ignorant person, discern in this variety of opinions, who be the true teachers, and who be the false. To the intent we may discern and iudge the shephearde from the wolfe, Christ sheweth vs the markes of the wolfe, and hee draweth out the false teachers in their proper colours. They come to you (sayth he) in sheepes clothing. If a man looke but vpon their outward visor, he woulde take them for most holy men, or rather for Angels of God. But if yee plucke off their visours, yee shall fynde them woolues : first for that their voyce is not lyke Christes voyce: yea rather, with a straunge noyle they scate away Christes sheepe from their sheepfold into the wildernesse, too the intent they maye kyll mennes consciences, and destroy their soules. And this is one marke. Besides thys, hee addeth another, when he sayth: Yee shall knowe them by their fruites. Here thou must bee well aduised, that thou take not the leaues for the fruite. An euill tree hath nowe and then beautifull leaues: and againe: A good tree oftentimes hath plentifull fruite, but leaues not altogether so fayre too see too. But what are the true fruites of Prophetes: They are thre: worshipping, doctrine, and manners conformable too the doctrine. The true Prophet hath his manner of worshipping, his doctrine, and his manners according too the prescript woorde of God. The false Prophet hath a manner of worshipping deuised by men, a doctrine of mennes traditions, and manners to ourwarde shewe honest, howbeit sauouring altogether of hypocrisie.

*Of the third.*

**N**Or euery one that sayth too mee, Lorde, Lorde, shall enter intoo the kyngdome of heauen: but he that doth the will of my father which is in Heauen, hee shall enter intoo the kyngdome of heauen. This saying of the Lorde conteyneth two lessons: One concerning them that shall bee damned, and another concerning them that shall bee saved. And hee speaketh of them that are in the outward fellowship of the Church: for of the others, there is no doubt but they bee damned. But who are they that bee damned? They are those that glorie of Christ, and doo not the will of the heavenly Father. Who are those? They that brag of Faith, which they haue not, that is too wit, which professeth saythe without repentance

and godly life. These doth Christ pronounce to be damned, and no marvell at all. For such persons spinn horribly. First they sinne in lping, bicause they lie vnto God. Secondly, in dooing reproche, bicause they abuse Chyilles blood, which was shed for vs. Therefore let vs not folowe the outrages of lusts and tirannie: but let vs beate in such wise, as sinne may be wiped out, and we made holy vnto GOD. Thirdly, they sinne in theft, bicause they robbe God of his honour. Fourthly, In murder, bicause they kill first them selues through false persuasion, and then they? neyghbour by euyl example. Fifthly, they vnhalowe the temple of the holy Ghost. Who are saved: They that do the wyll of the heaughty father. But here many stumble, and overshooe them selues. First, those that say the heathen are saved without any honesty in this world, whose opinion this saying confuteth: He that beleueth not, the wrath of God abideth vppon him. Secondly, those that maintaine their owne rule to be the will of God. Against whom Christ sayth: They worship me in vaine, teaching the commaundments of men. Thirdly, those that say the lawe is Gods wil: which thing is true in deede: But if saluation depended vppon the doying of this law: then should no man be saved. What is the will then, the saluers whereof are saved: Christ answereth in Iohn the. vi. This is the will of the father, that they should beleue in him whom hee hath sent. For thus sayeth the Lorde: Hee that beleueth on the sonne, hath life euertlasting. This saith caried with it goodynes and charite, his naturall frutes which the gospyl bring forth through Iesus Christ, in whom be glorie world without ende. Amen.

## ¶ Vppon the. ix. Sunday after

Trinitie.

The Gospell. Luke. xvi.

**I**esus sayd too hys Disciples: There was a certayne riche man, which hadde a Stewarde, and the same was accused vnto hym, that hee had wasted his goodes. And hee called him, and layde vnto him: How is it that I heare this of thee? Giue accountes of thy Stewardship, for thou mayst be no longer Stewarde. The Stewarde layde within himselfe: What shall I doo. For my maister taketh away from mee the Stewardship. I cannot dig,

The ix. Sunday after Trinitie.

and to begge I am ashamed. I wote what to doo, that when I am put out of the Stewardship, they may receiue mee into their houses. So when he had called his maiuers debtors together, he sayde vnto the first, how much owest thou vntoo my maister? And hee saide, an hundred tunnes of Oyle, And he sayd vnto him: Take thy bill and sitte downe quickly and write fiftie. Then sayde hee too another: How muche owest thou? And hee sayde, one hundred quarters of Wheate. Hee sayd vntoo him: Take thy byll and write fourescore. And the Lord commended the vniust steward bycause he had doone wisely. For the children of this world are in their nation wiser than the children of light. And I say vnto you: Make you friendes of the vnrighteous Mammon, that when yee shall haue neede, they may receiue you into euerlasting habitations.

The exposition of the text.

**C**hris in this Gospel exhorteth his Disciples to doo good to their neighbours: and he dooth it by example of a parable: the effect of which is this: The stewarde of a certaine very riche man is careful what shall become of himself when he is put from his office. Much more therefore must Christian folke (which are Gods stewards in sundry giftes) be carefull what shall befall them when they haue made their account, that is to wit, when they shall bee departed out of this life. But as the steward purchaseth himselfe friendes with the Mammon of vnrighteousnesse, that maye receiue him when he is remoued from his office: So let Christian folke with their goods and with their giftes, make the poore beholding to them, that they by their receiue maye receiue them into euerlasting habitation. This is the summe of this present Gospel. Howbeit to the intent it may turne to our more plentifull instruction, I will intreate of foure poyntes: Which are these.

- 1 A repprofe of the abuse of Gods giftes.
- 2 Causes of doing good to the poore.
- 3 A complaint that the children of this worlde are wiser then the children of light.
- 4 The use of riches and the defect of good deeds.

## Of the first

**W**hen as this text setteth before vs a steward that had wasted his masters goods: in generall the abuse of Gods gifts is blamed. For who is he that for the most part abuseth not the gifts that God hath bestowed vpon him? After what sort this is, I will declare by a few examples. Wisdome is given to some man to help the vn- skilfull with his counsell, and to rule the rude with his discretion: but now it is made an instrument of craftinesse to beguile men. Riches are given to cherish the members of the church withall: but now they are spent about vnprofitable shewes and charges. The tongue is given to man that he should vse it in teaching things goodly and honest, and to beare witness to the truthe: but what is done now a dayes? It sorteth to slander, rayle, forswear, backbite, and blasphemie: Scourges and power are given for the defence of Iustice, and of good matters. But now they are a maintenance of the tyrants, who vse them to ouerthrow the truthe, and to subuert common weales. After the same manner, other gyfts of God are greatly abused, which abuses surely issue from these springs folowing, and not from else where.

First, the same that dwelleth in vs, bringeth forth such buddest: and the lesse it is an continuandement of the spirit, so much the more evils doth it bring forth. For it is a most deepe sink of all evils, which cannot be wholly purged in this life.

Againe our aduersarie the deuill thirsting our damnation, lyeth in wait for men, and practiseth a thousand fetches to destroy vs, to the intent that eicher vicerly abolishing Chyestes kingdome, or pestring it by into a streight roome, he may stablish his owne kingdome.

Besides that, the world yeeldeth most lewde examples, whereby we are allured to the like. For (as one sayeth) euill custome is the food of naughtinesse: and Paul sayth: A little leuen leueth a whole lump of dough.

Howeuer, this euill is increased by the negligence of gouerners, which compell not men by straighter lawe to doo their due tie aright. Howbeit we that gloype to be called Chyistians, ought to be kept in our duties, by the remembrance of these things ending.

First the comendement of god sticking continually in our mindes, ought to put vs in remembrance of our duties. Secondly, honestie to selfe, and the renoume of vertue ought too spurre vs forwarde:



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that wee abuse not shamefully the giftes of G D D. Thirdly, the unprofitablenesse of the thing ought to be a spurre vnto vs, for what is more seemely for the children of God, than to make them selues conformable to the example of their most louing father: and fourthly our owne calling. For we be called to holinesse, that wee also might be holy, and that the vse of those thinges that God hath graunted vnto vs might be holy. These things must we thinke vpon earnestly.

### *Of the second.*

**F**or as much as all this whole Gospel is set forth to stirre vs vp to doo good to our neyghbour, I will speake these thinges in order concerning well doyng. First I will recite the causes whereby wee ought to be stirred vp to doo well. Then will I entreate of the fruites thereof: and lastly of the maner of well doyng, according to certaine rules. God in his law seemeth to set forth a greater reason, when hee saith: Loue thy neyghbour as thy selfe: As if he had said: This is one reason why wee ought to loue one another, for that man is nexte neyghbour vnto man. Of which loue there is a most goodly example set forth in the Samaritan, which was so careful and diligent ouer the man that had falne among theeues. One man therefore ought to doo well by another, bicause man is neyghbour vnto man, and that in two respectes. First in respect of creation: for one selfsame God created vs all: now we see how great kindnesse there is in many liuing things which helpe and cherishe one another with mutuall dutifulnesse, as is to be seene in the Storke.

Secondly, Man is neyghbour to man in respect of likenesse. For all men are made to the likenesse of God, & haue all one nature of manhood. 3. Man is neyghbour to man by reason of conuersation of lyfe & humane felowship. And these three respectes of neyghbourhood are common to vs, not onely with all Christians, but also with all men in the worlde, as both Heathen and Jewes. Howbeit a Christian is neyghbour to a Christian, first in respect of his mystical body. For all we that beleue in Christ, haue put on Christ, & we are his members, & he is our head, & we liue al by one selfsame spirit of Christ. Surely this respect of neyghbourhood ought of dutie to stir vs vp to doo good one another: If we thought earnestly vpon the societie & mystical coniunctio of vs al in one body, the vndoubtedly like as the hand plaieth the seruant to al the rest of our members; & in likewise euery member vnto other,

so we

As we also by rent's of this mystical communion in our body should seeke to do good one to another. 2. A Christian is neighbour to a Christian, in respect of regeneration or new birth, whereby we are borne anew the children of God the father. Therefore seeing that brethren of one wombe do serue one anothers turne in this life; muche more becommeth it vs so to do, who call vpon God the father of vs all, saying, Our father which art in heauē. 3. A Christian is neighbour to a Christian in respect of our calling. For we be called to the battie of spirits in the bonds of peace. Ephes. 4.

4. A Christian is neighbour to a Christian in respects of the glorie to come. For all of vs by faith doe looke for one selfe same glorie of immortallitie, where we shal be fellowes together euerlastingly, praying God with one voice.

Thus much concerning the causes of mutuall well doing among men. But what are the endes thereof? There bee foure chiefe. First Gods glorie. The endes should of duettie put the children of God in mind so to do good. 2. The releife of our needy neighbour who is our owne selfe. 3. Example whereby others may be edified and prouoked to like well doing. 4. The reward. For Christ sayth, He that giueth a draught of water to one of my Disciples in my name, shall not lose his reward.

Howbeit soasmuch as a question may be asked concerning the manner of wel doing: I will adde somewhat also concerning the same. Salomon in the. 5. of the Proverbs sayth: Drinke the water of thine owne well, & of the riuers that run out of thine owne spring. Let thy welles flow out abroade, that there may be riuers of waters in the streetes, but let the be only thine owne, & not strangers with thee. Here he knitteth three things together. Firste that a man should enjoy his owne goods: secondly that he should bestow part vpon others, & thirdly that he should be maister of his owne goods: & not lash out all in one day. To be short, Gods word, faith & charitie, are the certaintest rules that can be. But of this matter more shall be spokē, when we come to entreate of the vse of riches.

Of the third.

**T**He chyldren of this worlde, are wiser in their kynde, then the children of lyght. This is a most grieuous complaynt, that the chyldren of this worlde are wiser in their kynde, than the chyldren of lyght. That is to wit, worldly men are more carefull

## The .ix. Sunday after Trinitie.

In getting temporall goods (which pertaine onely to this present life, and that continuing but a very short tyme, than Christians are carefull for the getting of heauentye goodes, which shall endure for euer. Surely this blindness is lamentable. The body is regarded, & the soule is neglected. Who seeth not how true this saying of Christs is: Behold me a husbandman that is not more careful in gathering good, & finding his household, than some Christian is to get the treasure of heauen. The marchant man sayeth the sea, is in hazarde of many dangers, oftentimes suffereth great losse, and endureth colde and heat, and that not for one houre, one day, or one yeere, but all his life long: only to scrape together earthly possessions. But the Christian man can scarce finde in his hart to carrie out one houre to heare Gods word, or to be present at the distribution of the Sacraments. They spend many houres in toys and tales: but they can not fynd one houres leysure; no no; scarce a minute of an houre to call vpon God and to talke with Iesus Christ in prayer. But what are the causes of this blindness? They are chiefly two. The one (which is also a cause of other incontinentences) is the corruption of mans nature, which maketh a man more forwarde to euil than to good. The other cause of this blindness is, for that earthly goods are sensible, and therefore do moue the mynd more strongly: for a good thing moueth not, vnesse it be known. Wherevpon Austin: We may loue things vnseene, but things vnknown we cannot loue. Now sensible things are more known than spirituall things, bycause sensible things are known by experience, whereas spirituall things are knowne onely by fayth. What is to be done then? We must endeavour too abound in knowledg of heauenly thyngs, to the intent we may also abound in the feelyng of them. And therefore Paul wisheth the Philippians, that they may abound in al knowledg and vnderstandyng, to this end, that they may be pure, and without offence vnto the day of Christ.

### Of the fourth.

**M**Ake yee freendes of the wicked Mammon, that when yee shall haue neede, they may receyue you into euerlastyng habitations. It is called the wicked Mammon, or the Mammon of vnrightheousnesse, eyther for that riches are prouocations vnto euill, or bycause riches are false and deceptfull. For they cannot bee called

called the Pantheon of iniquitie, because they are wrongfully gotten: For almost doome of goodes wrongfully gotten, please not God: Moreover, there be two things to be discussed of vs in this place. One is the doctrine concerning riches, and another is, what is meant by that he sayth: When yee shall haue neede, they shall receyue you into euerlasting habitations.

Albeit that I sayd somewhat concerning riches an egiht weeks agoe, when I expounded the Gospel of the Bludon and Lazarus, yet notwithstanding I will now briefly repete the whole doctrine concerning riches. For there is no cause to the contrarie, but that a man may sing a good song more than once. And I will saye three things concerning riches:

The first is, what manner of meanes of getting riches are lawfull.

The second is, in what sorte God would haue vs minded towards riches.

The third is, which is the right and lawfull vse of riches.

Therefore as touching the lawfull meanes of getting riches, we must begin first of all with Christs rule, Mathe. 7. Seeke first the kingdome of God and his righteousness. The first and cheefe regard therefore is to be had of the soule, that that may be rich in God. Then because this life hath need of helpes, goods may be sought according to Gods ordinance, and it is lawfull to employ a mans travelling for those things that are necessary for our living & furniture. And this is warranted not only by the examples of his shiues, but also by the commandment of God: For God promisseth his blessing to them that labour after a godly manner. Thirdly, the gapeth that cometh to vs that trauell by the blessing of God, is to be taken as it were at Gods hand. Whether may we use euill practices, whereby to drawe other mens goods into vs? Albeit is lawfull to take the fruite of a mans labour as it hath come to him, bargaining, yea craft and falshood be away. Let vs doe all things openly and simply, with the same simplicity that we would require at other mennes hands. Let our labours be lawfull in lawfullocation, so as we may with a good conscience, boast what we haue done nothing against any man: Respectfully, in diuers places, as in the word of God, we shall see.

Hitherto we haue spokt of the rightfull way of getting of riches. Now will I shew you few wayes, in what sorte we ought to be

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mynded towarde riches, when we haue gotten them. For we must be a singular running, that our riches (when we haue gotten the) become not thornes and snares to vs. Which thing to auoyde, let vs folow the counsell of Dauid and Paule, of which the one in the. 62. Psalme sayeth: If riches flowe vnto thee, let not thy heart vpon them. And the other. 1. Tim. 6. sayth: Marke the ryche men in the worlde, that they bee not proude, nor trust not in the vncertainte of riches, but in the lyuing God. The chiefest poynt therefore is, that wee bee not led away wth couetousnesse of the riches of this worlde, and that wee set not our mynde or trust vpon them. Let vs bee ready to put them from vs as often and whensoever it shall please God. Whither wee haue them or want them, let vs account them as transitorie and fraile thinges; and preferre Gods blessing alone before all thinges in the worlde. Away wth trust in vncertaine riches: awaye wth pryde and disdain of the poore. Let come trust in the giuer of the riches: let come a godly and lowly mynde.

And so haue wee how wee ought too bee mynded towarde riches. Nowe wil I put to a little concerning the ryght vse of riches. When I handled the Gospell of the Glutton, I sayde there were foure lawfull vses of riches. Of which the first is, that they should serue too the glorie of God, the furtherance of Religion, and the maintenance of the ministerie of Gods worde. For if wee be bozne to glorifie God, surely all that euer we haue, must serue to that purpose.

The second is, that we should with our goods succour and garnisse those common weales in which we liue. In which consideration expenses are to be payde wth a cheerefull mynde.

The thirde vse is, that wee should magnifye our selues honestly according to our degree, and sustent our household: that our house may be kept honestly after the rate of our habilite, without sylch negligence; and keepe the laud he ste. The fourth and last vse is, that our spendings (according too Salomons counsell) should shewe forth aboue: that is too wit, that wee should bee liberall to the poore, and ryche in good woorkes, to the intent that many may enjoy our goods, giuing shankes wth vs to God the Father of our Lord Iesus Christ, who ministreth all thinges aboundantly. Against these foure kindes of using riches aright, many doo offend, as wee haue heard in the Gospell of the riche glutton and poore Lazarus.

I haue spoken of riches: Nowe remayneth too bee expounded

what

What is ment by this saying : That when you haue neede , they may receyue you intoo euerlasting habitations. Dooth not Christ onely receyue the beleuers intoo the heavenly habitations ? Howe then is it sayd here, that the poore ( bycause wee haue made them our friendes with the vnrighteous Hammon ) shall receyue vs into euerlasting Tabernacles ? First it is manifest, that Christ in this place directeth his woordes too the beleuers. For in the begynning of the texte it is witten : And Iesus sayde untoo his Disciples, that is too saye , too those that are iustified, and haue eternall lyfe in Christe. Againe, this is manifest, that eternall lyfe is Gods gyfte by Iesus Christ.

It followeth then, that there is an other manner, whereby the poore receyue them that haue beene liberall too them, into euerlasting life, than that whereby Christ receyueth them. Howe then shall they receyue vs intoo euerlasting Tabernacles ? As witnesses and avouchers of our fpyth. For by the frutes they iudge of sayth, whereby alonely they knowe men too bee saued. The same meanyng (though in ocher woordes) is often set forth in the scripture. God shall rewarde every man accordyng too his woorkes, not for that woorkes deserue heauen : but bycause they are euidences of sayth, and the feare of G O D : lyke as contrariwise, euill woorkes proceede of vnbelleefe. Therefore let vs bee myndfull of thys saying : and liue by our selues with it, too doo well too our neyghbour, followyng the example of Christ our sauiour, too whome bee honour and glory for ever and ever. Amen.

## Vpon the .x. Sunday after Trinitie.

The Gospell, in Luke .xxix.



And when hee was come neere too Hierusalem, hee behelde the Citie, and wept on it, saying : If thou hadst knowen those thinges which belong vntoo thy peace, euen in this thy daye thou wouldest take heede. But now are they hid from thyn eyes : For the dayes shal come vnto thee, that thine enemies shall cast a banke

Dd.v.

about



## The . x . Sunday after Trinitie,

about thee, and compasse thee rounde, and keepe thee in on euery side, and make thee euen with the grounde, and the children which are in thee: And they shall not leaue in thee one stone vpon another, bycause thou knowest not the tyme of thy visitation. And hee went intoo the Temple, and began too cast out them that solde therein, and them that bought, saying vntoo them: It is written: My house is the house of Prayer, but yee haue made it a denne of theeuers. And he taught dayly in the Temple. But the hygh Priestes and the Scribes and the chief of the people went about too destroye hym, but coulede not synde what too doo. For all the people stacke by him, and gaue him audience.

### The exposition of the text,

**T**his Gospell consisteth of two partes, wherof the one teacheth what Christ did without the Citie Hierusalem: and the other teacheth what he did in the temple after he was come intoo the Citie. While he was without the Citie, he bewailed the miserie that was too come vpon the Citie, and therewithall prophesied of the destruction of the whole Citie and the people. In which thing he both shewed his affection towarde all mankind, and also declared plainly, howe great Gods wrath is towarde sinners that repent not. Then entring intoo the temple, he syndeth faulte with the abuse of the Temple: he dyueth the buyers and sellers out of the temple: he testifieth that the temple is a house of prayer, that is to say, a house dedicated to God and his seruice: and that it is not meete to desyle this house with worldly busineses. Nowe there are (as I sayde) two partes of this Gospell, one of Christes weeping, and of his propheticte concerning the lacking of the Citie, and the destruction of the whole nation. And another of Christes deede in the Temple. But these two partes conteyne in them manye poyntes and lessons, and therefore I will speake of them seuerally one by one.

#### Of the first parte.

Of this first part there be two places, which are:

1. Christes propheticke against the Citie Hierusalem, with the circumstances thereof.

2. The vse of this part in our Church.

*Of the first.*

**I**n the first place doe meete many circumstances, which are, 1. Christes affliction towards mankind. 2. The propheticie it selfe. 3. The time of the visitation. 4. Whereby they might haue knowne the tyme of their visitation. 5. Why they knewe not the time of their visitation. 6. Their punishment for neglecting their visitation. 7. The decay of their visitation.

The first. Christ beholding the Citie, wept vpon it. This weeping of Christes is a notable witness of Gods mercy towards mankind. For our Lord bewaileth their destruction, no lesse than a most pitifull father bewaileth the destruction of his owne children, whotie he loueth as himselfe: which destruction hath surely none other cause, than their vnthankfulnesse towards the Gospell. For howe cometh it otherwise bee but that the sonne of God, (who was borne very man to this intent, that he should by the offering vp of himselfe in sacrifice, set mankind free from euermlasting damnation,) shoulde bee greened at so great vnthankfulnesse of men, whom he hath created to saluation from the beginning, and afterward called to repentance, by sending his Prophets and Apostles vnto them?

The seconde. For the dayes shall come vnto thee, that thine enemyes shall cast a banke about thee; and compasse thee round, and keepe thee in on euery side, and make thee euen with the grounde, and thy children which are in thee. Here Christ propheseth of the miserie that should come vpon Hierusalem: which miserie happened vnto them in very deede, the fortith yeere after. I will diuide the storie of this miserie intoo thre parts, whereof the first is an assignement of those things that happened before the destruction of the citie Hierusalem: The second is a reckening vp of the euils which the Citizens suffered in the seerge: And the third is a noting of the miserie that followed the sacking of the Citie.

What happened before the spoyle of the Citie? Surely many things, wherby God would haue called his people to repentance: as Prophesies, signes, wonders, and foretokens. Prophesies, as this Prophesie of Christes, whereof we haue heard, and wherof mention is made in these wordes: Zach. 1. And it will come to passe in that day, that I shall make Hierusalem an heavy stone for all people. All that lift it vp shall be tozned and rent, and all kingdomes of the earth shall be gathered together against it.

The .x. Sunday after Trinitie.

Also there went wonders before, A whole yeere together there appeared a Blasing flare ouer the Citie Hierusalem, in the likenesse of a fyre sword: and warlike Chariots and hostes were sene encountering together in the aire.

Signes: The doore of the temple opened of it selfe in the night: & a voyce was heard in the Temple, saying: Let vs remoue fro hence, let vs remoue from hence.

Foetokens: A man of the common sort, named Iesus, cryed in the streetes: A voyce from the West, a voyce from the East. And the more he was chastised by the officer, the more he cryed out. By these Propheties, wonders, signes, and foetokens, did the Lord allure the Jewish people to repentance; but al was to no purpose and therefore ensued most greivous punishment.

Let vs then speake of the punishment. The first day of sweet bread began the siege, and continued vnto the eight day of September. By and by after arose inward sedition in the Citie, wherethrough friends and kindfolke slue one another without mercye. By reason of the stinck of the carcases of them that were dead, there grew a most sore plague, in so much as it was not possible to bury the dead. Herevnto came hunger, which was so great, that the mothers did eate their owne childe: besides a number of other most shamefull matters, which I let passe. In the ciuill sedition ( wherein wer slaine two thousand men) the Temple was set on fire, and bitterly consumed. Afterwarde, the forepart of the Citie was taken of the enimie: and within awhile another part: and at length all the whole Citie came into the hande of the enymies.

After the siege, the vanquished people was had in so great contempt, that seven thousand of the nobilitie and chiefe personages, were appoynted to the common works lyke slaues: and many were reserued to open shewes. The number of them that were slayne ( besides those that perished of hunger in the Citie) was fourescore and seuentene thousand. As many as were vnder .xxvi. years olde were sold by the Souldiers. The honest women and maydens were rauished by the men of warre. Afterward againe vnder Domitian, there arose a new persecution. For Domitian made a serch for all that were of any kindred or allpance to Dauid or Christe. Thus much concerning the bodyly punishment that ensued the contempt of the sonne of God, wherewithal was ioynd a spiritual punishment in conscience,  
and

and at the end followed eternall torment in hell.  
**The thirde:** If thou haddest knowne, yea if thou haddest euen in this day &c. The time of visitation is that wherein God visiteth, sometime to punish sinners, and other whyles to doo good to the godly, and that many wayes. Howbeit the chiefe time of the visitation of Gods mercy, was the time of Christs preaching, when hee allured both them and all the world to repentance, offering grace and euertlasting life to those that repented. Of this time speaketh the Lord.

**The fourth.** Whereby might the Iewes haue knowne the time of their visitation? They had manie euident proofes and tokens of it. First Christs myracles byd openly shewe his power. If yee beleue, not mee (sayth he) beleue my workes, for they beare witness of mee. Secondly, Daniell foretold this time of visitation, in Babilon. Thirdly: the kingdome of Iuda was remoued according to the Prophesie of Iacob, Genesis, 48. The scepter shall not be taken from Iuda, vntill Silo shall come, that is to saye, the seede of the woman, which is Christ the Lord. Fourthly, least they should bee offended at Christs pouertie, they were warned of it befoze by the Prophet Zacharie, who in his nyenth Chapter sayth: Beholde the King shall come poore. Fifthly, Iohns recorde concerning Christ. Sixthly, the voyce of God the father ouer Christ in his Baptism, and in the Mount. These and many other things might haue certified the Iewes of Christs presence, and of the time of their visitation.

**The fifth:** But wherefoze knewe they not the time of their visitation, seeing they were put in mynde of Iehy so many signes? There were two peoples: the one fleshly, the other spirituall. The fleshly people was, for that being masked in the pleasures, allurments and cares of the world, they could not consider those thinges that pertayned to the soule health, but they thought as it is written in the seconde Chapter of the booke of Ecclesiastes. Short and full of we grinnells is the time of our lyfe, and there is no ease in the end of man, neither is there any man knowne to haue returned from the deade. Come on therefore, let vs enjoy the pleasures that be present, let vs leaue takens of our wirth euery where, for that is our portion. After this manner was the riche glutton masked, whom some write to haue been a Citizen of Hierusalem. So was he also that sayd, when he sawe his barnes full of corne: Howe my soule take the pleasure. But what happened too him? In the middes of his pleasures, he was called away to punishment. And the

their spirit shall beyle was that wherof Christ speaketh here: & wherof Paul speaketh in the first to the Romanes. He gaue them ouer into a reprobate or stoward mind. And. 2. Thel. 2. He gaue them strong delusion, that they should beleue lyes, which would not obey the truth. And this is the rightfall iudgement of God.

The fifth: The punishment for neglecting their visitation, which is double: Bodily and temporall: Ghostly and eternall. Vnto the temporall and bodily punishments, pertayneth this horrible wasting of the Citie: and also all the miseries and mischeues of mankinde, which miseries and mischeues ought of due tie too put vs in mind of repentance.

The seuenith: The cause of the delay of the punishment. This doth Paul expound. Rom. 2. when he saith: that the riches of Gods goodnesse and long sufferance doo prouoke vs to repentance. For God is slowe vnto anger, that is to say, vnto vengeance, and that is to the intent that we at length acknowledging our sinnes, should moune for them, and flee vnto Christ by true faith.

*Of the second.*

As much as Paul saith: That all that is written, is written for our learning: Let vs see what is the ble of this Doctrine.

First therefore let vs that beloueth in Christ, and are the holy Ierusalem of God, heare the voyce of Christ bewailing our sinnes: and let vs seeke how he is affectioned towards vs: Also let vs know the time of our visitation, whom GOD hath visited wonderfully in this realme: First with his word, which surely is preached purely in all the Churches of Denmarke, howbeit, because we haue slenderly obeyed his Gospell, hee hath visited vs with warre, with famine, with pestilence, and euery man after a sundry fashion. And if wee repent not, (yea and that betimes) he will visite vs againe with warre, pestilence, and famine, and at length will utterly destroy vs. Let vs repent therefore: let vs promise amendment: let vs embrace Christes Gospell: and (to be short,) let vs frame our liues after a godly and holy manner, that we may escape in the day of wrath.

*Of the third.*

And he entered into the temple. &c. In this seconde part of the Gospell, there are foure circumstances chiefly to be obserued.

The

The first is the wickedness of the high Priests. The Temple of Salomon was ordeined, not so keepe markets and markets in; but for these purposes: First, that Gods worde should be taught in it, and that the people should come together in it, and pray according to that which Salomon himselfe sayth in the Dedication of the Temple: Whatsoeuer thy people shall pray in this place, (that is in this Temple) thou shalt heare them in the dwelling place in heauen, and when thou hast hearde them, thou shalt be sauourable vnto them. Besides this, it was established by lawe, that the Sacrifices should be slaing here by the Temple, according to the law. The Pharisees and high Priests did all things contrarie hereunto. For they despised Gods word, they practised heathenlike chopping and changing, yea rather (as Christ saith) of Gods temple they made a den of theues. They murder many to the intent to get their goods to themselves. And the high Priests (though their false doctrine and misinterpreting of the scriptures) murdered many thousands of men, whyle they praiserously bereft their soules of euermoring blisse. Hereby it sufficiently appeared, howe wicked these high Priests were against God: for they not onely despised Gods word themselves; but also gaue other men occasion to despise it, and wilfully to withstand it to their better destruction.

The second is the driving of the buyers and sellers out of the Temple. Christ driveth out the buyers and sellers, and that with outwarde violence. By which deeds first he testifieth himselfe too disallowe the vngodlynesse of the Pharisees. And secondly he declareth himselfe too be the true King and high Priest of this people. They king hereby, in that he setteth his hande too the taking awaye of vngodlynesse, like as Ezechias dyd when heeooke awaye the brasen Serpent, because the people dyd Idolatrie vnto it, and their high Priest, in that he defendeth the true Doctrine, and rebuketh the baggage of the Pharisees.

Moreover, this driving out, was a certaine fatherly warning, that the temple should be destroyed, vntill they amended. By this deed hee giueth them too vnderstande of the punishment which all the vngodlye should runne intoo, that had misused Gods Temple; namely, that Christe should one daye cast them quite out of the Temple. Furthermore let such parties, (I saye bothe Magistrates, and gouernours of Churches,) learne

¶ hereby



herby: The one to take away the instruments of wickedness, by force of hand and outward violence: And the other, to rutter of all Superstition (as much as may bee) with the sword of the spirit, that is to say, with Gods worde. Sadyd blessed Theodosius, who take all Images and Idols out of the Churches. So did that most godly Prince Iohn Friderick, Duke of Saxonie. These mens examples folowed that Prince of most holy memorie, Christian Kyng of Denmarke, the third of that name: whose benefite the scholes and Churches in this Realme enjoy still at this day.

The third is concerning Gods Tēple, which is of two sortes: made with hand, or visibler, and spirituall, or not made with hande. And eyther of them is the house of prayer. My house (saith Christ) is the house of prayer. The use of the Temple that is made with handes, consisteth chiefly in these poyntes: First that it be a publike place, wherein the word of God may be taught and heard. Secondly that the Sacramentes be ministred there. Thirdly, that the godly resorte thither to pray for the common neede. And lastly, that it be a place, wherein is made open & common confession of Religion. But what is done in the Papacie? In stead of Gods word, we thrust in mens traditions: in stead of the distribution of Gods mysteries, they are set forth most horrible dishonourings of God: They set beames of laxe: they blase the Masse for the quicke and the deade: they robbe the Church of the Sacramentes: they defile the Sacraments with their blasphemous additions: and of the place of open profession of the Gospel, they make a confestorie of Hypocrites, which calypse against the Gospel of Christe. Thus much concerning the temple that is made with hand. The Temple that is not made with hande, or the spirituall Temple, is both the whole Catholike Church, and euery seuerall member thereof.

For thus sayth Paule writing to the Corinthians. Knowe ye not that the Temple of God is holy, which is you? Ye are the bulder of this Temple Christ sayth: If any man hearken to my woord, wee wil come vnto him, and dwell with him. And therefore all the whole Church and the Tēuerall members thereof are called Gods temple, and are his Temple in deede. The foundation of this Temple is the sonne of God. For other foundation can no man lay, but that which is layd already, which is Iesus Christe. This temple is reared by the sonne of God, and buylde by the Prophets, Apostles, the

the Ministers of the word, the godly Magistrates, and holy householders; according to the grace which the Lord giveth to every of them in their Temple. This Temple is purged and kept clean by the blood of Christ. The doorekeeper of this Temple is the holy Ghost, when men knocke at the doore of it with prayer and faith. And this Temple is not idle. For in it is continuall praying of God, continuall prayer, holy oblations, and (to comprehend all in one worde) service of God without weariynesse: for vnto this holy vse is this holy Temple of God dedicated. But as for such men as follow their owne lustes, their Tyrannie, their vsurie, and deceit: They not onely unhallowe this Temple of God, casting out the doorekeeper the holy Ghost, and driving away the workmaister Christ: but also they besome the Temples of Sathan, wherein the blood of Christ is dishonoured, Gods worde put to reproche, and in stead of praying to God, succeeded with singing of Satyres, curlings, blasphemies, clappings, & (to conclude at a word) al the Church ringeth of the playes of Sathan. But what monech vs to couet to be the Temple of God? First, the dignitie. For what greater glorie is there, than to do be the Temple of the holy Trinitie? Secondly, the profite: For by this meanes we passe from the Chappell of Sathan (where nothing reppeth but dooth a diuination.) to the house of God and euerlasting blisse. Thirdly: The end for which man was created. For we are created to be the temples of God. One the contrary part, it is to be considered, how unworthy a thing it is, & how great a treason to God, to defile this Temple with any wickednesse. And therfore we must enforce our selues with al our power, to do true service of god in this his Temple, & to offer to him the sacrifice of our lips, that is to wit, thanksgiving, & the frakincense of our hart, that is to wit, faith & innocencie.

The fourth is: The world iudgeth farre otherwise of them that are the Temples of God, than Gods worde doth. The world supposeth that the honorable, the mightie, the wise, and the rich are receiued into this Temple: But the worde of God teacheth the contrary, and cramples shew it. And although no man be cast of for the nobilitie of his birth, for his power, for his wisdom, or for his riches: yet it falleth out for the most part, that such men being entangled in the affayres of the world, haue the lesse wonder of this spirituall Temple. Examples thereof are Caue and Abel: Esau and Iacob. Thus doth god alwayes choole the weake things of this world, that he might put

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the strong things to shame. But this will not moue. For Christ saith  
Feare not thou little flocke, for it hath pleased my father to giue you a  
kingdome. To whome through Christ with the holy Ghost, bee  
our worlde without ende. Amen.

Vpon the.xi. Sunday after Trinitie.

The Gospell. Luke.xviij.



Christ tolde this parable vntoo certaine which  
trusted in themselues that they were perfectie,  
and despised other. Two men went vp intoo  
the Temple too pray, the one a Pharisee, and  
the other a Publicane. The Pharisee stood  
and prayed thus with himselfe. God, I thanke  
thee that I am not as other men are, extortion-  
ners, vniust, adulterers, or as this Publicane. I fast twice in the  
weeke: I giue Tythe of all that I possesse. And the Publicane  
standing a farre of, woulde not lyfte vp his eyes to Heauen, but  
smote his breast, saying: God bee mercifull to mee a sinner. I  
tell you this man departed home too his house iustified more  
than the other. For euerie man that exalteth himselfe shall bee  
brought lowe: and he that humbleth himselfe shall be exalted.

The exposition of the text;

**T**he occasion of this Gospell was, that after Christ had taught  
concerning the force of Prayer, and the forme of praying, he  
mynded also to set forth euident examples, wherein he might  
paynt out the nature both of effectuall Prayer, and hypocri-  
tishe boasting. For in as much as no man can pray aright, except he  
first bee righteous by faith in Christ: it commeth too passe that many  
imagine themselues too bee righteous, and therefore thinke them-  
selues too praye aright. Wherefore it was needefull to make a difference  
betwixt them that are righteous in deede, and those that counterfet a  
righteousnesse. For they that will seeme righteous and are not, doo  
in no wise pray. But such as acknowledge their sinnes, and repent  
them

them earnestly, they onely being made righteous by faith, can pray effectually and aright. For this cause therefore the Lord setteth here two images before us. Wherof the one is of hypocriticall Prayer, and the other is of true and godly Prayer. The Pharisee (who thought himselfe godly and righteous, and was not so) maketh vs a Prayer to know an hypocrite by. Contrariwise, the sillie Publicane casting himselfe flat before God, and acknowledging his owne uncleannesse, & yet notwithstanding fleeing vnto mercy: doth by his example set forth a way for me of true and healthfull prayer. The places are thre.

- 1 Of the righteousness of the Lawe, and of the fondnesse of the Pharisee.
- 2 Of Christen righteousness, and of true repentance.
- 3 Christes iudgement concerning the Pharisee and the Publicane.

*Of the first.*

**H**E sayde to certaine which had an opinion of themselves that they were righteous. Here I must needs speake of the righteousness of the Lawe, what it is: and what is the vse, ende, and prerogative of it. For thereby we shall vnderstand, how farre the Pharisees are wide from the true righteousness.

What is the righteousness of the Lawe? It is a perfect obedience of all our members inward and outward, vnto Gods lawe: of the heart, the affections, the will, the mouth, and briefly of al the powers and abilities as well of the bodie as the mynde: which obedience is behooueth to bee, not at startes, but continuall: not wayne, but perfect and full: not stayned, but pure and chaste: such as myght haue been performed by Adam before his fall, and suche as is performed by the holy Angelles in heauen. That the righteousness of the Lawe ought too bee suche a one, both Moyses and Christ doo teache in these wordes: Thou shalt loue the Lord thy God with all thy hart, with all thy soule, with all thy strengthe, and with all thy power: and thy neyghbour as thy selfe. Moreover, forasmuch as he is pure, holy and chaste, nothing can please him but that which is pure, holy, and chaste. And they that fulfill this righteousness, they onely haue the promise of the Lawe. For thus sayth Moyses: The man that doth these things shall liue in them. No man (Christ onely excepted) did euer performe this perfect and continual obedience, such as the Law requireth.

Et. ii.

Wherefore

Therefore all they that thinke themselves righteous with this righteousness of the lawe, are not onely blinde and arrogant, but also blasphemous against the lawe of God, which they measure by their owne slender skill, and not by the voyce of God. That none is able to fulfill the lawe of God, I haue declared of late, and will nowe briefly bring the same to our remembrance againe. First our members both inward and outward (wherewith we should execute obedience to the Lawe) are mangled, and corrupted with a certaine horrible outrage, so as they are able to do nothing aright. Again, the Law of sinne as a most stoute Gyant gypeth our limmes, euē after that wee be borne anewe, that we cannot performe what wee would. Whereupon Saint Paule cryeth out: O unhappy man that I am, who shall deliuer mee from this body subiect to Death: And in another place: To wil, is present with mee, but too persecuring, I finde not in my selfe.

Also, I doo not the good that I would doo, but the euill which I would not doo, that doo I. Thus the regenerate haue a foreward wil, but they are destitute of abilitie to performe that which they would: scrupulousness is our household enemy, withdrawing vs from that which is good. What shall wee say then of them whose will is not reformed, such as all they bee that are not regenerate: To the furtherance hereof also maketh it, that the Law of God is spirituall: but wee are carnall. For thus hath Paule (being at that time a faithfull Christian,) said: The Law is spirituall, but I am carnall, sold vnder sinne. Hereby it is easie to see, that we are not able to performe due obedience to the lawe. For how is it possible that flesh should performe spirituall righteousness: I alledged many and sundry other reasons not long agoe, whereby I shewed that no man in this life is able to pseeke perfect and full obedience to the lawe.

What is to be done then: Here thou shalt first heare the voyce of the Law. What sayth it: Cursed is he that continueth not in all the things that are writtē in the booke of the Lawe: Here thou hearest the sentence of the Lawe. Let this saying of the law humble thee before God, and utterly cast thee downe, that thou maist acknowledge both the filthinesse of thy sinne, & thy iust damnation. What is to be doone here: Are we able to elchue this curse of the law: Thou art not able of thine owne power. Wherefore thou must either perish, or else seek a remedie against this damnation of the law: but other remedie surely there is none, than onely Iesus Christ: who purposely came into the worlde

to take vpon himselfe the burthen of the lawe, and to deliuer all the beleue on him, from the power of the lawe, that is, from damnable which the lawe threateth to those that transgresse it. Therefore this curle extendeth it selfe to al men that heare not Christ, nor are clothed with his righteousnesses, that they may appeare apparelled therewith in the sight of God: For Christ is the end of the lawe, to satisfie al that beleue. Rom. 10. These things haue I spoken concerning the righteousness of the lawe; to this intent, that I might shewe how fond these Pharisees were, which thought themselves righteous and hidde scoone of others, as vnholy and vnrightheous. But what is the cause that this Pharisee and the rest of his rabble thought themselves righteous? The cause was blindness. For he was so blinde, that hee saw not the meaning of the lawe, yea rather, he sawe only the couering of the lawe, and neuer looked into the heart of the lawe, according as the text of this gospell sufficiently declareth. For he sayth: I thank thee that I am not as other men, extortioners, vniust, adulterers, or as this Publicane. He had sene the letter of the lawe then, but not the spirit; that is, he stucke only in the outward worke, but he considered not the spirituall meaning which the lawe requireth.

Now to be, to the intent these things may be set the playner before our eyes, let vs see first what manner of workes this Pharisee were. Secondly, Let vs lay them to the lawe of God. Thirdly, let vs gather thereby what wanted in him. And fourthly, let vs see of how many times he was founde guiltie, and cast by the lawe, though he boasted himselfe righteous before men.

The workes of this Pharisee were faithlesse, proceeding of mere misbeleefe and pryde. Now in as much as the scripture sayth playnly, Without faith it is impossible to please God: who is so made as to call this outward vifo, righteousness?

Let vs lay his workes that he boasteth of, to the worde of God. The law requireth pure obedience: This man out of his moste vncleane heart, draweth slanders against God and his neyghbours. The lawe commaundeth him to loue his neyghbour: He accuseth him, yea and that before the iudgment seat of God. What should I make many wordes? He hath done nothing according to the appointment of the lawe: Is it not a great matter to be no extortioner, to be no vniust man, to be no aduourer? to fast, and to giue almes? Surely these things are not to be disallowed. But this Pharisee did worse.



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chebly desirde the good deedes he had none, with lesse loue and pride, what wanted he then? The well spring of good workes, saith in Christ, which worketh by charitie: Whereas this is not, be the worke neuer so lightly and sayre, yet can it not be acceptable vnto God: yea rather, it is an abhominacion before G D D, specially when there goeth an opinion of righteousness with it, like as wee see in this Pharisee.

Wee haue sene from whence the workes of this Pharisee proceeded, and how farre they are voyd from the righteousness of the lawe, and what he wanted: Nowe let vs see howe vnrighteous he was. Firste he durst preace vnto God, and boldly speake vnto him, being without feare of God, without saythe, without repentance, without the mediator Christ: by whome only the enterance of the father is let open. Is this so great a wickednesse? Yea: In this acte hee breaketh all the commaundements of the first table, and as it were trampleth it vnder his feete. Againe he being but dust and ashes durst boast before G D D: when notwithstanding it is written: The guiltlesse is not guiltlesse before thee. How great a pride was this I beseeche yee: Though he despise both God and men, dooth hee not feyne him selfe neuertheless too bee righteous? Thirdly he abuseth the temple of G D D, which was ordeyned to pray for forgiveness of sinnes bothe publicke and priuate. But what maketh hee of the Temple? A Court barre to accuse others at. Fourthly, he layeth violent handes vpon all the whole seconde Table, and breaketh it contrary to the nature of Charitie, which is wont eyther to salue the sinnes of our neighbour, or else to conceale them. What doth he? I am nor (saith he) as other me, extortioners, vniust, aduouterers, Yea all this seemed but a litle to him.

Wherefore being in the upper ende of the Temple, he looked behinde him, and saw the sillie Publicane praying, and he had no soner espyed him: but he accuseth him by and by at the iudgment seat of G D D. Neyther am I (saith he) as this Publicane. If he had bin a godly man in deede, he woulde haue bin glad for the publicane, as the Angels of G D D were, whiche reioyce in Heauen vpon a sinner that repenteth. But when as he accuseth the repentant, he sheweth sufficiently of what Spirit he speaketh. He oughte to haue remembered the saying of Iesua the sonne of Sirach: Despise not a man that turneth from his sinne. For we are al of vs in corruption, that is to say,

Wollet to sundry miseries. Let him that standeth, see that he fall not; sayth the Apostolic Paul, As touching the fasting and Gything of this Hypocrite, I say no more but this:

Fasting whereby the stoucnesse of the flesh is subdued: is a thing not enyll. But if thou fast to merite any thing at Gods hande, then thy fasting becommeth an abhominacion. For God will not be worshipped with mennes traditions: but accoptyng to the rule of his owne lawe. Concernyng Gything, I say this: That God so ordeyned it in hys common weale, that the Priestes of the Trybe of Leuie should haue whereon to lyue. And Christ sayth: The labourer is worthy of hys hyre: and thou shalt not mooue the Dre that treadeth out the Coyne.

*Of the second*

**L**Ike as in the Pharyseey we haue seene what manner of ryghteousnesse the Pharysaycall ryghteousnesse is, and haue shewed the fondnesse of it, by compar yng it with the ryghteousnesse of the Lawe: So now foloweth the second doctrine, concernyng Christen ryghteousnesse, which is reppesented vnto vs in this Publicane, as it were in foure truly image: Howbeit by cause the scripture teacheth of her tues by two wayes, that is to wit, by the rule, and by example: I will first se what the scripture sayth of Christen ryghteousnesse. And after ward I will shew the same in the example of the Publicane, that in so doing the rule may be confirmed by example.

Now as concerning the rule of Christen ryghteousnesse, these are clere sayings: Paule in the thyrd to the Romaynes sayth: All haue sinned, and are destitute of the glory of God: and they are iustified free, by his grace, through the redemption that is in Christ Iesu, whom God hath set forth to be the mercy seate through fayth in hys blood, And anon after in the same chapter: We byhold that a man is iustified by fayth, without the workes of the law. 2. Corin 5. Opm that knew no sinne, he made sinne, that we myght be made the ryghteousnesse of G. D. D. in hym. Ro. 5. Lke, as by the disobeyence of one man, many became sinners: So agayne by the obeyence of one man, many are made righteous. And of Abraham: Abraham beleeued G. D. D., and it was imputed vnto hym for ryghteousnesse. And Dauid: Blissen are they whose iniquities are forgiven, & whose sinnes are couered. Such sayings as these, there are without

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number in the Seriptures concerning Christen righteousnesse: but I haue alledged these fewe, that I might thereby gather a general doctrine concerning Christen righteousnesse.

First therefore is gathered of these Textes, that Christen righteousnesse is not of workes, albeit that he which is justified, beginneth henceforth to do good workes. This therefore is to be borne in minde, that workes are in suche wise excluded, as that they are not the cause of this righteousnesse, but the effects and frutes, as I wil shew hereafter. Secondly is gathered of these sayings, that Christen righteousnesse is not the obeyence of men themselves, but of Christe for them. Thirdly, that this obeyence of Christes is bestowed vpon man, to the intent he may be righteous by it, and not by his owne righteousnesse. Fourthly, That whosoener beleueth, is made partaker of this righteousnesse of christes, so that it is imputed to him as his owne. For Christ is the end of the Lawe, to iustifie euery one that beleueth. Fifthly, that by cause we are sinners, we bee reconciled vnto the Father by Christ, whome God hath set forth to be the meritori cause. Sixthly, that Christes blood was shed for the sinnes of them that beleue, so as the Justice of God, or of the Lawe is satisfied. Seuently, By all the things gathered, it falleth out, that christian righteousnesse consisteth of acquittall from sinne, imputation of Christes righteousnesse, and acceptation vnto euertlasting lyfe, freely for Christes sake. This is the summe of the doctrine of the church concerning Christen righteousnesse: whereby it commeth to passe, that Christen iustification is an acquittall from sinne, an imputation of Christes righteousnesse, and an acceptation vnto eternall life, freely for christes sake. Howbeit, this is further to bee borne in mynd, that by faith only (whereby wee are iustified) this righteousnesse is effectual, and byngeth forth frutes most acceptable to God, through Iesus Christ. And where this frute is not sene, there is scarce any faith to be founde. For when wee beleue, therewithall wee are borne new men, that we should yeelde new obedience vnto God.

Now let vs see this selfe same doctrine of Christen righteousnesse in the example of the Publicane. First (as the text saythe) he stood a farte of. For being put in feare with his owne unworthynesse, he durst not come forth with the Pharisee into the lighte of Gods iudgement. In lykewise Peter falling downe at Christes feet, sayd: Away from me, for I am a sinnefull man. Likewise the Centurion,

Lorde,

Exorde; I am inde without this that thou shouldst come within thy sinne. This fearfulnesse in the conscience of man, is first of the knowing of the Lawe: by the square whereof when a man examineth his sinne deedes, hee is enforced to crye oute, I am a sinfull man. Secondly he daureth not lift up his eyes. Here is noted howe the Publicane was ashamed of the filthinesse of his sinne. 3. He knocketh himselfe vpon the breast, whereby is signified his striking agaynst wanhope and despayre. 4. when hee saith: Lord be mercifull vnto mee a sinner: he giueth vs to vnderstande howe we ought to flee vnto God onely for the putting away of our sinnes. Hitherto he hath wrestled with sinne; with the sentence of the Lawe, and with wanhope: By which wrestling is declared that he was soze in deede. Howe foloweth, howe he wounde himselfe out of this hell as it were. For when he saith: Lord be mercifull to mee a sinner: hee raiseth himselfe up by faith against despayre. For here he called to remembrance the promises concerning Christ, that God will be mercifull vnto sinners, which falling into repentance too flee vnto Christ with true faith. For he is the propitiati on for our sinnes. In raising himself up in this wise, hee impetred shewe to himselfe, and mercy vnto God: he acknowledged himselfe the filthie man, and God to be his Absolution: hee surely merited agaynst sinne, and so beleeuing God to be fauourable vnto him, hee is holde by faith alone. After the same manner did Daniell: vnto thee Lord be righteousnesse, and vnto vs confusion and shame.

And so wee may learne of this publicane, first the manner of true repentance and Christian righteousnesse: for then as true repentance is true sozinesse for sinne: euen so Christian righteousnesse is to bee loosed and acquit from sinne, when we come vnto God by true faith, as I haue said before. 2. We may learne of him, of what sort true prayer ought to be. For it must proceede from the bottome of the heart in the feare of God, and leane vnto the propitiati which is in Iesus Christ. 3. Wee must learne of the publican, to shewe our sinnes after a lowly manner, both before God and before men.

Must we then liue after the manner of publicans? Wea surely must wee, so farre forth as they repent and amend, according as this publican did. For as this pharisee is not mispoken for the outwarde honest woorkes that he did, but because hee trusted in the workes, so this publican is not to be commended for the sinnes that hee had committed, but for his repentance which hee did. Wea, we haue lesse in deede

offering that mee may see the benefit by which both of them be made  
good for whiche with both of them we must giue thanks vnto God  
with both of them we must praye. And thus we see of the pharisee, to be  
honest toward himselfe: and of the publicane, to bring with him good  
liness of minde and true faith.

I say vnto you, this man went home top his house iustified,  
and not the other, here we see Christes iudgement of the phari-  
se and the publicane. The publicane sayeth he departing out of  
the temple, came home to his home house iustified by faith. And the  
pharisee returned not iustified, but rather condemned. This confu-  
meth he with a general sentence of excommunication: that exalteth him-  
selfe, shall be brought lowe; and he that humbleth himselfe shall be ex-  
alted. The pharisee exalted himselfe, thinking himselfe righteous  
by his deeds of the lawe, which were none at all: and therefore, he  
was brought lowe; by the sentence of damnation. The publicane  
humbled himselfe by acknowledging his sinne, by lowly prayer, and  
by trust in Gods mercie through Christ: and therefore he was exal-  
ted by the grace of acquittal, and glory of blissfullnesse. What wee may  
be humble after this mans example, Christ grante, to vs one with  
the father and the holy Ghost, be glory for euermore. Amen.

### Vpon the xii Sunday after Trinitie.

The Gospel: Mark. viij.



Jesus departed from the coastes of Tyre and Sy-  
don, and came vnto the Sea of Galilee, through  
the midst of the coastes of the ten Cities. And  
they brought vnto him one that was deafe, &  
had an impediment in his speech, & they pray-  
ed him to put his hand vpon him. And when he  
had taken him aside from the people, hee put  
his fingers into his eares, and did spit, and touched his tongue,  
& looked vp to Heauen & sigheth, and said vnto him: Ephraim, that  
is to say, bee opened. And straight way his eares were opened, &  
the

the string of his tongue was loosed in the space of time; And hee commaunded them that they should tell no man: But the more he forbad the, so much the more a great deale they published it, saying: Hee hath doone all things well, hee hath made both the deafe to heare, and the dumbe to speake.

¶ The exposition of the text.

**T**his Gospell conteyneth one of the Lordes myracles whereby he sheweth his power; his will, and his office. His power appeareth in this, that all thinges created are at his commaundement, as the Sea, the windes, the heevenes, and the seas, as in this place. His will is seene by his readiness to helpe, for he is most readie to helpe al that call upon him. His office appeareth in that he is a Saviour according to his name, which is Saviour. These three thinges are to bee seene welneere in euery of Christes miracles, which wee must learne too vse aright: For wee must vse the power of Christ our Lorde against the tyrannie of the world, the diuill, and hypocritie, yea and against all the whole kingdom of Satan: And by the knowledge of his will against the ouerthyng will and iudgement of our fleshe. Let vs arme our selues with the myning of his office against all Antichristes, that will robbe Christ of his office. These three thinges wee may beholde in this present Gospell as in a Glasse. Here the deafe and dumbe man is blynde in bondage by the Diuill. But what dooth Christ in this case? Hee receiuing his power, openeth his eares, and looseth his tongue, maugre the Demills resistance. Again in that hee helpeth this miserable and wretched creature, hee sheweth himselfe too haue a remede of his miserie; and by so doyng, uttereth his good will towarde him. Lastly he declareth his office, in shewing himselfe readie and thewfull to helpe this man. And by this deede hee dooth vs to vnderstand, that hee hath sent vs to helpe the afflicted and those that are in miserie. We know what Christ meaneth by his myracles. Now let vs see the summe of this present Gospell. Christ healeth the deafe and dumbe man that is brought vnto him. By which deede is signified, that Christ cometh into the world to helpe such as come vnto him, according to this verse: In which one that calleth vpon the name of the Lorde, shall be saved. The places are three.



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- 1 The example of them that bying this deafe and dumbe man into Christ.
- 2 The deede and miracle of Christ.
- 3 The fruite of this miracle to the beholders.

*Of the first.*

**D**Eparting againe out of the coast of Tyre, &c. Before wee enter into the first doctrine, the occasion of this pyeleine miracle is too bee obserued: Which was Christes iourney, and the place from whence he tooke his iourney.

This iourneying it selfe declares how busie the Lord was in his office, and how earnestly he thirsted our saluation. The place theweth, how he ment that the Gentiles also should be made partakers of his benefites. For he came to seeke that which was lost.

Now let vs see the first doctrine. They brought vnto him a man that was both deafe and dumbe, and besought him that he would laye his handes vpon him. Here are two thinges to bee marked; first what these bearers of this deafe man doe: and secondly what they request. What doo they? They bying vnto Christ a man that is deafe and dumbe. In these fewe wordes is a Christen mans life described. Which description it standeth vs in hand to vnderstand aright, to the intent we may handsomely follow the example of them. For first they acknowledge Christ to be the true Melsias, and secondly they beleue in him: both which thinges they declare by this deede. For no man cometh vnto Christ as to a saviour, necessarily vpon him, but he that beleueth in him. For like as no man beleueth, but he that heareth: so no man calleth vpon him, but he that beleueth. Rom. 10. By this reason saith being conceived of the word of life, is the soule healthy and righteousnesse of Christians.

Is this saith Ioh. 12. Here are shewed three fruites of it. The first is confession: For here by their deede and wordes they confesse Christ. For euen as men beleue with the heart vnto righteousness: euen so is confession made with the mouth vnto saluation. The seconde is the calling vpon Christ: For Faith and invocation are to knit together, that ye may looke separate herte from eye, than pluck them a slender one from another. The third fruite of Faith is brotherly loue, which these beareth weter in hart, in woordes, and in deede, by bying this afflicted & miserable creature vnto Christ. Seest thou

now

new best manner shewen their braverie word? And thou the woble  
life of a Christian painted out in their deede, as in a table? But where-  
fore was this done and written? That both I and thou might haue  
an example of reuerence towards God, and of charitie towards our  
neighbour. This is a pattern of a true Christian life. We must there-  
fore beleue in Christ as these men did: We must confesse Christ as  
these men did; and finally requirer that we should call vppon Christ as  
these men did. Besides this (according to the example of these men)  
it becommeth vs to loue and helpe our neighbour with hart woide and  
deede. I pray you what greater woorkes of loue can ther be? What to  
bying vnto Christ a man in thy aduise vnder the power of the Deuill,  
wretched and miserable; despised and derely disbelied among men;  
and to take so great care for another mans welfare?

Hereby let riche and poore, noble and vnnoble, citizens and coun-  
trifolke, learne what becommeth them, if so be they minde not to beare  
a face of Christianitie in haine. Let euery man according to the state  
of his calling, endeouour to bying as many as he can to Christ; and too  
call vppon him; and too haue a goodly care fulneesse for the welfare of o-  
ther men.

Herewith a doubt. This deafe man had no faith: for he could not  
heare the word, whereby faith is conceived: and yet was hee healed  
by Christ for the faith of other men. It seemeth therefore, that a man  
may be saued by another mans faith. I answer: Christ loosed the  
tongue of the dumbe man, and then being called vpon by the diseased  
person, he gaue him faith: vpon the attainment whereof, the diseased  
person was saued by his owne faith, and not by another mannes faith.  
Againe, there is a difference to be put betwixt corporall benefites and  
euercasting Saluation. As for corporall benefites, the goodly may ob-  
taine them euens for the bad goodly at Gods hand. But as for saluation,  
they cannot obtaine it for thent, unless they thentelues also haue first  
conceiued faith by the word of God. For except the goodly might ob-  
taine corporall benefites for the bad goodly, the world could not stand in  
this so huge a flood of wickednesse and stumbling blockes.

Thus much concerning the deede of these beeters, and the profit-  
able example thereof. Now let vs see what they desired of Christ. They  
besought him (saith the text) that he would laye his hande vppon  
him. For they had marked howe Christ by laying on of his handes,  
had giuen health vnto many afeble. Now heere to the intent we may be-

The. xii. Sunday after Trinitie.

Understande this ceremonie, foure things are to be observed concerning laying on of handes.

First, how ancient the the custome of laying on of handes is.

Secondly, to whom it belongeth to lay handes vpon others.

Thirdly, to what purpose and end the laying on of handes serueth.

Fourthly, what is the mysticall meaning of handes.

As concerning the antiquity of the custome of laying on of handes, the Scripture teacheth, that this custome is taken of the fathers. For in the .48. of Genesis, we reade that the Patriarke Jacob layde his handes vpon the heads of Danasse and Ephraim, the sonnes of Ioseph. Which custome afterwarde was confirmed too the Jewes by Iawe: and this ceremonie continued vntoo the time of Christ, who also vsed the same, and deliuered the vse thereof ouer to his Apostles. And that too laying on of handes was toynd prayer, it is manifest by the .xix. Chapter of Mathewe, where it is written, that children were brought vntoo Christ, that he myght laye his handes vpon them and pray.

Thus haue we how ancient the custome of laying on of handes is. Now: let vs see to whom it belongeth to lay on handes: which thing is too bee gathered by the laying on of handes, of Iacob and others. For it was the gyle, that the Elders shoulde lay their handes vpon the yongers, the fathers vpon their children, and the Priestes vpon the people. For it was a solemne ceremonie, in the power of those that were in authoritie or degree aboue others.

But to what ende was this ceremonie ordeyned? It may be gathered by the Scripture, that it was ordeyned to fure endes. First, that it was done of purpose to blisse & pray, as in Mat. 19. & Mark. 7. is declared. Secondly, for offering: for the Priestes were wont to lay their handes vpon the heads of the heasts that were slaine for sacrifice. 3. For healing: like as Christ did oftentimes lay on his handes when he went about to heale such as were brought vnto him. 4. That by praying the holy ghoist myght bee bestowed vpon them: as wee reade in the Actes of the Apostles. Fifthly, in giuing orders to the ministers of the word, handes were wont to be layd vpon those that were receiued into the ministerie.

Nowe will wee adde somwhat concerning the mysticall meaning of handes. They that blissefoll by laying on of their handes, did supplie the roome of God, The handes signified Gods helpe and fauour.

The

The laying on of hands signified, that he on whom the hands were layd, was under the fauour and protection of God, and that he was blessed of God. In their blessings, Gods fauour and helpe went with them for: and in sacrifices, the holtes were dedicated vnto God. In healings, Gods hand stretcht out it selfe, whyle by his power he restorēt the sicke vnto health. Likewise in the giuing of the holy ghost, the hands signified Gods presence. In consecrating the priests this was ment by laying on of hands: that those which tooke orders, were dedicated vnto God as sacrifices; and were allowed and appointed to the seruice of God. Thus much concerning the first place, namely concerning the laying on of hands. Now let vs briefly consider what this place confirmeth, what it confuteth, and whereof it admonisheth vs. It confirmeth, that the children of God are led by the spirit of God, and should exercise them selues in godlyneſſe and charitie. It confuteth those that boast of their empty faith vnder the true feare of god, and charitie to their neighbour. And it admonisheth vs to performe the works of faith as wel inward as outward, if we wil be accounted among the children of God.

*Of the seconde.*

The second doctrine that I purposed is concerning the dede and miracle of Christ. Now to the intent we may vnderstand this dede, certayne things are to be noted concerning Christs miracles. The Prophets, Christ, and the Apostles wrought miracles; to assure men that the doctrine which they taught, was of God, and to the intent that men being convicted of Gods truth by miracles, might beleue, and by beleuing bee saved. That these are the cheefe ends of miracles, Iohn the Euangelist beareth witness in his seconde chapter, where he saith thus: This beginning of miracles did Iesus in Cana of Galilee, and manifested his owne glory, and his Disciples beleueed on him. Here are two ends signified: Christs glorie, and the faith of the apostles. The glorie comprehendeth the power of his Godhead, his affection towardes mankind, and his office and the certeinie of his doctrine. Howbeit there is a difference to be made betweene the Prophets and Apostles, and Christ. The Prophets and Apostles wrought not miracles by their owne power, but by the diuine power of Christ, whose spirit spake by the mouth of them. But Christ wrought miracles by his owne power.

Wherefore

Wherefore like as the Prophets and Apostles by their miracles declared themselves to be the seruantes of Christ: so Christ by his miracles shewed himselfe to be the Lord and God of them. And if any man demaunde why miracles are not wrought nowe a dayes by the ministers of Gods word: Thou shalt understande, that as those as miracles had confirmed Christs glorie, and the truth of God: they had discharged their duetie. And therefore we must not now looke for miracles, but we must hold our selues content with the doctrine of the prophetes and Apostles, which God hath confirmed with many miracles long agoe. Thus much concerning miracles in generall. Now let vs come to the miracle of this day, in which are many circumstances to be obserued, wherof each one doeth eith a singuler doctrine and admonishment.

The first, Christ took his sight from the people. And why should he so? For two considerations. That is to wit, to the thing, and for the meaning. For the thing, because he would not yet haue his thing done published vnto the whole world. For he had not yet accomplished his sacrifice: he had not yet broken downe the wall that was betwene the Jewes and the Gentiles: which thing was done afterwarde when he armed his disciples with this commission: Goe into the whole world, and preach the Gospel to all nations. And for the meaning, because he that desired to haue Christ to be his abolition, must depart out of the prease of the malicious persons and repiners. For there is no agreement betwene Christ and Beliall.

The second. He thrust his fingers into his eares. Surely this was not doone but for some purpose. For by that signe he both shewed the preciousnesse of his flesh which he had taken vpon him, that by offering it in sacrifice mankind might be restored to his former healthfulness, which he had lost by sinne: and also giueth vs to vnderstande, that his word can neither be heard nor vnderstood, vntill our eares be opened by Christs finger, that is to say, vntill the holy Ghost doe open the eares of our heart.

The third. And he spit and touched his tongue. By this mystical manner of speaking, he doth vs to wit, that the abilitie to speake proceedeth of him, and that he will worke effectually in his Church by meanes.

The fourth: He looked vp into Heauen. By this gesture he signifieth, that his minde is lifted vp to his heavenly father, whome hee prayed

prayed vnto, not onely for this man, but for all others that are afflicted. For prayer is not so much the sounde of the mouth, as the humble lifting vp of the hart vnto God: which lifting vp of the harte, is signified by the outward signe of the eyes looking vp too heauenwardes. Whereupon Dauid saith: I haue lift vp mine eyes vnto thee that dwellest in the Heauens. Of which thing wee also are put in mynde when we say: Our father which art in heauen.

The fifth: He sighed. Surely it must needes bee a great matter that caused so great a personage to sigh. Therefore haue we an eye all onely to this dumbe man, whome he could haue deliuered from his disease with one becke: but he had an eye to these foure things. First to sinne, which is the cause of all miseries in mankinde. 2. To the tyrannie of the Deuill which had him soe oppressed with his tyranny hee knewe he had to incounter. 3. To the curse of the law, which he shoulde take vpon himselfe, to the intent we might be cleared of our guiltelless. 4. Too his owne moste bitter death which he shoulde suffer for all mankinde. 5. Too the vnhouefulnes of the greatest part of the worlde: for he foresaw that many shoulde be deli- ly holde firme of his benefite, and many of rechelesnesse neglect it: in so much as the least part of the worlde shoulde embrace his benefites to their saluation.

The sixth: he speaketh to this dumbe man and sayth, Ephraim: that is to say, Be opened. It was not for nothing that Marke in this place vsed the Hebrew word, for by this word Christ sheweth, first how great is the power of his Godhead, who by his worde both commaundeth and bringeth to passe what he will: wherby not onely our faith concerning Christes Godhead is confirmed, but also wee are done to vnderstand, that all those are in safetie, which are vnder his government, and haue committed themselves to his protection. And by this worde is shewed, how great the strength of Gods worde is, specially wher it is laide holde on by true faith: 3. That no man can bee saved without Christes word, wherby he commaundeth vs such things as are necessary vs to do. 4. By this commaundement, Bethou opened: He signified that mannes will is required in the matter of saluation: not for that the will beynge vneformed by the hand of God, is rather able or willing, but for that, when it is moued and framed by the holy Ghost, it shoulde not strue agaynst the holy Ghost. 5. That the worke of saluation is whollie Christes, and not mannes: according as the



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Hebnewe worde sheweth.

The seventh : And fourthwyth his eares were opened , and the string of his tongue was loosed , and hee spake perfectly. This present myracle , was also a benefite of Christ towarde this miserable man : By which myracle is shewed , that at Christes commaundement , and at the preaching of his worde , wee are loosed from the shackles of the Deuill , that wee shoulde not bee fettered any more with them. This myracle (that I may repeate it in fewe woordes) confirmeth that Christ both can and will helpe all that are afflicted , which are brought to him , and seeke his helpe. Also it overthroweth the error of them , which shunning Christ as a streight iudge , doo call vpon Saintes : And moreover it warneth vs to flee vnto Christ onely by faith and prayer , when we are in trouble and distresse.

*Of the third.*

**A**ND hee charged them that they shoulde tell no body. But the more that hee forbad them , so muche the more did they publishe it , and woonder at it. Christ exhorted them to tell this deede abroade : and they ought too haue obeyed his commaundement. Wherefore the goodnesse that ensued , was too bee ascribed , not too thepp obedience , but too the goodnesse of Christ. For it was his will to haue had this deede kept secret till after his resurrection. But what fruite spring of this miracle of Christes : First the beholders conceyued faith in Christ : Secondly , they published thys deede , and glorified God : which glorifying God is the vnost ende of all Christes woorkes. But what is it too prayse God : The praying of God , springeth of knowing God : which consisteth in these things : Too haue a right opinion of the substance of the Godhead , of the persons of the Godhead : Too beleue assuredly that he is the fountaine and wellspring of all goodnesse and good things . Too flee too him by Christ in all necessities . Too confesse thy sayth openly as these men dyd : and insuche wyse too gyue light too others by thine example , that many beeing moued thereby , maye flee vntoo Christ , too whome with the Father and the holpe Ghoste bee honoure for euer. Amen.

The Gospell. Luke. x.



ESVS turning asyde too his Disciples, sayde : Happie are the eyes that see the thinges which yee see. For I tel you that many Prophetes and Kings haue desired too see those thinges which yee see, and haue not seene them : and to heare those thinges which yee heare, and haue not hearde them : And beholde, a certayne Lawyer stooode vp, and tempted him, saying : Maister, what

shall I doo too enherite eternall life : He sayd vntoo him : What is written in the lawe? howe readest thou? And hee answered and sayde : Loue the Lorde thy God wyth all thy harte, and with all thy soule, and with all thy strength : and wyth all thy mynde, and thy neyghbour as thy selfe. And hee sayde vntoo him. Thou hast answered ryght. This doo, and thou shalt lyue. But hee willing too iustifie himselfe, sayd vnto Iesus : And who is my neyghbour? Iesus answered, and sayde : A certayne man descended from Hierusalem too Hiericho, and self among theeues, which robbed hym of his rayment, and wounded hym, and departed, leauing hym halfe deade. And it chaunced that there came downe a certayne Priest that same waye, and when hee saw him, hee passed by. And likewise a Leuite, when hee went nigh to the place, came and looked on him, and passed by. But a certayne Samaritane as hee iourneyed came vntoo him : and when hee sawe him, he had compassion on him, and went to him, and bounde vp his woundes, and powred in Oyle and Wyne, and set hym on his beaste, and brought him too a common Inne, and made prouision for him. And on the morowe, when hee departed, hee tooke out two pence, and gaue them too the Hoste, and sayde vntoo him : Take cure of him, and whatsoeuer thou spendest more, when I come againe I will recompence thee. Which nowe of these three thinkest thou was neyghbour vntoo him that fell among the theeues? And hee sayde vntoo him. Hee that shewed mercy on him. Then sayde Iesus vntoo him. Goe and doo thou likewise.

The.xiii.Sunday after Trinitie.

The exposition of the text.

**T**his Gospell consisteth of two partes : in the former, whereof Christ communeth with his Disciples of true blessednesse, and teacheth them wherein the same consisteth, that is to wit, in the knowledge of himselfe. In the latter hee disputeth of the right way too eternall life, of Gods lawe, and of louing God and our neighbour : in the discourse of which point : he propoundeth a parable, whereby he teacheth who is to be counted our neighbour. The places are foure.

1 Which is the true blessednesse.  
2 The Lawyers question concerning the attaynement of euerslasting life, and Christes answers to the same.

3 The chiefe pointes of the Lawe.

4 Of the Parable whereby we are taught who is our neighbour.

*Of the first.*

**I**esus turning aside to his Disciples, said : Happie are the eyes that see the things which you see. For I say vnto you that. &c. Here Christ teacheth which is the true blessednesse, and what is the true & substantiall ioy of man in this life, that is to wit, to see the sonne of God. Then if they onely be happy or blisse that see the Sonne of God, it followeth, that none attaine to blisse by their owne woorkes and desertes. Wherefore this seeing of Christ is woorthy to be desired.

But it is to be known that the sonne of God is seen after two sorts: that is to wit, in this life, and in the life to come. In this life he is to be seen in three manners : first carnally only. Then carnally and spirituallly at once. And last of all, spirituallly only.

Carnally onely, Christ was seene of the greatest parte of the Iewish nation, which neuertheless was damned. Therefore the seeing of Christ in the fleshe onely, dooth not of it selfe profite too saluatione but rather furthereth too greater damnation. Herode saue Christ, so by his pitie likewise, so did Judas, Caphas, and many other ungodly persons, whose damnation teacheth vs, that too see Christ outwardly in the fleshe, auayleth not to saluation, if there go not true faith in Christ with it.

Christ was seen in the fleshe and in the spirit at once together, of the iust men, of Barie, of Simeon, Zacharie, Zachew, the Apostles, and many others, whose seeing turned to their soule helth, because they not onely

only behelde Christ with their outward eyes, but also with the eyes of their heart. Which thing is manifestly seene in that woman, which for washing Christs feete with hir teares, and wiping them with the heate of hir head, heere Christ say vnto hir, that hir sinnes were forgiven hir, for the faiths sake which she had in him. Of this seeing chiefly speaketh our Lord in this place, when he saith: Many Prophets and Kinges haue longed too see that you see, and haue not seen. In spirit only doe all they see Christ, which beleue in him: For he doth Christ himselfe interpret it when he saith: As Moyses lift vp the Serpent in the wilderness: So must the Sonne of man be exalted, that all which beleue in him, may not perishe but haue life euertlasting. After this sayd did Iuell see Christ in his sacrifice, and so did Abraham, of whome Christ beareth recorde; saying: Abraham said my day, and was glad: So see we Christ at this day as many of vs as beleue in him. Now, that they which see Christ in this wise, are blisseth this saying of our Lord vnto Thomas testifieth: Blisseth are they that beleue and see not. For we see him in the Gospel, where he appeareth face to face vnto vs, that wee should be transformed into the likenesse of him.

Whitherto concerning the first manner of seeing Christ, and the parts of the same: after which manner he is seene in this world. Now followeth the other manner of seeing, which is in the glory to come, where we shall see him most perfectly & be delighted with euertlasting gladnes, enioying the most pleasant & comfortable beholding of him.

But wherefore doth he auoweth those to be happy that see Christ? First for that Christe is the worde of life, without which there is no saluation too bee looked for. For this worde of life deliuereth the beleuers from eternall death. For like as hee that seeth not Christ (and specially with the eyes of faith) abideth in prison, and vnder the Deuill: euen so he that seeth Christ, ouercometh the world and all euils, according to this of Iohn: This is the victorie that ouercometh the world, euen your faith. But do we not see many goodly men to be in yll case in this life, and to be put to moste greiuous punishment? I answer: Yet are they blisseth for the sequelle of the matter. For there shall be a most iopfull deliuerance from all euils wherewith the goodly are oppressed in this lyfe. And therefore Christ sayeth in Mathewe: Blisseth are those that mourne, For they shall receiue comfort.

The xliii. Sunday after Trinitie.

*Of the second.*  
**A** Certaine Lawyer stood vp, tempting him & saying: Master, what shall I doe to haue euermlasting life? Iesus answered: Thou shalt loue the Lorde thy G.O.D. And as it is written in *Matth.* If thou wilt enter into life, keepe the commaundements. To the intent we may vnderstand this answer of Christ aright, it is to be noted, that there are two kinde of men with whome Christ hath to doo. For some are Hypocrites: and some repent in good earnest. The Hypocrites being proud and swelling through opinion of their owne righteousness, think themselves to haue no neede of Christ: and therefore they persecute him, one while by tempting him; another while by flandering his doctrine, and sometime by open violence. When such as these see to seeke the way of saluation, he poynteth them to the lawe, and sayeth: If thou wilt enter into life, keepe the commaundementes. But those that fall vnto repentance, and seeke the way of saluation at Christes hand, are not sent by Christ vnto the lawe and too *Poples*: But he taketh them to himselfe, and biddeth them beleue on him. Which thing when they do, he graunterneth ouer his owne righteousness vnto them, that they should not be subiect to the curse of the lawe. We will make this more apparant by examples. The Pharisee of whome we heard a late, seemed ryghteous vnto himselfe, but he was pronounced vnrightheous by Christ, because he had not the ryghteousnesse of the lawe which he made his bagges of. Contrariwise the Publicane that brought his sinnes into the Temple with him, which he there betwaped, fleeing to the mercy of God, went his way home iustified. And in as much as he was iustified and made ryghteous, he was also made an heir of eternall life. In *Matth.* the lawyer asketh Christ the question, saying: What shall I doe to get eternall life? And Christ answereth: Keepe the commaundementes. Contrariwise the wretched cheefe being a sinner repenteth vnder the crosse, & calleth vpon Christ by faith, to whom Christ sayth: This day shalt thou be with me in Paradise, that is to wit, in euermlasting life. In this Gospel commeth also a Doctor of the lawe too tempte the Lorde, and sayth: What shall I doe to possesse eternall life? To whome our Lord answereth: Thou shalt loue the Lord thy God: and thy neighbor as thy selfe, which is all one as if he sayd, if thou wilt enter into life





The xiii. Sunday after Trinitie.

A love of charitie in generall, is an eviler affection; embracing all thing with friendly and happy good will, in such wise as the mpdobar. neth in desire of it, and wisheth most well to it. This charitie is of two sortes: the one of God towards the creature, and the other of the creature towards God and other things. Again the love of God towards his creatures is of two sortes. One universall; wherewith he embraceth all his creatures, suffering and upholding them, that they may continue in their state. This lovingnesse is called also his universall mercy. Another is peculiar; whereby God with the inward affection of his heart, loveth his Church right verely in hys soule. This moueth him to give hys soule, according to this saying: so God loveth the worlde, that he gaue hys only begotten sonne. This moueth him to give the holy Ghost. This moueth him to preserve the Church. To bee short, this lovingnesse maketh him to give himselfe whole to his Church. The thinking upon this love of Gods, will comfort us against the sentence of the Law, against the bitterness of the crosse, temptations at the instant of death. Also this lovingnesse of God causeth him to chaunge his Children, and againe to heale them when he hath stricken them.

I have spoken of Gods love towards hys creatures. Now followeth concerning the love of the creature toward God and men, and other things. This charitie or love is the evyle affection wherewith man must love God: and next God, hys neyghbor as himselfe. This love of the creature therefore is of two sortes also. One wherewith it favoureth God; and another wherewith it favoureth hys neyghbor. Nowe, that love wherewith it becommeth man to love his creatures, hath many degrees: Of which the first is that, whereby we love our brethren that are kins unto us by advance of Christes spirit. The second is that, whereby we favour those that are bounde unto us by advance of the flesh. The third is that, whereby we love others that are unknowne unto us. The fourth is that whereby we endeavour to do good to our enemies. The fifth is that whereby we favour each of their creature, according to the degree of their worthynesse.

Which are the causes of loving God; or rather more now we love God. Although it may be sufficiently knowne by the commandment yet notwithstanding I will repeat the causes more deeply, as I have done of the former, wher it is said. Therefore the love of an individual is first kindled by the remembrance of Gods benefices.

be, and by thinking upon the unmeasurable love that he beareth unto be heard. Secondly, it must be entreated by the lively feeling of gods favour to wardes us, whereof we haue experience euery minute. And thirdly it must be exceedingly enflamed by hope and trust of the good things promised. These causes are concerned in these wordes: Loue the Lorde thy God. He is Lorde, that is to saye, Defendour: God, that is to say, Souerain and Saviour: and Thine, that thou shouldest look for all good things at his hand.

Wee haue (after a sort) what manner a thing the loue of God is, wherewith man ought to loue God: and therewithall wee haue seene the causes. But what is the manner of louing? In what manner and after what sort must wee loue him? That is expessed in the text by these wordes: With all thy whole harte, with all thy whole soule, with all thy whole power, with al thy whole thought. This worde whole, signifieth three things which must go ioyntly with mans loue forwarde God. First, that the loue of men towards God must bee perfect: secondly that it be pure, and thirdly that it be continual. Then are they said to loue God with all their whole heart: which perfectly, purely, and continually beare an earnest loue towards God, so as they feare him onely, trust in him onely, and repose their hope in him onely. Men are said to loue God with all their whole soule, when they are in all things, perfectly, purely, and continually, to his heavenly will. Which thing we may take place, when we say: Thy will bee done. He is loued with all a mans whole power, when all the members inwards and outwards soo perfectly, and purely, and continually bend themselves together too obey and serue God. Wee are said with all a mans whole thought, when there is no space to bee found wherein God is not loued purely, perfectly, and wholly. This is the manner of louing God substantially, which neuer was in any man since Adams fall saue onely in Christ: albeit there be certaine slender beginnings of it in the regenerate. Of which thing there bee foure tokens.

First, to prefer the obedience of God before all things in the world, according to this: Hee that loueth mee, will keepe my commandments, and my father will loue him.

Secondly, to be the holy suffering seruant in the feare of God.

Thirdly, to amare others by our example, to loue God.

Fourthly, to loue our neighbour for Gods sake, as here these foure

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things meet, thou hast euident tokens of loue begun towarde God: which must from day to day take new encrease in the regenerate.

I haue spoken of the first point of the lawe, that is, of the loue toward God: Nowe will I speake of the second point, that is to wit, of louing our neyghbours: concerning which, let these three things bee obserued. The causes of the loue, the manner, and the order. The causes are twayne: the one is commaundement, and the other is nature, because man is neyghbour vnto man. The commaundement of God is, that wee shoulde one loue another. Christ also giueth this charge: Loue ye one another. To disobey this commaundement, is a most heinous offence. The other cause is nature, soothly for that man is neyghbour to man, and that many wayes: as in respect of creation: in respect of resemblance: in respects of regeneration: in respect of the common life: and in respect of the glorie to come: of which degrees of neyghbourhood we haue spoken already a while ago.

How is the neyghbour to be loued? The Lorde answereth: Loue thy neyghbour as thy selfe. Now how euery man loueth himselfe; let euery man learne of himselfe.

The order of louing is shewed afore, that is, that those shoulde bee loued most, that are ayded too vs by the spirit of Christ. Then secondly those that binde vs by any aliance of the flesh. Thirdly, our enemies also are too bee loued, as Christ teacheth Math. v. And as Christ sheweth by the parable that he putteth forth here. And thus much concerning the two chiefe pointes of the Lawe, whereunto is manifest that no man is able to p[er]fecte full obedience, which thing I shewed a l[ate] by foure reasons.

Yet is not this Lawe giuen for nothing. For first wee are taught hereby, what was the state of man before his fall, when it was yet uncorrupted. For then was man able to fulfill this lawe in all poyntes. Again, hereby we vnderstand how soe mans nature is corrupted, when wee see how farre we are wyde from the perfect obedience of the Lawe. Besides this, wee are warned too acknowledge our owne frailtie and uncleannesse, and to flee vnto Christ who is the perfection of the law, to iustifie euery one that beleueth. Moreover we be taught what is the end of the lawe, and what are the chiefe pointes of religious life, wherein we must occupie our selues. Lastly, hereby wee are admonished to thinke of what sort the obedience of the Angels and of the holy men, that be in the eu[er]lasting life.

*Of the fourth.*

**A**Nd he willing to iustifie himselfe, sayd vntoo Iesus: Who is my neighbour? When this Lawyer had receiued an other answer than he looked for: least he might seeme to be ouerset by holding his peace, swelling in opinion of his owne righteousnesse, he asketh who is his neighbour. To whom Christ made a far other answer than he looked for. And to the intent he may fetch in the Lawyer to aslopie the case himselfe, he putteth forth a long parable saying: A certayne man came downe from Hierusalem too Hierico, &c. But in as much as all men are neighbours one too another, why dyd he not answer simply thus: All men are neighbours one to another. This answer woulde haue seemed both easier and shorter. The Lord did this to correct the leude interpretation of the Pharisses and Lawyers. For they interpreted the lawe after this maner: I loue thy friend and hate thynne enimie. So by these mennes iudgement, those that were friends, were deemed neyghbours also one to another. Which error Christ disproueth in the fifth of Mathew, and teacheth that we must loue our enimies also. Therfore forasmuch as Christ and the Lawyer agreed hypon the case concerning friendes: (for both of them confessed that friendes were too bee loued,) Christ goeth about too make the Pharisse confesse that enimies are in the number of neighbours, for all men are eyther friendes or foes vntoo vs. The Pharisse graunteth that friendes are too bee accounted neyghbours. But bycause the doubt is concerning enimies, Christ telleth this parable of the Iewe and the Samaritane, that is too wit, of two that by profession were most bitter enimies. For the Iewe hated the Samaritane extremely, and counted him as a dogge, and the Samaritane coulde not but knowe it. But what commeth too passe? The Iewe falleth among theeuers, he is robbed, he is wounded, and he is lesse halfe deade. After that certayne Iewes had passed by this wounded man, and were no whit moued with his mischaunce: the Samaritane comes and helpes the poore wretch. Hee performeth the deedes of charitie hypon him, hee setteth hym hypon his owne beast: hee carpeeth him to his owne Inne: hee hath a care of hym: hee compoundeth with his hoste that hee shoulde intreate him well and friendlye: and he prompeth too paye is, if he laye out any more about the entertainment of hym.

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Which of these thinkest thou (saith Christ) was that mans neighbor? Was it the Leuite that passed by? or the Priest? or this Samaritan? The Pharisee answered: Hee that shewed mercie to him: And Iesus said vnto him: Goe thy wayes and doo likewise. The Pharisee confesseth that the Samaritane performed the deedes of charitie towards the wounded man, and that therefore he was rightly called his neighbour. And hereupon is made the answer, that all men are neighbours one to another. Wholoeit to the intent to abate the high looks of the Pharisee, he biddeth him go and doo as the Samaritane did. By which saying he sheweth that the Pharisee is farre from the perfection of the lawe. Wherefore let vs follow the Samaritane as much as wee can, through the grace of Christ, to whom with the father and the holy Ghost, be honour, praise and glory, world without end. Amen.

¶ Upon the. xiiii. Sunday after

Trinitie.

The Gospell. Luke. xviij.



And it chaunced as Iesus went to Hierusalem, that he passed through Samaria and Galile. And as hee entred intoo a certaine towne, there met him ten men that were Lepers, which stooode a farre of, and put forth their voyces, and said: Iesus, maister haue mercy vpon vs. Whe he sawe them, he said vntoo them, goe shewe your selues vnto the Priests, And it came to passe, that as they went, they were clenfed. And one of them when hee sawe that he was clenfed, turned backe agayne, and with a loude voyce prayfed God, and fell downe on his face at his feete, and gaue him thanks. And the same was a Samaritane. And Iesus answered, and said: Are there not tenne clenfed? But where are those nyne? There are not founde that returned againe too giue God praise; saue onely this straunger. And he sayd vnto him: Arise, goe thy way, thy faith hath made thee whole.

The

The exposition of the text.

**T**he summe of this Gospell is, that Christ is the true Messias, very God and very man, who by his mightye will onely, can helpe whom he list. And he listeth to helpe all that flee vnto him, as the example of these. x. Lepres sheweth: For he dispayneth them not as many other men doe: but hee bethereth his fatherly mynte towards them, in healing them when they cal vppon hym, and in ridding them from theyr disease, which was both most soule & most contagious. Whether is he otherwise minded towards any other, than he was towards these miserable soules, so that they craue his ayde as they dyd. Therefore let vs looke vppon these Lepres, and learne what manner a high priest wee haue, that is to wit, not onely such a one as is sorre for our mischaunces: but also suche a one as by his owne mighty will is able to helpe those whom he percepueth to craue his helpe, and to set them free from all mysery. For euen as he cledeth these in their going away, or rather when they were absent: euen so although he bee not seene present, yet can hee helpe. Therefore let vs preake vnto hym with assured sayth in all our necessities, assuring our selues that wee shall fynd helpe in due time. And thus muthe bryefly concerning the summe and vse of this Gospell. The places are thre:

1 Of these ten Lepres.

2 Why the Lorde sent them to the priest.

3 Of the thankfulness of the Samaritane, and of the unthankfulness of the other nyne.

Of the first.

**I**n the first doctrine of this Gospell which I haue purposed concerning the Lepres: I wil say these thinges in order. How despised Lepres were among the people of Israel: what the deed of the teacheth vs: how a greate number are infected with spirituall Leprosie, and haue neede of Christ to be their Phylition: and what wee may gather of Christes deede, concerning his affection towards vs.

Lepres were counted among the Jewes, vncleane and vntowther to be conuersant among the Israelites, also that was for theyr most soule and contagious disease, wherewith they were atteinted. And by the appoyntment of Gods lawe, they caried about with them bagges of reproche and sorowe, wherby they were put in minde of theyr vngodlinesse and wicked deedes, for which they were come into suche misery.



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miserie. In Leuiticus are numbred five badges, by which they might be discerned from other men, least they should be defiled with their infection. One was a loose garment. Another was a bare head. The third was a face muffled. The fourth was a dwelling seperated from resort of men. And the fifth was an open Proclamation, whereby they were proclaimed uncleane: as which were unworthy to be conuersant among the Israelites. Hereby it is easie to coniecture, in how great sorrow they liued, and how miserable their state was: and being beset with these miseries, they resorted vnto Christ. Whereupon wee may gather remedies against three kinds of temptations: of which the first springeth of the thinking vpon the misery and filthinesse of our sinne. The second proceedeth of our untowardnesse, for that we bee not of sufficient behauiour to shew to so great a prince, as is our Saviour Iesus Christ. The third issueth of the consideration of deserts, whereof we perceiue our selues to haue none at all. For according to the example of these Lepers, we must not suffer our selues to be feared awaie with these things, from resorting to our onely phisition and Saviour.

Now we see what these ten Lepers did. As the Lord entred into a certeine towne (saith the text) there met him ten Lepers, which stode a farre of, & lift vp their voyce, saying: Iesu, maister haue mercy vppon vs. Here haue we in these Lepers an example of true lowlynesse, sayth, inuocation and confession.

That they stand a farre of, it is a token of submission & lowlynesse. For in consideration of their disease (and of sinne which was the cause of their disease,) they did from the bottom of their hart cast themselves down before God, acknowledging their own miserie, the foulnesse of sinne and the most iust sentence of the lawe condemning them. And so they are rightly humbled before God. Which humbling of themselves is the first greene or step vnto glory, like as wide is the first steppe vnto shame: which thing the Lord himselfe witnesseth when he saith: Euery one that exalteth himselfe shall be brought lowe, and euery one that humbleth him selfe, shall be exalted. Let vs then folowe these mens example, and cast downe our selues by true repentance, before God: which thing if we do, it shall happen to vs according to Christes saying: He that humbleth himselfe, shall be exalted.

In that they resorted vnto Christ, it is a witnes of their sayth, which they had gotten by hearing him speake of abrode. For out of doubt they had

had heard of this most sweete saying of Christ, wherewith he assured all men vnto him after so fatherly a sort, & offered his grace vnto all men: Come vnto me all ye that labour and are laden, and I will refresh you, and you shall finde rest vnto your soules. This worde Come all ye that labour, they had heard, and conceiued hope, that he who offered himselfe so gently vnto all men, would not shake them off. Wherefore through the fayth that they had conceiued, they encouraged themselves, and came vnto Christ. Let vs also (after these mens example, whereby the fatherly promise is confirmed, be encouraged to hope well of Christ in all our aduersities.

The fruite of this faith foloweth, which is Inuocation: for thus they pray: Iesu, maister, haue mercy vpon vs. In this most earnest prayer, firste they acknowledge themselves to haue no desertings, but rather horrible finnes. For he that sayth, haue mercy, boasteth of no desert, nor seeleth any worthines: but rather he confesseth his owne unworthynesse, and acknowledgeth him self unworthy a benedite. Secondly in this prayer they acknowledge Christ to be the true Messiah, and the vanquisher of death and all misfortunes. They acknowledge him to be meeke and merciful, not such a one as encrease the affliction of those that bee afflicted, but rather suche a one as remedyeth and healeth their diseases. Let vs also folowe this example of praying, & let vs in our prayer think & acknowledge Christ to be such a one in very deede, as they describe him to be in this their prayer.

Also in these Leppes we haue an example of confession, which can neuer be plucked away from prayer. And surely a man could not confesse Christ in those daies without peril. For the men of might & wisdom did persecute Christ, & forbade folke to professe him, as we haue read in the ix of Ihon, where the Pharisees rebuke the blinde man whome our Lord had restored to his sight, because he confessed Christ. But let vs folowe the example of these Leppes. For although the affliction seeme grievous, which is to be sustained for professing Christ, yet notwithstanding the soule health whereunto the profession tendeth, is greater and more certaine, then that we should fleete from it for any fond frayings.

I haue spoken of the bodily Leprosie, & of the commendable deede of these Leppes. Now wil I briesly describe the spiritual Leprosie, and shew the remedies of it. The spirituall Leprosie is the attaining and

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infection of the minde, the harte, and the affections of man, so as no parte in man is pure and cleane. This Leprosie also hath his markes. Wherof the first is separation from the houtholde folke of God, and from the companie of the Saintes, Angels, and men. The second is an uncouered head, that is to say, a barenesse of the gistes of the holy Ghost, full of reproch, wherof is sayd in Ezechiel, thou wert bare and full of confusion. The thirde is a mysted mouth, that is to saye, a stinking breath and a pestilent blast of most lewd talke, which proceedeth from an uncleane harte. The fourth is a dwelling set from resort of mē, suche as the dwelling of the riche glutton is, who dwyle a greate way from the habitation of the blisshed soyl. The fifth is open proclamation, that is to say, the curse of the lawe, whiche is openly proclaymed against all that repent not, that is, against all spirituall Lepres.

But what remedie is there against this ghostly Leprosie? It is not to be cured by any cunning of man. There is but onely one phisition that can cense it, whiche is Iesus Christ. To whom if the Lepe come and humble hymselfe before hym, calling vpon hym, and crawing to be healed: This most skillfull phisition will by and by, first with his owne blood washe of the filth of this spirituall Leprosie, and then with his spirituall oyle annoint the infected limmes, vntill they bee made full whole. Unto hym therefore must wee goe on the feet offsayth: hys medicine which is offred by the bapte of the Gospel; is to be receyued with the mouth of the hearte, that is to say, with sayth: Of hym is to bee requested that effectual Oyle, wherewith the apparred powers and strengthe are renued: and great heede is to be taken, that wee fall not into this Leprosie agayne, by loosing this healthfull medicine of Gods woord, and this healthfull Oyle of the holy Ghost. Whiche thing if wee doo, the curing of vs will bee the harder afterwarde. For when any diseale hath taken to deepe a roote, it is a harder matter to heale it.

*Of the second.*

**A**S soone as he sawe them, he sayd: Goe and shew your selues to the Priest. Whom he had healed in their going away by his onely becke, the sander he to the priests: who though they were wicked and couetous, yet did they serue in the ministerie ordyned by God. But why sander he them to the Priests? There were many &  
great

great causes.

The first was, that he might trie their faith: whether they believed his words and his promise. For Gods word by diuers means trieth the steadfastnesse of his seruants in faith: not too theire hurt by persecutions, but to the intent that their faith being tried, and as it were tried in the fire of temptation, may become the purer. So was the faith of Abraham tried, when he was commanded to go kill his only begotten sonne. So was the womans faith of Syrophenicia tryed, and there be many other exampls, as of Iob, Ioseph, Dauid and all others.

The second is, that by this his doing he map confirme the publicke ministerie ordeined by God. For the priests had a commandement to discern and iudge of Leprosie: and to receiue into the open congregations, such as will be thoroughly cleansed, excluding the others. And if he had done otherwise, he might haue seemed too haue broken Moses lawe, which he came not to breake, but to fulfill and performe.

The third is, because the Iohne and the priesthode beare witness of Christ, according as he sayth himself: The lawe and the prophets beare witness of me. For whereas the priests were commanded to iudge of Leprosie, and to take the offering for the cleansing of the Leper that was healed: it was a figure of Christs power, who can not only iudge of Leprosie, but also cleanse the same, & that with the sacrifice of his owne bodie, and with his owne precious blood.

The fourth is, that the priests myght learne by that miracle that the true Messias was come. For so Elay tolde them before, that Christe should shewe his presence by wonderfull miracles, among which this is reckned vpon for one, that he should make the blinde see, and cleanse the Lepers. Therefore when the priests had seene this heavenly miracle, they should haue concluded vpon the prophesie of Elay, that Iesus the sonne of Mary was the true Messias promised in olden times to the fathers, specially such the prophetes concerning Christs coming did Ieruell all to this time.

The fifth is, that the priests being by this miracle convinced, that Christ the true Messias was come, should send their hearers, and the people vnto Christ the moste skillfull and cunning physician both for bodie and soule: which thing they did not, least their owne gain should be abated. They haue many followers now a dayes, specially in

the Papacie.

The first is that these Lepres being receiued by the record of the Priests, should shew their bountifullnesse toward God and the euill-  
re ministerie.

For withstanding, beside these true causes for which Christ sent these Lepres to the Priests, the Papists haue forged another, namel-  
ly that we should shew our finnes to the Priests; manning by all  
our fautes, with all the circumstances of them, which surely is a thing  
impossible. The Papists therefore do wrest this text to a strange  
sense, and with theyr allegorie doo make grimes wherewithall the  
wretched consciences are horribly scarled. And so of a most comfort-  
able Gospel, they make a most butcherly slaughterhouse of conscience.  
What? Is not priuate confession to be receyued? Yes in deede, but  
not in consideration of this Allegorie nor yet after the manner of the  
Papists, which like Iudges exact the reckenting vp of all a mannes  
finnes, and deare that there is any remission, (if there bee not a full re-  
herfall of all the finnes, which (as David witnesseth) no man vnder-  
standeth, and muche lesse can he then reckon them vp.

But what is the cause why surptulay confession is kept still in  
our Churches of Denmark? For the commodities thereof, which  
are very many.

The first is, that in this priuate talke, the rude and ignorant may  
be instructed, which haue neede to be instructed in the Catechisme.

The second is, that in it striplings and young men, may be tryed  
how they profite. For it is the duetie of a good shepherd, not onely to  
teach godly doctrine openly, but also his office requirerth, that  
(after the example of Paule) he should make a ppoofe of his hearers  
at home, howe muche they haue profited in godlynesse. For in this  
priuate communication he shal picke forward the slothful as it were  
with a spure, he shal commend the diligence of those that haue pro-  
fited muche, and encourage them to like continuance.

The third is, that in this priuate conference, an accounte of their  
faith is required of those, whose faith and religion may fully be bou-  
nded.

The fourth is, that in this talke, the weak consciences are releued  
with doctrine, counsell, and comforte; specially when they bee en-  
gaged with any scruple of conscience. For such persons do wel by  
themselves, if they get them to their shepherds, that they may be rais-  
ed

sed and receiue comforte.

The fifth is, that he that beleueth truly in Christ, is cleerely acquit from his sinne: For where as sinne is a falling from Gods law and will, with a binding of the partie to euer lasting death and damnation: out of doubt euery one is acquit that beleueth the free promise, according to this saying: He that beleueth one the Sonne hath eueralasting life: whereupon it foloweth, that true absolution is a deliuerance of the beleuing man from his being bound to eternall death and damnation: yet notwithstanding it is profitable for al men to heare the Gospel primately also, which being uttered by the mouth of the Minister, declareth forgine esse of sinnes, and inheritance of the kingdome of Heauen to them that beleue. For then verely is the kingdome of Heauen opened, when the Gospell that is preached, is receiued by faith.

### Of the third.

**A**nd one of them seeing that he was clenzed, came backe agayne with a loude voyce, glorifying God, and fel vppon his face before Iesus, giuing thanks. In this Samaritan we see a most goodly example of thankfulness and thanksgiving. Now to the intent we may be stirred by by his example, I will say somewhat concerning true giuing of thanks in this order. First what it is, and what causes it hath: next, what things are required to it: lastly, for what thinges we ought to giue thanks.

As concerning the first, true thanksgiving is an acknowledging and confession of benefits receiued, together with a thankfulness of minde, and a publishing of Gods goodnesse. This appereth plainly in this our Samaritane. He acknowledgeth himselfe to be clenzed of his Leprosie: he confelleth the same thing openly: he returneth with a thankfull minde vnto Christ: giuing him thanks for his benefites, and blasing abroad his goodnesse. This thanksgiving hath diuers causes. First the knowledge of God the benefactor. 2. The knowledge of himselfe. 3. The percepuerance of the benefite. 4. An affection earnestly bent by faith vnto the praying of God: at which thinges we see in this Samaritane. To the furtherance hereof also, cometh examples which may stirre vs vp to this thankfulness.

Thus haue wee what thanksgiving is, and what causes it hath. Nowe let vs see what things are requisite vnto it. There are two things



things requisite. First vertues which can neuer be seperated from true thanksgiuing: and secondly the lawefull manner of thanksgiuing. The chiefe vertues are two: Truth, and Rightfulness. Truth, like as it simply and openly acknoweledgeth G D D the benefactor (as this Samaritan doth) so it excludeth Hypocrisie and lying. Hypocrisie cruelly, that thou mayest giue thanks not only with thy mouth (as the Pharisee did) but with thy minde and voyce together. And it excludeth lying, that thou shouldest not ascribe thy successe in dishonest things vnto G D D: as if a theefe would giue God thanks for a fat bootie, or a harlot for a wanton Louer. And Rightfulness excludeth pride and the abuse of the thing: and one the contrape part putteth vs in minde of thankfulness, of humbling our selues, and of calling vpon God.

The manner of thanks giuing is sufficiently shewed both in the example of this Samaritan, and by this saying of Paule: I thanke God through Iesus Christ. For when the Apostle sayth: By Iesus Christ, he meaneth first, that in thanksgiuing, Faith must shine before. Nexte that we shoulde acknowledge our selues to haue receiued the benefite by Christ. Then, that we shoulde referre all things to Gods glory. And lastly, that wee may both knowe that our thankfulness is accepted through Christ, and also that by the same Iesus Christ, we haue access to God the father, to giue thanks to him for his benefites receiued.

Now foloweth a question for what things thanks are to be giuen. Job giueth thanks for the harmes that he had receiued. This Samaritan giueth thanks for the riddance from his disease. And so it foloweth, that thanks are to be giuen both for aduersitie and for prosperitie, howbeit, after a diuers manner.

When thou giuest thanks for aduersities, as for affliction or other miseries, thou must doo foure things. First the burthen by weeping heauy vpon thee, must put thee in minde of thy sinne, and of repentance. For it is the witness of Gods iudgement for sinne. 2. Thou must accept the crosse and euery other miserie, as a rodd of thy kind heare father, nurturing thee and chastizing thee lest thou shouldst perish with the disobedient. 3. Giue God hartie thanks for this his fatherly chastisement, &c. 4. Thou shalt humbly desire, either deliuerance fro the burthen that presseth thee, or else assuagement, contentedly, that it be no hinderance to Gods glory, and thyne owne satisfaction.

For prosperitie thou shalt giue thanks with promise of continuall  
kindnesse of them. And thus much concerning true Thanksging.  
But alas, no more but one of the tenne cometh backe, the other nyne  
go their wayes unthankful for the good turne that they had receyued.  
Whereupon the Lorde saith: Are there not tenne clenzed? and  
where are these nyne? There are not founde that returned againe  
to gyue G. O. D praise, save onely this straunger. Here thou seest an  
example of horrible unthankfulness, in those that have forgotten the  
benefits newly receyued. There be many such in the world. But what  
became of them? By shakinge sayth off, they continue in state of dam-  
nation, when in the meane season this Samaritan heareth, Arise, goe  
thy way, thy sayth hath made thee whole. Him let vs follow to our  
onely Saviour, which is Iesus Christ our Lorde, too whome with  
the Father and the holy Ghost bee honour, prayse, and glory for ever  
and ever. Amen.

*Vpon the .xv. Sunday after Trinitie.*



*The Gospell. of Math. 23.*  
O man can serve two masters: for ei-  
ther hee shall hate the one, and love the  
other, or else hee shall love the one, and de-  
spise the other: ye can not serve God  
and Mammon. Therefore I say vnto  
you: Bee not carefull for your life, what  
ye shall eate or drinke: nor yet for your  
body, what raiment ye shall put on. Is  
not the life more worth than meate? &  
the bodye more of value than raiment?

Beholde the fowles of the aire, for they sowe not, neyther doo  
they reape, nor carie intoo the barnes: and your heavenly fa-  
ther feedeth them. Are yee not much better than they? Which  
of yon (by taking carefull thought) can adde one cubite vntoo  
his stature? And why care yee for rayment? Consider the Li-  
lies of the fielde howe they growe: They labour not, neyther  
doe they spynne. And yet I saye vnto you, that euen Salomon  
in all his royaltie, was not clothed like one of these. Wherefore

if G O D so clothe the grasse of the fiede ( which though it stand too daye, is too morowe cast into the fornace: ) shall he not much more doo the same for you ; O yee of little faith ? Therefore take no thought saying : what shall we eate, or what shall wee drinke, or wherewith shall wee bee clothed ? After all these thinges doo the Gentyles seeke . For your heauenlye Father knoweth that yee haue neede of all thinges . But rather seeke yee first the kingdome of God, and the righteousnesse thereof, and all these thinges shall bee ministred vnto you . Care not then for the morowe, for to morow day shall care for it selfe: sufficient vnto the day is the trauaile thereof.

## The exposition of the text.

**T**his Gospell is a part of that long Sermon that Christ made to his Disciples, Math. the 5. 6. and 7. Chapters . In which part hee condemneth couetousnesse and distrust, as which cannot stande with the seruice of God. For No man ( sayth hee ) can serue two maisters. Agayne, with many argumentes taken of Gods prouidence, he disswadeth from vngodly and Heathenish carefullnesse of things pertainyng to this lyfe : which carefullnesse springeth partly of not knowing Gods prouidence : and partly of distrust byed in vs by nature . Last of all, he prescribeth a certaine rule to those that are his : Seeke first the kingdome of God and his righteousnesse, and all things else shall bee cast vnto you . And least any man should surmise this saying to be a defence for yole sloughfastnesse, he addeth : For sufficient vnto the day is the travell thereof . This is the summe of this Gospell. Nowe will wee propose certaine places, which are these.

1. Our Lordes saying : No man can serue two maisters.
2. How great the prouidence and care of God is for vs.
3. The commandement and promise of Christ. Seeke yee first the kingdome of God, and his righteousnesse, and all things else shall be cast vnto you.

## Of the first.

**N**O man can serue two maisters. For eyther he shall hate the one, and loue the other. &c. By the two maisters whō Christ sayth

saye no man is able to serue, wee must vnderstand two thinges which  
 are so cleane contrary one too another, that they cannot bee together:  
 but that where the one is, there the other must needes bee away. Such  
 as are (for examples sake) byres and vermes: heavenly thinges and  
 earthly thinges: the flesh and the spirite: the true worshipping of  
 God and Idolatrie, vnder which is, contempned conetousnesse, and  
 God and the diuell. Of which Paule speaketh in this wise: What  
 agreement is there betwene Christ and Beliall: Why no man is  
 able too serue suche maisters, the reason is easie too shewe, because  
 they commaunde and require contrarie thinges of their seruantes:  
 therefore if thou obey the one, by and by thou doest against the other:  
 and so contrariwise. The people of Israell (as we finde in the xlviii.  
 Chapter of the thirde booke of Kings) would haue serued the true  
 God and Baal together. Whose error the Prophete Helias reppro-  
 uing, sayeth vnto them: Why haue yee on both sides? If the Lord  
 bee God, followe him: and if Baal bee God, followe him. As if he  
 had sayde: You will serue two maisters that commaunde you con-  
 traries, which thing it is not possible for you too doo, without the  
 contempt of the one of them. For when you serue Baal, you offende  
 God with foule whooredome. The same vice dooth the Prophet Osee  
 repproue in this people. But men will needes make such shiftes for  
 themselves. The Papynis worshipped both God and the diuell,  
 painting the one white and the other blacke. And being asked why  
 they dyd so: they answered: Wee worship GOD, that he should  
 doo vs good: and wee worship the diuell, because he should doo vs no  
 harme. After the same maner some in these dayes hold still the poppish  
 superstition for the most part, and yet neuerthelesse pretende too em-  
 brace Gods worde and the true religion. In these dayes we will serue  
 both conetousnesse, and our belly, and yet therewithall we boast our sel-  
 ues to be true worshippers of God, but that cannot bee. He that wor-  
 shippeth the diuell, hath renounced God. He that embraceth the Pa-  
 pish Idol seruice, hath troubled the wel of gods word. He that serueth  
 conetousnesse, can not bee the seruant of God. Which thing the Lord  
 purposed too shewe chiefly in this Gospell. Why so? Because Paule  
 writing too Timothy saith: They that will be rich, do fall into tempta-  
 tions, & the snares of the diuell, and into many vnprofitable & hurtfull  
 desires, which doo tume men in destruction and damnation. For co-  
 uetousnes is the roote of al euill, in seeking after the which diuers haue

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freed from the faith, and wrapped themselves in many sorowes. Here doth Hamd cunningly peine the nature of couetousnesse, which lighteth full but agereth goodnesse and the service of god. For they haue contrary effects. He that serueth couetousnesse, falleth into the snares of the deuill: but he that serueth God, bursteth the snares of the deuill. Couetousnesse browneeth a man into destruction and damnation, but the seruing of God deliuereth him. Couetousnesse leadeth away from sayth: But the worshipping of god kepeth men in sayth. Couetousnesse sharleth a man in many sorowes, but the seruing of God leadeth a man into euerlasting ioy. Couetousnesse is the roote of all euil, and the service of God is the wellspring of all good. It is no maruel therefore that Christ saith: No man can serue God and Hammon. For they fight one against another, and are delygthed in contrary things. God commaundeth thee to seeke the welfare of thy brother: but couetousnes counsaileth thee to liue to thy selfe, as we see in the rich glutton. God commaundeth thee to bestowe of thy goods vpon the poore: but Hammon bids thee get other mens goods by hooke or by crooke. God wil haue thee sober: But Hammon bids thee run to ryot and take thy pleasure. Wherebeit, it is here to be noted, that the Lord denieth not but a man may haue riches and serue God both at once. For Abraham had riches: so had Dauid: so had Ioseph in Egypt, Ezechias, Iosias, Theodosius, Cornelius, and many other, who neuertheless seru'd God. Why so? Bycause they seru'd not theyr Ryches, but made theyr riches seruants unto them. Therefore the Lord sayth in expresse wordes: No man can serue God and riches. What is it to serue riches? It is to set a mans hart vpon them as Dauid saith. It is to heape by riches by hooke or by crooke. It is to keepe goods with wyng, and not to dispose them by Gods commaundement. It is to shynke from the faith, and from the feare of God, for hoarding up of riches, and too deuile sundry wayes to heape by riches.

Wherebeit for as muche as the chiefe cause of couetousnesse is heathenish carefulnesse for the belly: Christ endeuoureth to take away this cause. For he dealeth like the skilfull phisitions, who when they take in hande to cure any disease, doo first the daunger of the disease: and first practyse to take away the rootes and causes of the disease.

And thus he sheweth vnto vs, that we must first take away the rootes of our sinne, before we can hope to be cured of it. And this is the way to the kingdom of heauen.

*Of the seconde.*

**B**ee not carefull for youre lyfe, what you shall eate, nor what you shall clothe your bodye withall. Christ dothe not by these wordes prohibite godly and holy care: But Heathenish and vngodly care. Therefore least any man might imagin that this saying of the Lorde is a maintenance to slouthfulnesse (before I fall in bande with the arguments whereby our Lorde endeuoureth too call vs from heathenish & unlawfull care, I wil speake a fewe things concerning lawfull and unlawfull care. For a man had neede to be well aduised in this case, and diligently to distinguish the one from the other. For as there is no greater plague to the worshipping of God, than heathenish care and vngodly thoughtfulness: so there is nothing more to bee wished, than that every man should walke carefully in his vocation before God. It is to be knowne therefore, that there are three sortes of care. One is wicked and heathenish; another is necessary and holy; and the third is mixed of both. The middlemost is not onely lawfull, but also needfull and holy: in so muche as he that hath it not, can not be reckened among the chyldren of God.

The vngodly or the heathenish and wicked thoughtfulness and care, is that which groweth of distrust and of the ignorance of Gods providence. This heathenish care is in the Gospell of thys day condemned by the mouth of Gods owne Sonne, and forbidden to the chyldren of God by many reasons, as we shall see afterward. This unholy and prohibited carefulnesse, is sometime called the care of the flesh, partly because it proceedeth of the corrupt iudgment of the fleshe without faith, and partly because it tendeth to a fleshy ende, namely the ease and restinesse of this present life.

The carefulnesse which I sayd necessarye, godly and holy, without which no man can be accounted among the chyldren of God, is commended vnto vs by testimonies of the scripture, and many examples of holy men. Rom. 12. It is sayde: Let him that ruleth, do it with diligence. 1. Tim. 5. If there be any that careth not for his owne, and specially for them that be of his household, he hath renounced the faith, and is worse than an infidell. Abraham, Isaac, & Jacob had a godly care for their households. After that Joseph had prophcyed of the seven plentiful yeres, and of other seven barren yeres that should follow those plentiful, he tooke vpon him at Pharaoes commaundement, to care for the imployment of those seven yeres. store  
and



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and prouision, after a godly maner. Daniel in Babylon, and the goodly kings and Prophetes among the people of God, did not compass to great matters, without this godly care. Paule. 2. Cor. II. Colos. 2. 1. Thessa. 2. vttereth his carefulnesse for the Church. So doo kings for their realmes: householders for their householdes: the ministers of the word for their hearers: the schoolemasters for their scholars: and to be by these, al men in their seuerall vocation may haue (or rather ought to haue) this holy care, if they wil execute their dutie accordingly. But to the intent this holy and needefull care be not stepned with any vice: it is to be knowne, that fise things are required therunto. Of which the first is, Gods commaundement. For the godly minde must take nothing in hand but by the commaundement of God. Wherof therfore must that vocation be wherof the care shal be godly and holy. Againe, that holy care must proceede of faith; for without faith, nothing can please God. Thirdly, forasmuch as if the Lorde keepe the Cite, they watch in vaine that keepe it: prayer and thanksgiuing must goe with it. Prayer verily, wherewith to desire Gods helpe: and thanksgiuing, wherewith to attribute our successe vnto God, and not to our owne wisdom or worthinesse. For soothly it is the best remedie that can bee against the temptation of heathenish thoughtfulnessse, to flee vnto God by earnest prayer. Which thing Paule teacheth in the fourth chapter to the Philippians in these wordes: Bee careful for nothing, but in all thinges let your requestes be made knowne too God by prayer and entreatiunce with thanksgiuing. Fourthly, our care must tend principally too the glory of God. For although regarde may bee had to the welfare of our house: yet the principall ende must be Gods glorie. Fifthly, if our care and trauell haue not so good successe as wee would wish: Let vs submit our selues to the wil of God our father, in true feare and lowynesse, according to the counsell of Peter, saying: Submit your selues vnder the mightie hand of God, that he may exalte you in the time of exalting, and cast all your care vpon him, because he careth for you. And Psal. 5. Cast thy care vpon the Lorde, and he shall feede thee, and hee shall not suffer the iust man too bee tossed continually for euill.

The next care is that which in part seemeth godly, and in part is comitted on: found to be vngodly. As when we regard the thinges that percepne too our duetie, (which thing God requireth earnestly at our handes;) but yet through a certaine misdoubting of Gods prouidence, byed

bred in vs by nature, wee passe our boundes, and traile grossly, with too  
too Gods office. As when a houlholder is rogerd by his children in  
righte after a godly manner, and looketh well too his houlholder: but  
so, as oter much fearefulnesse and sorow driueth him too impaciencie,  
when his travell and care haue not successe according to his mynde.  
Therefore let the godly man cast his care vpon the Lord, and by his  
dutie lustely, and not suffer his godly care to be stayned with heathen-  
nith distrust, to the intent that hauing cast away this heathenish dis-  
trust and sorowfulnesse, peace may continue with his inwardly, and he  
may be more modest and merke towardys men, with whom leas serueth  
all one God, shaking off the yoke of Dammon and heathenish carefull-  
nesse. Thus much haue I sayde concerning the three kindes of care-  
fulnesse, to the intent we may knowe from which of them the Lord dis-  
suadeth vs in this Gospell. For he dissuadeth vs not from the godly  
and holy carefulnesse, such as hee himselfe sustineth most of all men,  
but from the ungodly and heathenish care. Nowe here be set in order  
six argumentes, by which is confirmed Gods providence and care for  
vs. Whereupon is concluded, that heathenish care which proceedeth  
of want of knowing Gods providence, is to be shaken off.

The first argument. Is not the life more than meate, and the body  
die more than rayment? That is, if God haue giue the greater thing  
without your care, why should hee not giue that which is the lesser?  
Then sith he hath without your care giuen vs soule and bodie, which  
are great things, why should he not giue vs foode and rayment wher-  
of these things haue neede, that they may continue and not decay, spe-  
cially seeing he hath created al things to our vse.

The second. Looke vpon the fowles of the aire, which neyther  
sowe nor reape, nor gather into their barnes: that is to saye, Your  
heauenly father feedeth the birds of the aire which are far inferior vnto  
you, if ye respect the degrees of worthinesse, why then should he not  
feede you whom he hath created after his owne likenesse? With this  
argument dooth Dauid comforte himselfe when he saith: Which gi-  
ueth meate to the yong Ravens that eat vpon him.

The thirde. Which of you by taking thought is able too make  
himselfe one cubite higher? & wherfore then take ye thought for  
your rayment? As if he had said. Vaine is this thought of yours. God  
giueth stature of the body, thoue thy care, & why should he not giue rai-  
ment without this thy heathenish distrust of God, as though he refused

to assist thee in thy labors.

The fourth. Consider the Lilies of the feldes how they growe. The Lilies in the feldes take their sappe of the earth, according as God hath disposed before: and they are so beutifully arayed, as that Salomon in all his glory was not arayed like one of them. Being then that God doth so much for the Lilies which wither away within a while, and shall be burned: why should wee not clothe vs whome hee hath created to eternall life?

The fifth. After all these things doo the heathen seeke. As if he should say: You in times past, after the manner of heathen folke, were ignorant of Gods prouidence, and vopo of Faith. But now wee knowe that G O D hath a care of you. Why then seeke ye things needefull for your selfe, with heathenish carefulnesse?

The sixth. Your father knoweth that you haue neede of all these thinges. Marke these things aduisedly. He sayth not; the deaful God, the ielous God, the maker of Heauen and earth; he that visiteth the finnes of the fathers vpon their children knoweth: But he saith, Your father knoweth: Whose father? Your father. What maner a father? Your heauenty father. Bycause he is heauenty, he is also most good, most mightie, and most wise: Bycause he is most good, he will giue those thinges that bee good. Bycause he is most mightie, he can giue what he will. And bycause hee is most wise, he knoweth how, what, and when it is meete to giue.

Of the thirde.

Seeke yee first the kingdome of God and his righteousness, and all things else shall be cast vnto you. In this short saying of Christ are two thinges, commaundement, and promise. The commaundement is: Seeke first the kingdome of God and the righteousness of God. And the promise is: And al things else shall be cast vnto you. First and forimost therefore let vs see the commaundement, and then the promise.

The commaundement is, that wee should seeke the kingdome of God, and the righteousness of God. Here it is demaunded what manner of things Gods kingdome and righteousness are. And againe, after what meanes they are to be sought. The kingdome of God is of three sorts in the scripture: that is too wit: of power, of grace, and of glorye. He biddeth vs not seeke the kingdome of his power, but of his

his grace: from whence is the passage to the kingdome of glory. What is the kingdome of grace? It is that kingdome wherinto we are receiued of mere grace, while we beleeue the Gospel. For the Gospel is as it were the voyce of a cryer, whereby they are called to this Kingdome. Of this speaketh Christ in another place: The kingdome of God is among you. Then is this kingdome, the grace of God which Christes Gospel offereth. The promise is the gate. The bringer in is the holy Ghost, which sanctifieth and regenerateth vs anew in the Lauer of Baptisme by the worde. Briefly, this kingdome of Grace is mercy, forgiveness of finnes, forgiveness of conscience, and deliuerance from the kingdome of Satan. What is that righteousness of God which he biddeth vs seeke? Out of al doubt it is the new life and obedience which God requireth of his children. And it is called the righteousness of God, because it pleaseth God, that is to wit, for the saythes sake whereby we are reconciled to God in the blood of Christ.

The promise is And all things else shall be cast vnto you. That is to say, the things that pertain to the sustentance of this life shall be giuen you. But Paule (whereof no man doubteth) did humbly seeke the kingdome of God: and yet notwithstanding in the xi. chapter of the second Epistle to the Corinthians, he complayneth that he was distressed with hunger and thirst. Again holy Iacob suffered scarcenes of coyne and other victuals, in so much that he was constrained to go with his household into Egypt, least he and his should haue perished for hunger. Therefore this promise of Christs seemeth vaine. I answer: Christs promise faileth not: for the truth can not lye. For Christ who is our Physician is not ignorant when remedies are to be ministred, and when they are to be withdraue. He regardeth not so much our unskillfulnesse, as his owne wisdom. Therefore let vs take this for certeinie, that he forsaketh not those that are his. As for that we now and then want things necessary, there be thre causes. First, that we may be exercised in patience. 2. That now and then our finnes may be punished with these plagues. 3. Forasmuch as we oftentimes seeke things superfluous, we iustly and rightfully want things necessary. 4. Because we abuse things when we haue them. 5. Because we put not thanks into God. 6. Because we distrust God. 7. Because we diuers times ascribe the Gods things, that we receive

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recreare rather to our owne endeavour and paynfullnesse, than too God the giuer of them. Wherefore if we couer Gods blessing, let vs confesse and doo as the Prophet dooth, which sayth: All things are thine Lorde, and wee render vnto thee the things that wee haue receiued at thy hand. Here as the Prophet confelleth al things to be Gods gifts: so he turneth all things too Gods praise. Which thing that wee also may do, our heavenly father graunt vs through Iesus Christ, to whom be glory world without end. Amen.

## Vpon the.xvi. Sunday after Trinitie.

*The Gospel. Luke. viij.*



And it fortuned that, Iesus went intoo a Citie called Nain; and manye of hys Disciples went with him; and muche people. When he came nygh too the gates of the Citie: Beholde, there was a dead man caried out, which was the onely Sonne of his Mother, and she was a widowe, and much people of the Citie was with hir. And when the Lorde saw hir, he had compassion on hir, and sayde vntoo hir: weepe not. And hee came nygh and touched the Coffin; and they that bare hym stode styll. And hee sayde: Yong man, I say vntoo thee aryse, and hee that was deade far vp, and began to speake. And he deliuered him to his mother. And there came a feare on them all. And they gaue the glory vntoo God; saying: A great Prophet is rylen vp among vs, and God hath visited his people. And this rumour of hym went forth throughout all Iewry, & through out all regions which lie round about.

The exposition of the text.

**P**aul the Apostle writing to the Romanes, saith: What things soeuer are written, they are written for our instruction, that the more patient and comfort of the Scriptures, wee might haue hope: Wherefore whi we reade the most sweete Gospel of this day,

day, hee sheweth that it pertaineth not only to that wretched Naime  
but also to all mankind. For Christ in this Gospell beareth witness  
of the power of his owne Godhead, of his pitifulnesse towards them  
that bee in distresse, and of his office. For first hee saith, I knowe my  
selfe to be almightie, in that hee ouermaistereth Death, which is the  
king of sinne. Again, hee sheweth his pitifulnesse to women by shew-  
ing compassion vpon this woman and her misery. And he sheweth that it  
is his office to destroy the works of the Deuill, for thus that purpose  
cometh into the world, as Moses, the Prophets, he himselfe, and  
the Apostles testifie. These are the things in generall, that are to bee  
collected in this Gospell. Nowe to the intent we may receive the  
greater fruite thereby, I will propound three places, which I will in-  
crease of in this Sermon.

1. The manner of affection Christ beareth towards vs.  
2. The declaration of this present myracle, with the circumstan-  
ces of the same.

3. An Image of all sinners.

Of the first.

The Euangelist telleth a story of a certaine young man that was  
dead, and carryed out to be buried: at the sight whereof our Lord  
was moued with compassion. For when he beheld the forlorn  
mother, he conceived a deeper thought. There came to his remem-  
brance the fall of mankind, the ruinie of the Deuill, and the great-  
nesse of the miseries whereunto mankind is distressed by reason of  
sinne. He considered it was his office to merchaunt these forlorn  
of Satan. For he saw in this woman, a picture of mans wretched-  
nesse which doth put him in mynde of mannes fall and his owne office.

Wee maye therefore gather two thinges of this place. One,  
what wee bee: and another, what Christ is towards vs. Wee in very  
deede are miserable, in distresse, and damned, and wee can not of our  
owne power wrest our selues out of so great mischeues. Christ is  
God and man, and came too saue that which was lost, who in  
this case sheweth his affection towards mankind. For hee is  
more otherwys inclined towards vs, than he was towards this wo-  
dow. Hee is grieved for hir calamities, and he is grieved for ours.  
He helpeth hir, & he wil helpe vs also. This is the very thing that the  
Apostle saith, wishing to the Hebrewes: Wee haue an high Priest that  
can



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can be soye with vs in our infirmities. Yes surely, he hath greater affection and love towards vs, than this widow hath towards her sonne, whom she followeth here weeping to the place of his burial. For thus saith the Prophet: Can a woman forget the Babe of her owne wombe? though she doo forget, yet will I not forget thee.

But what are the causes of this unspeakable louingnes of Christ towards vs, that are al so be daubed with the filthinesse of many wicked crimes? Surely there is no desert of ours, ne woorthinesse in vs. Howbeit there be foure causes whereby the soune of God is moued to embrace vs with so great louingnesse.

The first is his fatherly kindnesse. For he created vs, and therefore wee are his by right of creation. And although he knowe vs to be full of filth and wickednesse: yet notwithstanding he findeth somewhat in vs that is his, namely, that we be his creatures. Thou hast mercye on all things (sayeth the wise man) and thou hatest none of the thinges that thou hast made.

The seconde is the woorthingnesse of our creation: Namely, for that wee are created to the likenesse of God, according to this: Let vs make man after our owne image and likenesse. And because this Image was for the chiefe part thereof defaced through sinne: the Lord himselfe came to repaire it againe. Which thing commeth then too passe, whē we beholding him stedfastly by true faith, are transformed into the likenesse or image of God.

The third is, the end to which we are created. For we are created to be the temple of God, glorifying God. And albeit that this Temple was then unhallowed through sinne: yet the stufte of it was still remaining, wherof Christ might build vp a new Temple.

The fourth is the destruction of Satans kingdome, to ouerthrowe the which, Christ came into the worlde. A certaine haufel of this destruction was giuen in this miracle. Christ encountered oftentimes with Satan, and oftentimes did put him to flight, and at length ouercame him when he arose againe from death. This victorie of Christ shall be seen perfect in the last day, when the last of all enemies (death) shall be abolished. These foure causes moued our Lorde to take fleshe vpon him and to become man: and in the fleshe, that is, in the nature of man, to suffer both in soule and body for mankind.

And although this affection of Christes be oftentimes commended vnto vs in the worowe of God, and warranted with many myraacles,

pen and with the obedience of the Sonne of God himselfe, who was obedient unto the father, even unto the death of the crosse: yet notwithstanding there be other things that labour to persuade vs. otherwile. That is, the law, conscience, and the heape of miseries wherewith wee be overwhelmed in this life. Of these things crye vnto vs that we are abjects from Christ.

The lawe sayth: Cursed is every one that continueth not in al the thing that are written in the booke of the lawe. And there is no man but hee seeth he hath innumerable wayes transgressed the law. Wee looke vpon Eue who became subiect to the sentence of cursing for breaking of one commandment: and what shal become of vs that haue offended God so often?

The sentence of this lawe is confirmed by the fearfulness of the conscience, which is as good as a thousand witnesses, as it is said in the Proverb: The conscience is a thousand witnesses. Hieronimo sayeth this saying of the Poet: *As each mannes conscience findeth him, so feeleth he in his hart, a ioyfull hope or dreafull feare, according to desert.* And St. Bernard saith: The evil conscience of our sinnes, is our witnes, our iudge, our tormentor, and our prison: byt a curst vs, he iudgeth vs, and he condemneth vs. What can be more grievous (I pray you) than day and night to say such witnessse aboue vs in our heert? Many being convicted by the remorde of this conscience, haue abridged their owne liues, while they could not endure to heare her accusing them and bearing witnessse against them.

On the furtherance hereof cometh the huge heape of calamities, which confirme the sentence of the law & the conscience. Against these three most grievous temptations, let vs in true repentance see Christ alone. He came into the worlde to take away the curse of the law: to wipe out sinne: to turne into glory al the myseries of those that beleue in him, howbeit in such wise as al things are done orderly. This worlde is a wast wilderness, from whence we must passe into our countrie. The people of Israel came not by & by into the resting place that was promised them. Joseph came not to so great dignitie in Egypt, without imprisonment before. Christ entered not into his glory till he had bin first crucified, dead and buried. Therefore it becometh vs also to enter into glory by the crosse. For thus sayth Paule: If we suffer with him, we shal reigne with him also. He that sitheth the encoster, leteth for the garland in dayn. No man shalbe crowned (sayth the Apostle)

but he that contendeth lawfully. The same saith: we are made safe by hope. Therefore against the curse of the lawe, let vs let Christ who became accursed for vs. Against our conscience accusing vs, let vs let Christ acquising vs from sinne. If the sonne set you free (sayth he,) you are free in deede. Against the miseries of this present life, let vs let Christ and the purpose of God: whose will it is that we should become like vnto the Image of his sonne. To be briefe, let vs in true repentance and sayth flee to the throne of grace our Lord Iesus Christ. In him only shall wee find helpe at time conuenient. For he sayth to all that beleue in him: Be not afrayd my little flocke, for it pleased my father to giue you a kingdome. And so let vs not suffer any thing in heauen, in earth or hell, too perswade vs that Christ is otherwise affectioned towards vs, than he was towards this widow. Therefore let vs learne hereby that God nogeth far otherwise than both the worlde. Our God and mediator Iesus Christ doth not at the manner of the worlde reiect them that bee in myserie and distresse; but he receyueeth all that come vnto him: according to his promise: Come vnto me al ye that laboure and are laden, & I will refresh you, & yett shall find rest vnto your soules. Furthermore goodly widowes may learne hereby; what a patrone, aduocate, and comforter they haue: Let gouernours of churches learne hereby, not to hum such as be in myserie and distresse: And let the magistrate learne by the example of Christ, not to despise, not to shake of, not to condemne men because they be in misery & distresse, but rather to cherish & comfort them. Again let vs al learne to embrace one another with mutual affection of charitie, and to comfort one another after a godly maner. And thus much concerning the first part of this Gospel. Now followeth the second.

*Of the seconde.*

**I**n the declaration of this present myracle there be many circumstances. Of which eche one hath his seuerall lesson, and therefore I will reherse them in order with their lessons and admonishments. The first: When the corse was caried forth, the widowe his mother followed after, and a great companye of the citie with hir. Here we see two things: of which the first is the solemne bearing out of the Corse, which the sorrowfull mother followeth: and the other is the honour and solemnitie of the buriall. They carie the dead Corse after an honest soyle to the place of buriall: so also did the holy Fathers. Abraham

Abraham buried his wife honourably: Joseph comforted the Master of the Patriarke Jacob to buriall, with a great company of people: Jacob and Elin buried their father Isaac honourably. To be short, among all the Goodly there was great solemnitie used in burials. And that was done in hope of the resurrection of their bodies, and of the immortalitye that is to come. The Church at this day foloweth the example of the holy fathers, though many be to be found which cast out their dead Bodies as if they were the carcases of swine. In our burials is used such a solemnitie as this is. The goodly being met to followe the Bere: and there is singing, ringing, & sometime preaching.

They that folowe the Bere, do first utter their good will towards him that is departed. 1. By this needs they shew an example of their faith, concerning the rising againe of the dead. 2. They are warned that they themselves in their time when (the Lord shall thinke good) must follow, and by death take their leaue of this miseryes of the worlde.

Then is there singing, and that is, to the intent the living may comfort themselves with Godly psalmes, and thus O. O. O. mannes for him that is dead, if he depart in the true profession.

The ringing is, not only to call the people together to bring the Corps to the Church, but also that the living may thereby be put in mynde of Gods trumpet, by which all the dead shall be raised up in the last day.

Lastly there is preaching: too the intent, that these which waite vpon the Cofin: too Church: maye carie home some instruction, and comforte with them against death. And thus much briefly concerning the first circumstances, and the solemnities of buriall which is observed among vs.

The seconde: Our Lord sayth to the wylow, weep not. There some say, and whether so be lawful too mourne for the dead. The examples of holy men, and the scriptures, shew mourning for the dead. In Deuter. the last Chapter, all the people mourned in the desert for Moyses when he was dead. Abraham bewailed his wife Sara. Joseph a holy man mourned many dayes for his father Jacob. David mourned for Amnon his sonne. Isaac for Esau. Iacob for Joseph. Lazarus: and our Lord himselfe also wept for Lazarus. Thus the sonne of Syrach in his 4. Chapter saith: When some then thou seest weep over the dead, and begin to sorowe as if thou haddest suffered harme.

**Dis. Terentius** 1. 2. Chapter 1. 1. Be woe not the dead. And **Chrysostom** here to the woman: weep not. These counterfaynings shall reconleth. 1. Th. 4. where he saith: Brethren, I woulde not haue you ignorant concerning them that are false allepe, that yet forowe not as others do which haue no hope. There is heauenlye so: rowling that is forbidden, which hath no hope of comforte by the resurreccion of the dead. But miserable mourning is graunted; such as they be which haue comfort let present before them.

But in as much as wee sal into mention of comforte, let vs bytely say from whence Christians may fetch comfort in the death of their friends. First let them thinke vppon Gods wil, which they are bound to obey. 2. Let them thinke vppon the vniuersall case of all men. For we must all dye once. 3. Let them thinke vppon Gods ryghte counsaile. For what is moze ryghtful than that hee which hath giuen lyfe, shoulde take it to himselfe againe? he keepe it, when he sees it good so to doo. 4. Let him thinke vppon Gods wilhome, who onely knoweth whither it is better for him to liue or to dye. For he take it many away either by cause they shoulde haue more wile, or else that they shoulde not endure any moze trouble. 5. Let them thinke with themselves that the dead are set free from the afflictions of this life. 6. Let them thinke it is better to take long tyme for them, such forowe cannot call them againe. For so did Dauid comfort himselfe in the 12. Chapter of the second booke of Kings. He mourned as long as his child lay sick: but when he was dead, he wept and washed, and ate meat. 7. Let them thinke that he which doth much ouermuch, doth hurt his owne body, and in so doing cometh against God. 8. Let them thinke that the blisse of him that liue is not to be compared to the paine deceased. For blisse are they (sayth the Scripture) that die in the Lord. 9. Let them thinke vppon the resurrection of Christ, and of our folues also which shall be at the latter day. For this thought must be a comfort reuerend, not only against the sorow that we conceiue for the deades but also against all afflictions as well of mynde as body. But some will object: I haue forgon the comfort of my lyfe. Then thou be wylful: not him that is dead, but thou be wylful thyne owne selfe and thy lyfe that thou hast by losing him. It is a naturall thing too weep. Thou sayest truly: but it is a greater ouercome nature. That much is added hereby in the seconde circumstance concerning comfort at the death of our deere friends.

The thirde : Our Lorde toucheth the coffin wherein the dead man lay. By which touching hee declareth that his honre was the instrument to get vs life and saluation.

The fourth : He speaketh to the yong man and sayth : I say to thee yong man, arise. So also rayled he the yong mayde, as is in Marke. So raised he Lazarus, that had bin buried foure dayes, as is in Iohn. Here we are taught, both that Christ is stronger than death, and that his word is the word of life and saluation.

The fifth : The dead man riseth at Christes call, and this is the miracle, he riseth that was dead : he began streightwayes to speake : and our Lord deliuered him to his mother.

The sixth : Feare fell vpon them all, and they glorified God saying : A great Prophet is rylen vp among vs, and God hath visited hys people : and this saying was spred abroad of him through all Iewrie. Here is described a double fruite of this myracle. The one befalleth to the present hearers : and the other extendeth vnto others, to whom the report of this myracle came. The present beholders conceyued sayth hereby, and so feared God, glorifying him with true worship, and acknowledged the Messias to bee come, whom also they confessed. Besides that, the report hereof came vnto others that were in Iewrie and the countrey bordering therupon, who in likewise conceyued ffaith in the Messias. And in these dayes the report hereof cometh vnto vs, whereby we may acknowledge Christ too hee the very Messias, and to be stronger than death, and may conceiue faith in him : magnifying God with hart, voyce, confession, and manners : and so it will come to passe, that one day we shall haue by hym a ioyfull resurrection to euerlasting life.

*Of the second.*

Since Ambrose sayth that the image of the Church is set fourth here : and because it representeth our estates, it is woorth the opening. The widow (saith he) signifieth the Church : the dead yong man, euery sinner that liueth without repentance : and the Coffin betokeneth the body of sinne. The widow bewaileth her dead sonne : That is to say, the Church lamenteth for the vnrpentantnesse of the wicked, and entreteeth Christ to moue them and drawe them to him with hymn and his spirit. Christ therefore biddeeth them that carped the cosle to stande still. If the sinner is hoine to hell by foure waters,

Wh. iiii.

which



The .xvii. Sunday after Trinitie.

which are these: First hope of longer life. Secondly, looking vpon other  
 mennes fautes. Thirdly, presumption vpon Gods mercye. And  
 fourthly, flatterie of leud companie. Now if thou wilt ryle from the  
 deach of sinne, thou must needes heare Christ who byddeth the payers  
 flaye. For if therefore thou must exclude hope of long lyfe, because life  
 is vncertaine (according as the experience of manye teacheth) and  
 perill is at hande as it is too bee seene in the ryche glutton. Agayne,  
 thou must not set another mannes euill lyfe before thee as a patterne  
 too followe: but thou must satisfie thy selfe too. **G D D** as Abraham  
 vnd: thou must trust in him: and thou must amende thy conditions:  
 knowing that the multitude of offenders shal excuse no man in iudge-  
 ment. It booted not Adam too saye: The woman that thou gauest  
 mee hath gyuen mee of the Apples. Thirdly, lay away presumption  
 on Gods mercie: for this presumption is a great contempt of God.  
 Roma. 2. Fourthly, put away flatterers that entice thee too euill.  
 And when thou hast done so, leane vpon Christ with trusty faith, and  
 he wil quicken thee to eternall life, the which, Christ graunt vnto vs,  
 to whom be honour for evermore. Amen.

¶ *Vppon the .xvii. Sunday after*

*Trinitie.*

*The Gospell. Luke. xiiij.*



It chaunced that Iesus went intoo the  
 house of one of the chiefe Pharisees too  
 eate breade on the Sabboth day: and  
 they watched him. And behold, there  
 was a certaine man before him which  
 had the Dropsie. And Iesus answered,  
 and spake vntoo the Lawyers and Pha-  
 risies, saying: Is it lawfull too heale on  
 the Sabboth day? And they hidde their  
 peace. And he tooke him, and healed  
 hym: and let him go: and answered them, saying: Which of you  
 shall haue an Ass, or an Oxe false into the pit, and wil not straight-  
 way pull him out on the Sabboth day? And they could not an-  
 swere

fwere him agayne too these things. Hee put forth also a similitude too the guesstes, when hee marked howe they pleased to be in the hyghelt roomes, and sayde vntoo them: When thou art bydden too a wedding of any man, sit not downe in the highest room, least a more honourable man than thou bee bydden of hym, & he that bad him and thee, come and say too thee: Goe this man rouse, and thou begin with shame too take the lowest rouse. But rather when thou art bidden, goe and sitte in the lowest rouse, that when hee that bad thee cometh, hee may say vntoo thee, Friende sit vp hygher. Then shalt thou haue worship in the presence of them that sitte at meate with thee. For whoso euer exalteth himselfe, shall be brought lowe, and he that humbleth himselfe, shal be exalted.

The exposition of the text.

**T**he occasion of this Gospell was this. Christ being bidden to dinner of a certaine Pharisee, was watched by those that late at meate with him, that eyther in his wordes or in his deedes they might haue founde somewhat to charge him withall. For the world is so wicked, that like as men cloke vices under the visors of vertue: So they are not ashamed to raise slander vpon honest deedes and true vertue. So great is the malice of men. Notwithstanding, Christ is not feared away with their lewdnesse, but keepeth his olde woont, and executeth his office euen in the thickest of his enemies, leauing vs an example, that we should not cease to proceede in wel doing, though wee should see all the whole world bent against vs. Christ therefore healeth this wretche, declaring therein the might of hys Godhead, his most forward will too helpe them that bee in miserie, and his Office for which hee came into the worlde. Moreover he sheweth the right manner of halowing the Sabbath day, and by his deede dooth as it were define the true keeping of the Sabbath. By which thing, like as hee repproueth the pride of the Pharisees and their ignorance in the Scriptures: So he exhorteth them vnto true humilitie. And thus much concernyng the summe of this present Gospell. The places are three.

- 1 Of the Sabbath, and the true workes thereof.
- 2 Of the myracle by which the vse of the Sabbath is confirmed.
- 3 Of true Humilitie.

The .xvii. Sunday after Trinitie.

*Of the first*

**W**hen the Lord was biddē to dinner by a certain Pharisee vpon the Sabbath day, and that a certane man diseased of the Drop- sic was brought beside him, he demaunded of those that semed too themselves to be wiser than other men, whether it were lawfull to heale vppon the Sabbath daye. And the cause why he put forth this question, was for that as the Pharisees had with their gloses corrupted the other scriptures: So also had they defaced the keeping of the Sabbath. Howbeit forasmuch as the question is concerning the Sabbath, wee will set forth the whole doctrine concerning the Sabbath, and speake of foure things in order. First wherefore God ordeyned the Sabbath day. Secondly what is the ryght vse of the Jewes Sabbath. Thirdly what manner of holy dayes ours ought to be. And fourthly of the true Ceremonies of the Church, and of the ends of them.

Why then did God ordeyne the Sabbath day: There be reckned chiefly fyue causes. Of which the first is, that it shoulde be a perpetual Sacrament or remembrance of Gods rest after the creation of the world, which he made in sixe dayes with all the furnytur and contentes thereof. This cause is alledged in the seconde of Genesis, where Moses sayth that the Lorde commaunded the Sabbath day to be kept holy, because he rested that day from creation. The same thing also is declared in the xx. of Exodus in these wordes: The seventh day is the Sabbath of the Lorde. For in sixe dayes the Lorde God made heauen and earth.

The second cause of the ordeyning of the Sabbath is, that it should bee a type and counterfigure of Christes Sabbath keeping, For it representeth the Sabbath, which Christ the true Passouer and creator of the new Heauen and new earth should rest in his graue vpon the Sabbath day, and kepe the very Sabbath aryghte. And therefore he commaundes the Jewes streighely, to kepe the Sabbath day. And by the vnlercheable deuile of his wisdom he ordeyned, that Christe the true Paschall Lambe, shoulde be slayne and put to deatch vppon the verye day of the Passouer, and that he rested the Sabbath day following, in his graue.

The third cause also why the Sabbath was ordeyned, was that it should be a pledge of the promise. For God promised his people a

**Sabboth**, that is to say, a rest. Esay the xiiii. And in that day, when **GOD** shall giue thee rest from thy labour and from thy confusion, and from thy hard bondage wherein thou didst serue. &c. The people of **GOD** looke for thre kinde of rest: The first is from the labour of the present troubles in this life. The second is from the temptations wherewith oure owne Conscience and the Deuill assaulteth vs. The third is from the thraldome of the Deuill, so as he may neuer more bying vs vnder his bondage and hard yoke.

**X** The fourth cause of the institution of the Sabbath is, too the intent there shoulde bee a time certaine for teaching and hearing the woordes of **GOD**, or that there shoulde bee a time wherein there might be an open and common professing of the religion, in which the godly myght take comfort, and the ignorant bee instructed in godlynesse. Esay. 58. If thou call a delicate Sabbath: Then shalt thou delight in the Lord. Job. 22. Then shalt thou belyght in the almightie and lift vp thy face vnto God. For the Sabbath was not ordeyned to play and drinke in, but to pray and prayse God in. Wherevpon Austin sayth: It is lesse Euill to go to plough, than to play vpon one of those dayes.

The fifth cause is for ciuill policie which is commended to Gods people. Deut. 5. In these words: Keepe the Sabbath day, that thy man seruant, thy maide seruant and thy self may rest. And after wards: Thou shalt doo no manner of woork there in, thou and thy sonne and thy daughter, thy man seruant, and thy maide seruant, thyne Oxe and thyne Ass, and the Stranger that is within thy gate. And thus haue wee the true causes, and the ryght vse of the Jewishe Sabbath. Now although the Jewishe Sabbath together with other ceremonies of Moyses, bee abolished and disannulled, so farre forth as perteyneth to the keeping of the seuenth day of the weeke: Yet notwithstanding, as touching the vse of it, it is continuall, as a thing ratified by the lawe of God and nature. For like as God will be serued, and that his worde shal be preached: So nature telleth vs it is utterly necessarye, that there shoulde be some certaine time appoynted for holy matters. Therefore there must needs be certaine dayes appoynted for folke to assemble and mete in openly at certain houres, that the woordes of God may be taught and learned, to the intent all things may be done orderly and after a comely fashion too the Church, according as Paule teacheth the Corinthians.

## The .xvii. Sunday after Trinitie.

Howeuer, in our holydaies to things are to be eschued. One is, what is to be eschued: Another is, what is to be done. Three things are to be eschued. The first is outward labour: and to the intent the mind in y<sup>e</sup> wholy intend to Gods seruice: that is to say, that it may wholy intende to heare Gods worde, to learne it, and to consider vpon it. And therefore it is the Magistrates dutie to prouide that the seruice of God be not hindred at such times by bodily laboures. Howbeit, here is to be knowne that there be foure exceptions which excuse those that labour at such a time. The first is necessarpe. For our Lord himselte excuseth his Disciples for plucking the eares of coyne vnto the seuenthy daye, as sayth Mathew in the twelue Chapter.

The seconde is the profite of the Church, like as the Priestes did all things vpon the Saboth day which seemed needful in the Church, without trouble of conscience for the Saboth.

The third is the profite and sauegarde of oure neyghbour: wherefore our Lorde also healed the man that had the droopie, vpon the Sabboth day.

The fourth is the authoritie of the superiours, to whome we must be obedient. But let the superiours take hede that they offende not him which is theyr superiour while they hold their inferiours too strayght. The second thing that is to be eschued, is voluptuous lyfe, together with al the works of darknes which sight ful but against keeping holy the Saboth day. Thirdly thou must eschue the contempe of godly ceremonies: soothly, least eyther by absenting thy selfe, or by despising the holy Ceremonies, thou giue others example to become worse.

Thus haue we what things are to be eschued in our holydaies: Now let vs see what is to be done in them. First therefore in as much as the Jewes were occupied in killing sacrifices, and in offering: Let vs also slea the sacrifices of our owne bodies, and offer the Calues of our lippes. Let vs earnestly repent: let vs glorye God with hart, mouth, confession, and behauior: let vs offer the incense of our hart: that is to wit, sayth, and hope: let vs offer the sacrifice of wel doing, with which kinde of sacrifice God is delighted (as the Apostle sayth to the Hebrewes): let vs be quicke to giue almesse: Let vs cherish the weake members of the Church: & let vs heale the also (as much as may be) after the example of Christ and other holy men, which exer-

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tised them selues in the true holyday workes.

Now remayneth somewhat to be sayd of Ceremonies. Ceremonies are customes and ordinances made to gouerne the body of the Church withal. These, if they be lawfull (for I haue nothing to doo with vngodly Ceremonies) epyther haue they warrant of the manifest woorde of God as Baptisme and the Lords Supper: else they make in deede too the maintenance of the doctrine, and orderlynesse of the Church, and are ordeyned by some counsell of the spiritualtie or by the godly Magistrate. These Ceremonies serue to two ends. For they are ordeyned for comelynes and order sake. Of comelynesse are two partes: The first is, that we should be stirred by vnto godnesse, by those helpes: The latter is, that modestie and grauities myght appeare in the mynistracion of godlynesse. Order consisteth of thre partes. The first is, that the chiefe doers or heades of the congregacions, might haue a certaine rule to deale by. The second is, that the hearers accustomne themselues to obedience and discipline. The third is that peace and quietnesse be prouided for, by mayntaining the Church in good estate. Thus much brieely concernyng Ceremonies and the Ends of them, and the partes of those ends.

*Of the second*

The second lesson which this Gospel teacheth, is concerning the miracle whereby the man was healed that was diseased of the Droopie. In this miracle are foure things to be obserued. The question, the healyng, the defence of the deede, and the vse of the same.

The question is put forth by Christ himselfe, Whether it bee lawfull to heale vppon the Saboth day. Hereunto the Pharisees make none answer, for if they denyed it to be lawfull, they should haue seemed cruell against the myserable soule that was diseased of the Droopie. If they had graunted it to be lawfull, they wolde haue bene afrayd too some transgressours of the lawe. If he had not healed him, they wolde haue sayd, that epyther he could not or would not helpe this diseased person. And if he had healed hym, they would haue thought theselues to haue had iust cause to accuse him as a breaker of the Saboth, & so consequently as a despiser of the lawe of God. Here was danger every way. But our Lord passing not for theyr Sophistrie, tooke this wretched man that was diseased w the Droopie,



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He, and healed him before the Pharisees faces, & sent him away whole and sounde. In which deede (as I sayd at the beginning) hee sheweth both his power, his will, and his office.

Now followeth in the third place, the defence of this deede. Which of you (sayth he) having an oxe or an Assc fallen into a Pyt, draweth him not out by and by vppon the Sabboth day? As if he haue sayd, Either it is lawfull to heale a man vpon the Sabboth day, or else vnlawfull. If it be lawfull, why lay you waite for mee as a transgressor of the Lawe if I doo it? But if it be vnlawfull, why doo you saue your Asses and your Oren vppon the Sabboth day? What sayd they to this? They coulde not answer thereunto (sayth the Euangelist.) But to what vse serueth the healing of this Droopie by Christ? Too two vles. The one is generall, whereof I haue spoken already, namely, that by this miracle Christ might shewe his power, his will, his office, and the truth of his Doctrine, and thereby confirme faith in the beholders. And the other is speciall. For doubtlesse this man that was diseased of the Droopie, was salued intoo it by disordered surfeiting.

Wherefore wee also may learne, that Christ despiseth not those that haue cast themselues intoo diseases through their owne fault, so that they folowe the example of this man that had the Droopie, that is to say, if they come vnto Christ with all their hart: and if they suffer themselves to bee touched and healed by him: that is, if they beleue bys word, fall to repentance, acknowledge Gods iust wrath, and desire pardon and healing of their soze, or at least wise assuagement of it for Christes sake.

### *Of the third.*

**A**ND he sayd to the guests that preased for to sit highest at the table: when thou art bydden to a feast. &c. As by this parable he condemneth pride: so he teacheth true humilitie which is a very rare vertue. Of which I will say these things in order. First, what humilitie is, next, how many kindes of it there bee. Thirdly, what causes it hath, as wel of furtherance as of hinderance. And fourthly, what be the fruites and rewardes of true humilitie.

As touching the first: to the intent we may knowe what humilitie is, wee must see whom the Scripture calleth humble or lowly. Paule calleth those humble whom Christ calleth poore in spirit, such as those  
are

are which being utterly boyd of all opinion of their owne strength, wisdom, and ryghteousnesse, impute vnto God alone, what they good things they haue. Humilitie then is a vertue, wherethrough we acknowledge our selues as wee be in deede, too waxe vyle in our owne sight: and utterly voyding from vs all trust in our owne strength, wisdom, and ryghteousnesse: doe cast down our selues before God, and in him onely seeke all good thinges through Christ. Notable examples hereof are in Mary Magdalene, in the sheefe, in the Publicane, in Dauid, and in other holy men. This is the true humilitie, of which Christes promise is to be vnder stood: Blessed be the poore in spirit. Thus haue we what humilitie is. Now let vs see how many sortes there be of it. One is whereby we cast downe our selues before god: and another whereby we humble our selues before men. But we must beware that pride put not on the vize of humilitie: which if man plucke not of, surely God will bring it to shame. But let vs leaue that vize, and speake of the true humilitie that hath respect to God and man. Humilitie to godward, is the true feare of God, springing of the true acknowledging of our owne indigneitie, & of Gods goodnesse towards vs: such as was the humilitie of Daniel in prison, who when he could not bow the knees of his body by cause of the strictnesse of the prison, did bowe the knees of his hart. So did Abraham humble himselfe, when he confesses himselfe to be but dust and ashes. True humilitie to manward is a true mildnesse, wherethrough we prefer not our selues proudly before any man, but with a single meaning apply our selues vnto all men. Of this humilitie we haue the greatest example in the sonne of God, whose ample Paule admonisheth vs to followe Phil. 2. So was the blessed virgin humble, so was Anne the Prophetesse, & so were many others.

Now must I speake of the causes (according as I promised in the third place) which surely are many. The first is Gods commaundement. For the first table requireth humilitie to Godward, and all the second table requireth humblenesse to manward. The second is, the example of Christ. Wherupon Paule in the second chapter to the Phillipians: Let the same mind be in you which was in Iesus Christ, who being god, tooke the shape of a seruant vpon him. The third is the consideration of thy selfe, what thou wert before thy birth, what thou art from thy birth to thy death, and what thou shalt be after this life. Thou wert seede and blood in thy mothers wombe,

## The.xvii. Sunday after Trinitie.

nowe thou art in a wyldernesse of myseries during this tyme, and in the ende thou shalt bee woormes meate. The fourth is, that thy goods and good giftes (if thou haue any) are not thine owne, but Gods, bestowed vpon thee too doo good with vntoo others. Therefore if thou bee eyther proude of them, or abuse them, thou must stand in feare of horrible punishment. The fifth is, too thinke that God is able too take away what giftes soeuer thou hast, if thou abuse them, and geelde not the praye too him alone. The sixt is, that many which seeme to haue lesse giftes than thou, do oftentimes imploye theyr labour moze to the profite of the common weale and the Church than thou do. For as God is the strenght of head, so is he the power whereby any thyng is made acceptable too hymself. And these are the sixe causes, which beeing knit togither, make true humilitie: the which is hindered by twoo mischeeues, strife and baynglorie. Wherefore Paule in the second to the Phillipians sayth: Doo nothing of strife or bayneglorie, but through humilitie, let euerye man esteeme other better than himselfe. For as for those which haue a deelyght in stryuing, lyke as they bee destitute of charitie: so are they also, boyde of true humilitie: and bayneglorie fighteth full burrs against humilitie. Thus haue we what humilitie is, of howe many sortes it is, and what causes it hath. Nowe followeth that whiche I promised to speake of in the fourth place, of the reworde and naturall frutes of the same. He that is humble shall receiue thre frutes: the first before God: the second before men: and the thirp in himselfe.

First before God the frute is, that he which is rightly humble, hath God dwelling in him. Wherevpon Esay, 57. I dwell bygh above, and in the Sanctuarie, and with him also, that is of a contrite and humble spirit. And in the 66. Whome shall I regarde? Euen him that is poore, and of a lowly troubled spirit, and standeth in awe of my wordes. Luke the seconde, God exalteth the lowly. 1. Pet. 5. God resisteth the proude, and giueth grace to the lowly.

Before men the lowly person receiuech this frute. Euen as the proude bodye is disordned of all men: euen so hee that is lowlye in deede, is honoured of all men: and an honest name and repoyte followeth him.

In himselfe, the lowly person findeth these most swete frutes. First humilitie or lowlynesse is the mother of chastitie and patience. Secondly, it is the way vntoo wisdom. Proverbes, 11. Where as

is lowlynesse, there is wisdom. Thirdly, it is the keeper of sayth,  
and of the feare of God. Fourthly, it is the furtherance of inuocation,  
and after a lye, presenteth to be heard of the Lorde. Malin. 101.  
The Lorde looked downe vpon the prayer of the lowly. Fifthly,  
glory accompaneth lowlynesse. Math. 5. Blessed are the poore in  
spirite, for theirs is the kingdome of heauen. Mat. 24. He that hum-  
bleth himselfe, shall be exalted. Proverbs. 29. The lowly person shall  
come to worship: not for that lowlynesse deserueth these things; but  
because these things fall vnto the lowlye through the lowlynesse of  
Christ. To whom be glory for ever and euer. Amen.

## ¶ Vppon the. xviii. Sunday after

Trinitie,

The Gospell. Math. xxij.



When the Pharisees had heard that Je-  
sus dyd put the Saduces too silence,  
they came together: and one of them  
(which was a Doctour of lawe) asked  
him a question, tempting him and  
saying: Maister, which is the greatest  
commaundement in the Lawe? Iesus  
sayde vnto him: Thou shalt loue the  
Lorde thy God with all thy harte, and  
with all thy soule, & with all thy mind.

This is the first and greatest commaundement: And the seconde  
is like vnto it. Thou shalt loue thy neyghbour as thy selfe. In  
these two commaundementes hang all the lawe and the Prophe-  
tes. Whyle the Pharisees were gathered together, Iesus asked  
them, saying: What thinke yee of Christ? Whose sonne is he?  
They sayd vnto him: The sonne of Dauid. Hee sayde vnto  
them: Howe then dooth Dauid in spirit call him Lorde, saying:  
The Lorde sayde vnto my Lorde, sit thou on my right hande  
till I make thine enemies thy footstool. If Dauid then call him  
Lorde, howe is hee then his sonne? And no man was able to an-  
swere him any thing, neither durst any man (from that day forth)  
aske him any more questions.

The

The.xviii.Sunday after Trinitie.

The exposition of the text.

**T**his Gospell containeth a summe of the christian doctrine, that is to wit, the doctrine of the lawe and of the Gospell. A Pharise propoundeth a question concerning the Lawe, & Christe againe an other concerning the Gospell: But for a sundry purpose. For the Pharise asketh a question concerning the Lawe, to the intent too tempt Christ, and to picke a quarell to him. But Christ demanded of him concerning the Gospell to the intent to bring the miswening Jewes and Pharises, vnto the true knowledg of the lawe and the Gospell. For they, because they thought that men were iustified by the deeds of the law, despite the Gospell, supposing there was no neede of any other doctrine to the attaynement to saluation, than the doctrine of the lawe, whose error Christ confuteth. See heere the goodnesse of Christ. Although the Pharises aske the question vppon malice, yet notwithstanding Christ answereth them according to his owne office: and teacheth an absolute doctrine concerning the lawe and the Gospell. Therefore the summe of this Gospell is, that Christ contriuech all the lawe and the prophetes into these two poynts: which are the loue of God, and the loue of our neyghbor. Afterward he enquireth of the Plessas, that is to wit, of himselfe, too the intent he might shew what one he was, namely, God and man, who was to this ende promised to the fathers, that he should destroy the wikes of the Deuill, and that all kindreds of the earth myght be blissed in him, who becomming our Priest, should pacifie Gods wrath by paying our ransome for vs.

The places are three.

- 1 Of the Saduces whose mouthes our Lord stopped.
- 2 The question concerning the summe of the Lawe, and a rule how to serue God.
- 3 The question concerning the Plessas.

*Of the first*

**T**He Pharises hearing that hee had put the Saduces too silence, assembled together. &c. Albeit that the Pharises and Saduces were of a sundry religion one from another, and defended contrary opinions: yet they agree in this, that both of them do set themselves against Christ. Herode and Pilate were enemies

mies: yet they agree in this poynt, that both of them desire too dispatch Christ out of the way, Thus doth ungodlinesse conspire against Christ and his holy Gospell.

As concerning that hee sayth: Christ had put the Saduces to silence: it is too bee knowne, that the Saduces (who denyed, that the soules of men liued after death, and tooke awaye the resurrection of the deade) did striue against him, eyther to the intent to winne him to subscribe too their opinion, or else too make him a laughing stocke too the rude people, that was seduced and noozled by these teachers. Therefore they kept vntoo Christ after this manner: If the dead shall rise againe, many incommodities, many debates, and many absurdities will ensue. This they goe about too proue in this wise. There was a certaine woman among vs, that had been wyfe to seuen men one after another. Nowe if there shall bee a rising agayne of the deade, this woman shall rise, and the seuen husbandes that shee had shall arise also. Nowe if shee sticke to any one of them, the rest wyll fall at oddes with him: and if they all dwell with hir together, nothing can be more troublesome to the woman, nor nothing more harde for the men to abyde. Therefore seeing that these absurdities shoulde fo-  
 to the resurrection of the dead, it is yll doone too auouch that there shall be a resurrection. This was their manner of reasoning, whose duetie it had been to instruct the people aright concerning the hope of euerlasting life, from which like a sort of falsse captiues they with-  
 dya women, & yet will needes be called righteous. But Christ stoppeth these felowes mouthes, & so putteth them to silence, that being dashed out of countenance with his wordes, they had not what to say. There-  
 fore he reproveth them, confutech them, and teacheth them. He repro-  
 ueth them, for that they were ignozant in the Scriptures, and yet would take vpon them to be teachers of the Scripture. He confutech them openly by putting forth an example. God is the God of the ly-  
 uing: God is the God of Abraham, Isaac, and Iacob: Ergo, Ab-  
 ham, Isaac, and Iacob doo liue. If they lyue, either in their bodies,  
 or in theyr soules. In theyr bodyes they liue not, for you know theyr  
 Tombes: therefore they liue in theyr soules, which you falsly surmise  
 to die togeather with their bodies. But nowe mens soules liue, that  
 in their tyme they may retorne into their bodies, too the intent that  
 such as haue done wel in this lyfe may receiue reward, and those that  
 haue done euil, may suffer iust punishment. This is the summe of the  
 confutation



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confutation. What dooth that teache : two things. The one is, that the dead shall rise againe by the myght and power of GOD, vnto whom nothing is impossible. Hee was able to create all thinges of nought, and why shall he not bee able to call soules againe into their bodies, specially sith hee hath determined it, and that it is too the aduancement of his righteousness and glorie : Paule in the seconde to the Philippians sayth : We looke for a Sauour from Heauen, euen Iesus Christ, which shall transfoyme our corruptible bodies, that they may become like vnto the glorious body of hym, throught that same power, whereby he is able to make all thinges subiect to himselfe. Therfore when our reason beginneth to dispute of the resurrection, let vs set foure thinges against it. Gods determination: Gods almightinesse : Gods iustice : and Gods glorie.

His determination, for that he hath ordeyned and appoynted to raise the dead. Because God is vnchangeable, hee will neuer call backe agayne or disanull this determination. And there are certayne examples of this determination remayning. Christ our Lorde rose agayne from the dead. Enoch was conueyed aliuie into Heauen. Hellas was taken vp aliuie into Heauen in a fire Chariot.

Let his almightinesse be set against our reason, which thinketh it vnpossible for the dead to rise againe. For if he could not do the thing that he hath determined to doo, he were not almighty. And if he were not almighty, neither were he to be called God.

His iustice requireth, that we should render rewarde to them that haue deserued well, and punishment to the vngodly. Wee see that in this life the godly for the most part are in ill case, and the vngodly in good case. But nowe in as much as Gods iustice requireth that the good should fare wel, and the euill should fare amisse, and that it falleth not out so in this life : there must needes be another life to come, wherein God accordyng to the rule of his righteousness shoulde render to the godly, life everlasting, and to the vngodly the paines of hell.

Also Gods glory is to be set against the Saduces opinion and our owne reason. God made man for his owne glory, that he should continually praise and glorifie him. Which thing verily could not come to passe except there were a resurrection of the dead.

Moreover, Christ instructeth the Saduces, concerning the state of men after the resurrection. There shall bee no vble of marriage, there shall be no begetting of children : but they shall liue for evermore in continuall

continuall chaſtite, as the Angels of God doo. Therefore there is no debate to bee feared betwene the many husbands that haue had one selfe same woman to wyfe one after another, when they lyued here. Thus much concerning the Saducees, and the confutation of theyr errorre, and the confirmation of vs for the resurrection of the dead: the beleefe wherof is warranted vnto vs by the determination of God, which is vnderchangeable: by hys myghtynesse, whereby hee is able too make all thinges subiect too hym: by hys iustice, wherethrough hee recompenceth euery man accordyng to hys deedes: and by hys glorie, which must be rendred vnto hym of the Saints world without all ende.

*Of the seconde.*

**N**OW steps forth the Pharisee and demaundes of Christ which is the cheefest commaundement in the law. Our Lord answereth: Thou shalt loue the Lorde thy GOD with all thy hart, with all thy soule, and with all thy power. This is the first and greatest commaundement: and the second is like vnto it. Thou shalt loue thy neighbour as thy selfe. In these two commaundementes hang all the lawe and the Prophetes. That is to saye, whatsoever Moyses and the Prophetes doo teache of the true seruice of God, it is conteyned in these two poynts. For as much as I haue lately on the xiii. Sunday after Trinitie, & of elsse where spokẽ concerning the lawe of God, and eplde what it is: what is the vse of it: that no man is able to fulfill it: and howe it is abrogated from the godly: I will not here repeate the same things any more, but will speake of two other things. First, wherefoze Christ sayth that the second commaundement of louing a mans neyghbour, is lyke vnto the first, louing of God. A gayne, because Christ sayeth, that the whole Lawe and Prophetes doo rest in these two commaundementes: which is: for that in them is conteyned whatsoever Moyses and the Prophetes haue taught concerning the true seruice and worshipping of God: I will speake a litle of the true worshipping of God, that wee may stand vpon a sure ground in that behalfe.

As touching the first point, it is to be knowne, that the second commaundement of louing a mans neyghbour, is not said to be like the first, either in order, or in object, or in degree of louing. For in order the first commaundement is the forner. The object (or thing whereon the first commaundement resteth) is God, accordyng as the object of the second

The .xviii. Sunday after Trinitie

commaundement of man, our neighbour. The degrees of loue require that the chiefest good thing should bee loued most: and then all other things eache in their order, according to the degrees of their worthinesse. Therefore is not the second commaundement like the first, in order, in object, or in degree of loue. How then is it like it? First in the affection of louing, because either of them both demaundeth vnfained loue. Secondly in band: for both of them binde vs either to obedience, or to punishment. And lastly, in attainment of obedience: for he that sayth he loueth God, and hateth his neyghbor, is a lyer, sayth Iohn the Apostle. And thus much briefly concerning that the second commaundement is like the first of louing God. Now will I speake of the true worshipping and seruice of God, because the commaundements of louing God and our neyghbor, conteyne the ground and substance of worshipping God.

Therefore to the intent we may the better vnderstand the doctrine of worshipping God aright, I will speake of foure things in order which make to the opening of the matter. First I will giue a rule wherby the worshipping of God is too be exacted and tryed. Secondly I will shew a substantial foundation, wherbyppon to ground the worshipping and seruice of God. Thirdly I will declare what worke may rightly be called Gods seruice. Fourthly I will shew what manner of men are able too peelde rightfull seruice vnto God. These foure poyntes being thoroughly knowen, it will appere vnto vs manifestly which is the right fashion of worshipping God.

Then as concerning the first rule of seruing God, let this be set for a general & vnmoueable rule: that no worshipping pleaseth God, but such as is of his owne appoynement. This rule is not admitted of all men: and therefore we must fortifie it with strong foundations. First therefore God in the prophet Eloy, and Christ in his Gospel, confirmeth this rule with these wordes. They worship me in vaine, teaching doctrines that are the deuises of men. And the holy Ghost by the mouth of Paule Coloss. 2, condemneth all worshipping that men deuise of theyr owne braynes. And the Lord in Ieremye sayth: Make in my precepts. Again, it is vnpossible to please god without sayth. But seruice is done to othe intent it may please: Wherefore it must needes bee done by sayth: but of sayth it can not be done; but lesse it be warranted by the commaundement and manifest word of God.

For sayth dependeth of the word of God. By these most certayne reasons the service of God is in such wise confirmed, that he that will stande to the deniall of it; may be thought more foole, than he that denieth the Sunne to be by when it is high noone, and that the day is at his full syght. Therefore let vs hold this rule fast, and not suffer it to be impaired from vs by any sophistrie.

The use of this rule is manifold. First by this rule is stablised the authoritie of the lawe maker. For in a common weaknes where every man may make lawes at his pleasure, the authoritie of the soveraine Lord falleth into contempt. This anarchye challenged the Lord so him selfe in the first commandement, when he sayth: I am the Lord thy God, &c. The second use of this rule is, that this rule delivereth from error, that wee shoulde not erre in worshipping God. The thirde is, that it hindreth the superstitious and malapertnesse of men in devising newe worshippings. Thus far concerning the rule of worshipping GOD, namely that no worship pleases God, but such as is of his owne appointment: and concerning the confirmation and use of this rule. Now will I breely speake of the foundation of Gods service; which is the thing that I purposed in the second place.

Now this foundation consisteth partly in the true knowledge of God, and partly in the knowledge of our selves. We attayne to the knowledge of God, by the word; and by the record adored to the word. For both of them teach vs. First, that God is the fountaine of all power, wisdom, ryghteousnesse and truth. Secondly, that all glory is to be given unto him. Thirdly, that he is most ready to helpe. And fourthly, that he will haue all men to flee unto him in any danger. We attayne to the knowledge of our selves by twoo things: that is, by considering the Image of God, to which man was created, and by weighing our owne strength and power as they are now. The thinking upon Gods image directeth vs to the consideration of the end for which wee men were made reasonable creatures; and it propooseth vs to the dutie wherein it becometh vs to be continually occupied, namely that we shoulde expresse the Image of God in all holynesse and puritie. The weighing of our strength and power as they be now, enforceth vs to cōfesse our selves utterly unable to performe our duty as wee ought to do. These two knowledges therefore tend to this purpose, that we shoulde give all the glory unto God; and take from our

loses all matter of boasting : and this knowledge sheweth vnto vs  
our owne filthines and infirmities : These things being thus opened  
concerning the rules of Gods seruice, and the foundation thereof ; I  
will now come vnto that which I purposed in the third place , and I  
will clearly define what the true seruice or worshipping of God is.

The seruice of G D D therefore is , a worke commaunded by  
G D D, doone of fayth, chiefly w<sup>ch</sup> the setting forth of Gods glory.  
Here first is shewed , what worke is Gods seruice, that is to wit,  
thole onely , which G D D hath commaunded in his lawe , as it eu-  
dently appeareth by the rule before gyuen. Secondly, is added fayth,  
out of which the worke must proceede. For fayth is the compasser  
of all good workes : and that is, because no worke can please God,  
vnlesse the person that dooth it, please him before : and the person pleas-  
eth by fayth. Cayne maketh sacrifice : and Abel maketh sacrifice.  
Both of them had Gods commaundement, yet was not Caines sacri-  
fice a worshipping of G D D as Abels was. Why sa : Because  
Caine had no fayth, but Abel had. Cornelius in the ix. of the Actes,  
and the Pharisee, giue almesse. Both of them had commaundement  
so to doo. And the worke of Cornelius was Gods seruice , because  
it proceeded of fayth : but the Pharisees deede was abomination be-  
cause the person pleased not God. Two husband men, yll their ground:  
the one dooth G D D bygh seruice , ploughing in the feare of God,  
and looking for blessing from G D D : And the other pleaseth not  
G D D, because he is boyde of fayth and the feare of God. And yet  
haue both of them commaundement of the worke. In the sweate of  
thy browes shalt thou eate thy breade. The handmaydes that doo  
seruice obediently to their mystrisse , ( peradventure in sweeping  
the floore haue both of them the commaundement also. But she that  
hinges, sayth with hir to hir busynesse, dooth seruice vnto God : where-  
as shee that wanteth fayth , though shee doo in deede that which  
shee is bounde to doo of duetie, yet can not hir worke be called a ser-  
uise of God.

Furthermore, the worke that is commaunded and wrought in  
fayth, must ende to Gods glorie chiefly . This is confirmed by  
the testimonie of Clay : Euery one that calleth vpon my name, haue  
I created to mine owne glory. I haue shapen him, I haue made him.  
But what is it to glorifie God ? In fewe wordes, it is to attribute all  
glory vnto him, and to praise him with harte, with mouth, with con-  
fession,

cession, and with behauiour.

Nowe followeth that which I promised to speake of in the fourth place. That is to witte, who they bee that are able to receiue grace by his blood. Although this may bee gathered of the things that went before: Yet notwithstanding I will shewe it briefly here. They onely can doe seruice and worship vnto GOD, that haue access vnto him. But the children of GOD onely haue access vnto him: wherefore they onely can doe him seruice aright. His children are all those that beleue in his name. John. 1. And they haue access vnto the Father through faith. Roma. 5. And for the same cause Christ teaching his Disciples to pray, byddeth them say: Our father which art in Heauen, meaning that none but his Children can call vpon him. Let this suffice concerning the worship of GOD, the summe whereof is contayned in louing GOD and our neyghbour. Nowe remaineth that I speake of the third doctrine.

*Of the third.*

**W**Hat thinke you of Christ (sayth hee) whose sonne is hee?

They say vnto hym, Dauids. The Pharisees thought themselves ryghteous by the lawe: but if that had been true, Christ had beene promised in vayne. For thus sayth Paule in the seconde to the Galathians. If ryghteousnesse come by the lawe, then Christ dyed in vayne. Our Lorde therefore asked them of the Messias, that is of Christ, that by making mention of him, he myght stirre them up to knowe and consider too what ende the lawe was giuen, and too thinke wherefore the Messias was promised. Which thing if they had doone aright, they shoulde haue reasoned thus: The Messias was promised to take away sinne, like as Ely wassest: We haue our diseases. Gene. 15. In thy seed shall all nations be blessed. Therefore is it needfull, that the sonne of Dauid, shoulde be not onely man, but also God, the Lord of Dauid, according to the psalme testifieth: The Lorde sayde vnto my Lorde. &c. By this kind of reasoning, they myght haue iudged aright both of the lawe and of Christ, and so they had embraced Christ the Saviour, to whom be honour and worship without ende, Amen.

*Item.*



## The Gospell. Math. ix.



Jesus entered into a ship, and passed over, and came into his owne cities. And beholde they brought to him a man sicke of the Palsie lying in a bed. And when Jesus sawe the sayth of them, hee sayde too the sicke of the Palsie: Sonne bee of good cheere, thy sinnes be forgyuen thee. And behold, certayne of the Scribes sayde within themselves: Thys man blasphemeth,

And when Iesus sawe theyr thoughtes, he sayde: Wherefore thinke yee euill in your hartes? whether is it easier too saye, Thy sinnes be forgyuen thee, or too say, Arise and walke? But that yee may know that the Sonne of man hath power to forgyue sinnes in earth. Then sayth hee too the sycke of the Palsie: Arise, take vp thy bed, and goe vntoo thine house: And he arose and departed too his house: But the people that sawe it marvelled, and glorified God, which had gyuen such power vnto men.

## The exposition of the text.

**T**his Gospell conteyneth one of those miracles wherewith our Lorde testifieth his power, will, and office: so bee confirmed the certaintie of his doctrine. It is shewed in this present storie, how Christ healed a man that was diseased of the Palsie: Which beede his hearers accept not all with one mind. For the Pharisees blaspheme: the common sort by beholding the miracle are put in minde of the presence of God, and are confirmed in Christs doctrine: wherby they not onely conceiue feare and fayth, but also better the true fruites of fayth by setting forth the goodnesse of God. This Gospell therfore is as a certayn picture wherin Chrilles kingdom in this worlde is paynted out, in which there bee some that lying the diseased vntoo Christ: and some that murmur, as the Pharisees in all times: and other some that feare God might, and glorifie him for his deedes. Among these sundry sortes of hearers, stands Christ

Christ in the wilderness; receiving all that came unto him, visiting the man for by his mercy, healing the wounds; comforting our sinners; and with his holy spirit, as with a most precious balm, he comforted our troubles, and healed them. This is the summe and the mist of this dayes Gospel, whiche for instructions sake I will divide into three places.

1. Of those that brought this man that was sicke of the palsey, and led him into Christ, that he might be healed.

2. The murmuring of the pharisees against Christ, and his defence.

3. The ende and ble of Christes miracles.

**A**nd Iesus taking ship, &c. Here I will begin with the occasion of the miracle which he did in this place by the Lord. Christ taking ship (sayd he) passed over and came into his owne Citie, that is to wit, Capernaum. For he kept there very much. What was the cause of this his going thither? He had been in the land of the *Gergesenes*, where he healed a man that was possessed of a devil: & when the Devils desired that they might enter into the swine, the Lord agreed, and so the herd of swine ran headlong into the Sea, and were drowned. When the inhabitants sawe this, they came unto Iesus, desiring him to depart from them, for the swine set more by their swine than by Christ and his Gospel. And surely they have many felowes in these dayes, whom we may rightly call *Gergesenes*. Two things therefore are to be observed here: the first is set forth for us to eschue, and another which is commended to all goodly soules to follow. The unthankfulness of the *Gergesenes* is to be eschewed, that set more by a peece of Bacon than by their soules health. I theveto wh, are the most part of those, that are called by the name of Christians. Christes forwardnesse is set forth for us to followe, who upon every occasion that he could catch hold on, was earnest to enlarge the boundes of his kingdome. For as by this time he knew how greatly he thirsted mans salvation: so by his example he commendeth unto us diligence in his vocation.

Nowe followeth the first part of this Gospel. And behold they brought unto him a man that was sicke of the palsey lying in a bedde. And Iesus seeing their faith, sayd unto him that was sicke of the palsey: Be of good cheere my sonne, thy sinnes are forgiven

forgiven thee. In this first part of the story wee haue foure thinges which are needfull to be obserued. The first is the example of the hearers. Secondly, the man himselfe that had the palsey. Thirdly, the respect that Christ had to the sayth of them. Fourthly, how the man that had the palsey was receiued of Christ.

As concerning those that bare him, their sayth bewaileth it selfe by taking exorcismes, which burneth in such wise wherefoeuer it is, that no althes can choke the flame of it. This faith had they conceiued eather by seeing him teach and heale others before, or vpon the reporte that they had heard of Christs doings. The effect is that they had perswaded themselves, that he would receiue them that were afflicted, and heale them. This lively sayth of these hearers preeldesth their soules fruite, of which the first is, the confession of Christ, in whom it was a hard and rare matter to confesse among so many outrageous enemies. The second is invocation, which can no more be from true faith, than heat can be from fyre. For all the wilthes of the beleeuers (which neuer cease) are invocations. The thirde is, valiantnesse of mynde, in that they hazarded their life for acknowledging of Christ. For the pharisees, Scribes, and chiefe mest of this people did persecute all those that gaue any honour vnto Christ. The fourth is, the loue of their neighbour whereby they fauoured their neighbour vnto death. And the fifth is the paine and trouble that they tooke for the help of theyr neyghbooure. For they not onely heard him, which was a point of charitie: but also when they could not come the next way vnto Christ, by reason of chong, they gate by into the house roppes, and let downe the diseased soule by the winbeames: which deed was not wydd of daunger. What learne we by this? Let vs euen in spite of the world confesse Christ as these hearers did. Let vs cal vpon him both for our selues and for others. Let vs put our selues in perill for the truth of the Gospell if neede so require. Let vs loue our neyghbours entirely, not only in affection, but also in deed. And let vs spare no paines if we may do them any good.

An other thing which I sayd was to be obserued in this first part, is the man himselfe that was diseased of the palsey, in whom are three thinges to be marked. His disease, the cause of his disease, and that he would be caried vnto Christ. His disease was the palsey, which is when one of a mans sides, eather the right side or the left loseth his feling and naturall mouing. Surely a verye grievous disease, where

wherein the whole life of a mans boies he had you. The cause of the  
disease was double. The first, which was the sinne in the heart.  
And special, which had his beginning in the heart of our Saviour  
as also of some more forced the sinne of the heart. Now in this he would  
be borne into Christ, it becometh that he has sayd, like as those that  
that he bears him.

Let us also followe this example of our Saviour in this point.  
Let us acknowledge our well our inward sinne, our inward disease, let  
us confesse our sinfulness, and let us suffer our selves to be carried un-  
to Christ, as the man that has the palsey did.

The third thing that I admonished you to consider in this first  
part, is that Christ saide the sayers of those men, that is to say, of  
of him that has the palsey, and them that carry him; whereby we  
may learne these things: first in what saye Christ is: namely, to-  
wardes us. For he is of the same minde towardes us, that he was  
towardes the man that was sicke of the palsey. For the Lord is an  
acceptor of persons. And secondly, that Christ hath not an eye so much  
too the greatnesse of our sinnes, as to our sayth. This sayth of our  
of Christ all things for the welfare both of the soule and the body.  
And although I thinke this man that was sicke of the palsey, had some  
little sparke of sayth: yet I will not strue agaynst it, if any man say  
that the bearers had the sayth and not the palsey man. For it is a  
strange matter, for corporall, yea and for spirituall benefites to be  
obtayned for the sayth of other men. For like as one man by his wis-  
dome may make another man more wise: so he that boldly say  
by his sayth obtayne sayth for other men. Doubt not, like as one man is  
wise by another mannes wisdom, but by his owne: so no man is re-  
ued by another mans sayth, but by his owne. Here then we may  
learne, both too pray for other folks, that the grace of God may in-  
crease towardes them: and also to request others that they will com-  
mend us too God with their prayers. For the prayers of the goodly be  
greatly available.

The fourth thing that I set forth to be looked vnto in this first  
part, is the manner howe hee receyued this palsey man, whiche is  
expressed in these words. Bee of Good cheer thy sonne, thy sinnes  
are forgiven thee. Here let two things be thoughtly weyed. The  
one is, why hee receyued this palsey man in such wise, and the other  
is, the saying of Christ in receyuing him.

This

## The xix. Sunday after Trinitie

This Pallie man seeketh deliverance from his bodys diseases; wherefore then sayeth Christ, Thy sinnes are forgiven thee: Truly there be great and weyghy causes.

The first is, to teach vs that diseases are the reward of sinne; as Paule sayth: The reward of sinne is death. And Christ in the .j. of Iohn, sayth unto one whome hee had healed. Behold thou art made whole, beware thou sinne not hereafter, lest some worse thing befall thee. 1. Cor. .ii. for missing the Lords supper unworthily, many were dead, and many were weake.

The second is to teach vs where the healing of the bodie is to bee begon, namely, at the mynd; whose spots must first bee cleane wippen out, before a man minister: Whilk is the bodie. Let vs therefore heere this order in curing our diseases. First let vs acknowledge the disease: Next let vs repent, and desire forgiveness of our sinnes for Christs sake: Then let vs in the feare of God, and with thanksgiving use the ordinarie meanes of helpe: and let vs acknowledge the Physician to be Gods minister, who in Gods stead, shall put to his hand to the healing of vs.

The third is to reprove the Physicians by this saying, who touch not any part either of his person, or of his office. For alwayes there bee some, that seeke to picke quarrels to the works of God. Which thing warneth vs that wee should not bee the lesse diligenc in doing our dutie.

The fourth is, that taking hold of this occasion: hee might instruct vs more fully; concerning his owne person, his love towards men, and his office for which he was sent into the world by his father.

Now let vs wey our Lords words: For he sayth to the palliemans Sonne, bee of good chere, thy sinnes are forgiven thee. These bee the wordes of the sonne of God, wherefore they are to be weyed devoutly. This word sonne, is to be set against despair, which this present disease would have perswaded him unto. This saying, Be of good chere, is to be set against the curle, which euill conscience went about to perswade the wretch in. Thy sinnes sayth he. Were grace mounted farre above sinne. This saying, Are forgiven, is to be set against the dreame of satisfaction; of merites, and of righteousness that cometh by the lawe. Thy sinnes (sayth he) are forgiven thee. In so saying he applyeth the benefit of his grace too the poore wretch.

hageth, Thus haue we here the Doctrine of Adoption, remission of  
 finnes, iustification and adoption. For these benefites be linked  
 together so fast continually, that they cannot be plucked asunder. Her  
 requireth faith: to him that beleueth, he forgiveth his sinnes:  
 whome he had obfuscated from his sinne; him hee adopteth to his  
 sonne, and accepteth him as a right sonne; and whome he hath iustified,  
 him also will he glorifie by bestowing eternall blisse upon him:  
 neyther is there any other way of obtaininge Salvation: than that  
 which is set out vnto vs in this example. The pater noster doth three  
 things. We acknowledge his sinne: he acknowledge him selfe too  
 bee iustly punished for his sinne, and he putteth his trust in the sonne  
 of God. Again, Christ doth three things. He recealeth sayd: he adop-  
 teth him to be his sonne: and accepteth him to eternall life. Nowe  
 thou take this example: Acknowledge thy sin in good earnest: acknowledge  
 gods iust iudgment: & beleue in the sonne: and thou shalt feele sensibly,  
 that Christ will bestowe his benefites vpon thee. Let this suffice to  
 be spoken concerning the first doctrine of this Gospell: and nowe fol-  
 loweth the second.

*Of the second doctrine of adoption.*

**A**ND beholde, some of the Scribes sayd within them selues:  
 That man blasphemeth. And when he sawe the thoughtes  
 of them, he sayde: why thinke you euill in youre hartes?  
 Here the grudgynge of the Scribes, and Christ's answer, doo shew in  
 what sorte the kingdome of Christ, and the kingdome of Satan  
 meete one against another. We haue here two thynges: of which  
 the one is the accusation of the Scribes accusing Christ, and the o-  
 ther is Christes most ryghtfull defence. The accusation of the  
 Scribes was this: This man is a blasphemer. What for? Because  
 he taketh vpon him to forgive sinnes, which perteyneth onely vnto  
 God. For (accordyng to the pharse of the scripture) blasphemie is, to  
 attribute that thing vnto a creature, which is proper or peculiar  
 vnto God. Nowe to forgive sinne, is proper vnto God: which thing  
 is assured by the testimonie of Esay, where the Lord by the mouth of  
 the Prophet sayth: I am, I am he that wipe away thyne iniquities:  
 for myne owne sake, and I will no more remember thy sinnes. Here  
 vpon they thinke they may conclude as by an infallible consequence,  
 that Christ is a blasphemer, after this manner: Whosoever taketh







## The .xx. Sunday after Trinitie.

The Gospell. *Math. xxij.*

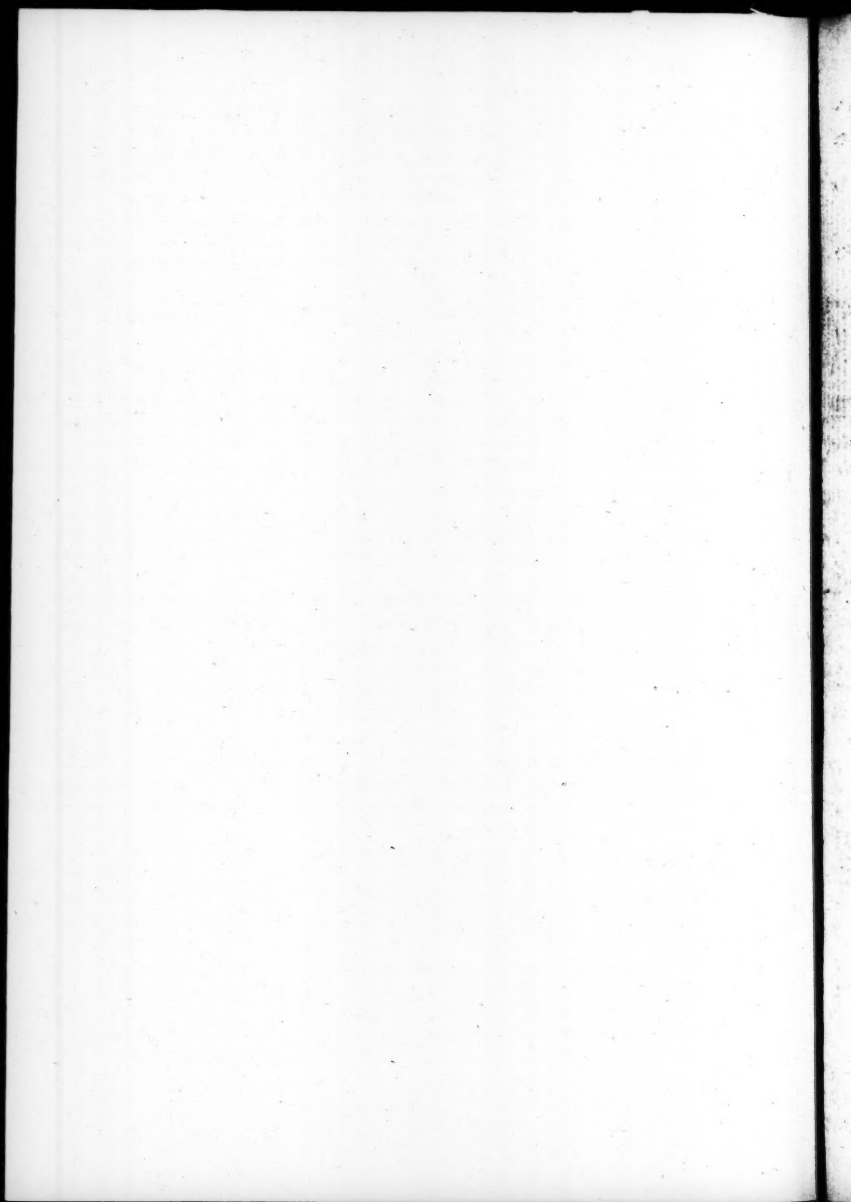


Esus sayd too his Disciples : The kingdome of heauen is like vnto a man that was a King, which made a mariage for his sonne, & sent forth his seruantes to call the that were bidden to the wedding, and they woulde not come. Againe, he sent forth other seruantes, saying : Tell them which are bidden beholde, I haue prepared my dinner, myne Oxen and my fatlings are killed, and all things are readie, come vntoo the Mariage. But they made lyght of it, and went their wayes : One to his Farme place, another too his marchandise : and the remanant tooke his seruantes, and intreated them shamefully : and slue them. But when the King heard therof, he was wroth, and sent forth his men of warre, and destroyed those murderers, and brent vp their Citie. Then sayd he too his seruantes : The Mariage in deede is prepared, but they which were bidden, were not worthy : Go yee therefore out into the hygh wayes : and as many as yee finde, bid them too the Mariage. And the seruantes went forth into the hygh wayes, and gathered togyther all, as many as they coulde finde, both good and badde, and the wedding was furnished wryth guesles. Then the King came in too for the guesles : And when he spied there a man, which had not on a wedding garment, he sayd vnto him : Friend, how camest thou in hither, not hauing a wedding garment ? And he was euen speechlesse. Then said the King too the ministers : Take and binde him hand and foote, and cast hym intoo vtter darkenesse, there shall hee weeping and gnashing of teeth : For many be called, but few are chosen.

The exposition of the text.

**L**ooke what Christ dooth continually, that dooth hee also in this dayes Gospell. For as the good father exhorteth his chyldren to honest life, and that sundry wayes : So Christ the Lord and father of the world to come, is not contented with one way, but assayeth many wayes to keepe his chyldren in their dutie. For sometime he dooth it with





holly faire wordes, as when he saith in Mathew. 11. Come vnto me  
all ye that labour and are laden, and I will releeue you: And some-  
time with fatherly promises, as when he saith: He that will  
bring me, I will giue him of the water of life. Sometime with rewards,  
when he bestoweth the present benefites vpon them. And sometime  
with threatnings, as when he saith in the. 18 of matthe: He that come  
and destroy those husbandmen, and let out his vineyard vnto others.  
After the same manner, in this Gospell hee dealeth, partly by threat-  
nings, putting forth a parable: for he threatneth vnto them that  
shall refuse to come to his marriage clab in wedding rayment:  
and partly by promises, that he will honorably welcome and well  
entertaine those that come, and are appareled in wedding rayment.  
Therefore the summe of this Gospell is, that Christ requireth of his  
choyce worlde to holly a calling, and to assume horrible punishment  
vnto those that live in the Church without repentance and sanctifica-  
tion, which is that wedding garment that this byecome requi-  
reth. The places are three.

The opening of the Parable.

The blessing of him that saith at the wedding without a wed-  
ding garment.

Christ's complaint, many are called and few are chosen.

Of the first.

He kingdome of heauen is likened to a man that was a king.  
Now to the intent this present gospell may become the sweet-  
ter too vs: Let vs looke vpon the partes of this similitude, which are  
many.

The first: in this place the kingdome of heauen signifieth the  
Church gathered together by the voyce of the Gospell, which of old  
is called a holy nation, a kingly Priesthode, and a chosen generation.

The second: The man that was a king, signifieth God the father  
of heauen, whome Paule calleth the King of Kings, and Lord  
of Lordes.

The third: The Kings sonne is our Lorde Iesus Christ, of  
whome he saith: This is my beloued sonne in whome I am well plea-  
sed. This sonne of God is called of Dauid the Bydegrome decked  
with holly decking.

The fourth: vnto this sonne did the father then make a marriage,

At. 11.

when



The .xx. Sunday after Trinitie.

when he called him to his home of the blessed virgin Mary, and he  
(as David saith) commeth as a Bridegrome out of his chamber.  
This sonne took the Church unto him as his spouse, and betrothed  
her unto himselfe, according to this saying of the Prophet Oseas: I  
will marry thee to my selfe for euer, and I will marry thee to mee in  
righteousnesse and iudgement, in mercy and compassion, and I will  
marry thee to mee in faith, and thou shalt knowe the Lorde: This  
Bridegrome (as in respect of all mankind) was begun by handfasting, as  
soone as the first man and woman were created. For when God  
made man, to the intent he should knowe him and loue him, when he  
garnished our first parentes with Originall righteousness, when he  
imprinted the Image of his Godhead in them: then did he make this  
ensurance. Notwithstanding, this ensurance was broken by and by  
through the craftinesse of Satan, who entised man to wicked breach  
of wedlocke, so as he forooke his true spouse, and took him to that  
most filthy whooremaister, the Deuill: which iniurie the dispiet  
Bridegrome reuenged when he made the Harlot naked by taking a  
way the kings Image, and spoiling her of his wedding Jewels.  
Howbeit (O wonderfull goodness of the Bridegrome) he determi-  
ned to redeeme his spouse that had been carryed away and most filthi-  
ly defiled. And so the father of this Bridegrome putteth her forthwith  
in hope of this redemption, by making her a promise of the blessed  
seed. At length whē the fulnesse of time was come, the father sent out  
his sonne, borne of the virgin Mary, bound under the law, to redeeme  
his spouse that was under the curse of the law, which thing came then  
to passe, when he made himselfe the ransome, wherewith she was re-  
deemed and recovered out of the handes of the adulterer Satan.

And as in respect of eche man severally, the Church is handfasted  
and betrothed to Christ his Bridegrome, by faith and Baptism, ac-  
cording as the Bridegrome himselfe saith: I will betrothe thee to my  
selfe for euer, and I will marry thee to me in righteousness and iudg-  
ment, in mercy and compassion, and I will marry thee to me in faith,  
and thou shalt knowe the Lorde.

In this betrothing there are two things in generall to be conside-  
red. The one is the contract and promise of the Bridegrome: and  
the other is the covenantee of the Bride wherby she is bound unto  
her husbande. In the covenant of the Bridegrome there are three  
things. First, the good will and free loue of the Bridegrome, wherby

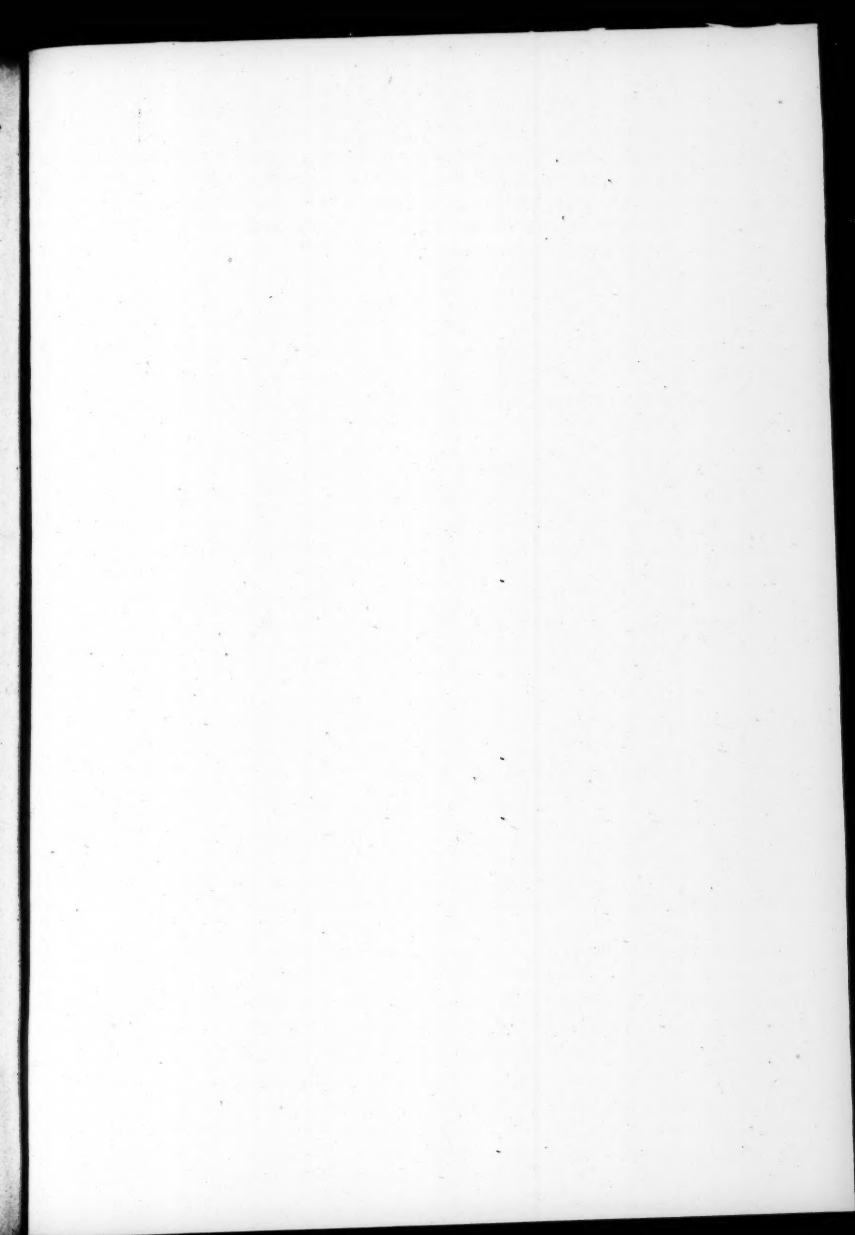
he faithfully the Bride without any defect of hers. Secondly, the meaning of the continuance of the wedlocke betwene the Bridegrome Christ, and the Church his spouse. I will becombe ther to mee (sayth he) for ever. Therefore he continueth the Churches husbands for ever. Thirdly, the teckening up of the Jewels which Christ the bridegrome bestoweth vpon his wyfe, and they are numbered here to bee foure. Righteousnesse, iudgement, piety, and mercy. With his owne righteousnesse decketh he his wife, when forgiving his sinnes hee ascribeth his owne obedience vnto hir, wherethrough she appeareth a comelie and beautifull Bride in the sight of the Bridegromes father. With his iudgement he reuengeth hir of them that did hir wrong: maintaining hir, and pulling hir backe into the way when hee steppeth a wyf. He embraceth hir with piety: that is to say, with husbandly affection. For this piety is a kindly louingnesse, issuing from the innermost closets of the minde. And he embraceth hir with mercie, in that he pardoneth hir vnpurged misdeedes, and cureth hir miseries. These foure things are in the covenant of the Bridegrome. And in the covenant on the behalfe of the Bride, there bee two things. The acknowledging of the benefite with the praying of God: and sayth whereby the spouse leaneeth vpon hir husbands breast, and without any distrust looketh for all the good things that he hath promised. By this mutual contract let vs conceiue Doctrine, comfort, and sayth, that no discouragement of aduersitie cause vs to sterte from this Bridegrome, who neuer forsaketh his spouse, vntill hee bee like a faithlesse woman who first breake the faith and trouth that shee hath plighted. Again, we learne hereby also, that whosoener hath not the faith of Christ, is none of Christes, but is belied with shamefull adiuncts. Perhaps it appeared how cruely John hath sayd in his Apocalips: Blessed are they that are called to the Lambes Supper.

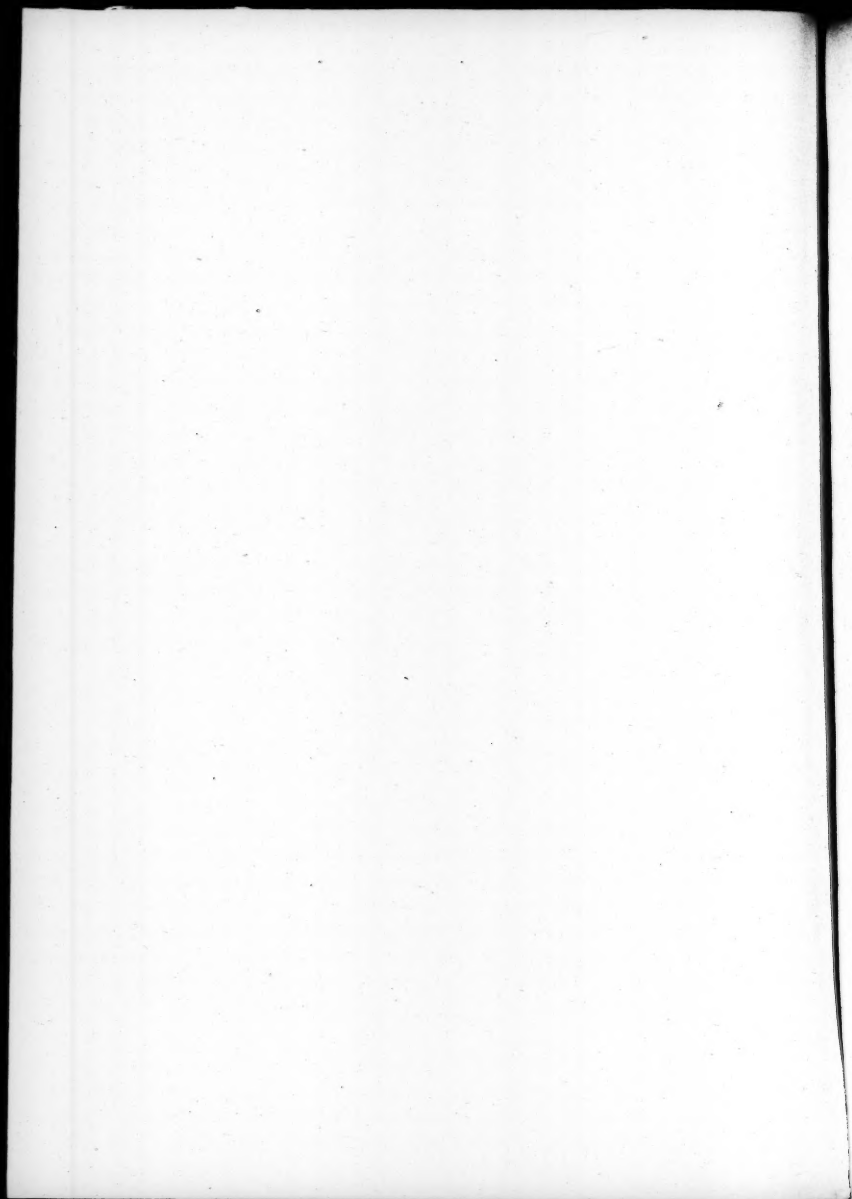
The fifth: It is to be obserued, what they be that bid the guests to this royal marriage. First the eternal God, the bridegromes Father by his voyce biddeth guests to this wedding: Next many holy Fathers before the flood. Then after the flood, Noe & Melchisedech: Ioseph & Moyses in Egypt. The holy Prophets & kings in the lande of Canaan, Daniel in Babilon. After these cometh the bridegromes owne maister of household John Baptist, & pointed out the bridegrome with his finger, who also himselfe with his Apostles, made proclamation and bad guests to the wedding, saying: Come, all things are ready.

The .xx. Sunday after Trinitie.

The story: The promise for the Marriage feast is to be considered. For even soe as at the Banquets of me, are killed Bulles, Sheep, Dren and many beastes: so also against his marriage there is made most excellent provision, and large allowance of all things. First there is set before us, not surmountable bread, but lively breade from heauen: wherof whosoever eateth, shall neuer after hunger. Next is set before us water of life. For thus saith the Bridegrome himselfe: If a man drinke of the water that I shall giue him, he shall not dye. Thirdly the Bridegrome refretheth our werie soules with his owne body and blood: Fourthly, he furnisheth vs with his owne apparell, inbylest we put him on by Baptism. For thus saith the holy Ghost by the mouth of Isaie, As many as are baptised, haue put on Christ. And fifthly, our iunkets are the frutes of the tree of life, wherby the Bridegall haue hir strength, that she may neuer die.

The seruents; But they (sayth the text) refused to come. Did they so? What a churlishness is that? Were they bydden and would not come? What letted them? First their household guest sinne that dwelleth in them. This guest holdes them backe with his merie contentment, that they cannot come to the wedding when they are bydden. Secondly, the Bridegromes enemie, that is to wit, the Deuill belitteth and belapeth all the wayes, and by diuers meanes stoppeth by the passage to the wedding. Thirdly, sundry affaires keepe them away. For one hath a Farme, another hath Dren, another hath a house, another hath other thing to busie himselfe about. And the rest caught by seruantes, and sue them. The storie of the world sheweth this to bee most true. Unto this wedding did he byd Abell: But the Deuill sent out his champion Cayne, and killed him. Unto this wedding did Iher bydde guesstes by the space of a hundred and twentie yeeres, but those that were bydden, mocked him and laughed hym to scorn for his labour. Unto this did Ioseph also byd guesstes in Egypt, but a falsen Trumpet accused him, and made him to be cast into prison. To this bydd Boyles byd guesstes, but hee suffered manye thinges at their handes, whome hee had. Too this wedding byd the most holy Kirges and Patriarkes bydde guesstes, but theis talke was hidde from vs. At length came the Bridegrome himselfe, the master of the household, John, but he was murdered by Herod. To this wedding tooke the Bridegrome himselfe the very forme of God byd guesstes, but hee is hanged vpon the galowes of the Crosse. To this wedding





do the Apostles his guesstes, and after them all goodly ministers of Gods worde: Whome the Diuill assaylyng, partly with his Sophistrie, partly with his Tyrannye, and partly with his Hypocrisie, strueth to kil. So the greatest parte of the worlde being unkinde, refuseth to come to this wedding of the sonne of God.

The eyght: What sayth the kyng to this: First he is angry, which surely is no maruel. For he sawe both himselfe and his maryage depiled of those which will they nill they, are compelled to confesse, that what so euer good thing they haue, they may thanke him for it. Secondly he punisheth them bodily: whereof the thanklesse worlde which the Lord destroyed in the flud, had experience. This doth the burning of Sodom beare witness of: This doth the destruction of Hierusalem testify. Thirdly he punisheth spiritually in this life, with darknesse and ignorance: and after death with everlasting paines. *Greece, Turkie and Italie*, & the greatest & most flourishing part of the whole worlde, are examples of this punishment. This doth the rich glutton testify, who repenting to late and in vayne, in Hell, is tormented there with endlesse paynes.

The ninthe: Doth the king for mens vnthankfulnesse, breake of the maryage, which he had determined bypon: No, But he sayth to the seruants: The wedding is redy, but those that were bidden, are not worthy, Although this may bee vnderstode of the vnthankfulnes of the whole worlde: yet doth Christ in this place entreat chiefly of the vnthankfulnes of the Jewes, who in these words be threated to shut out fro the maryage of the kings sonne. Go yee therefore out into the hygh wayes, & as many as ye finde, bid them to the marriage. Behold the bountifulnes of this king. He willeth al men to be bidden to his sonnes maryage without respect of nation or persons. For he speaketh of the calling of the Gentiles to the Gospel. And it is to be marked aduisedly that he sayth: Whomsoever you finde, bid them to the marriage. But when was this spoken to the Bridegromes seruants: Euen then, when Christ sayd: Go yee into the whole worlde, and preach the Gospel to all creatures. Hee that beleueth and is baptised, shal bee saved: and he that beleueth not, is condemned already.

The tenth: And the seruants went forth into the hygh wayes, and gathered together all, as many as they could finde, both good and badde, and the wedding was furnished with guests.



This came to passe after Whitsonday, after that the Apostles were armed with the holy Ghost, and from thenceforth vnto this day, by the ministers of the Gospell.

*Of the second*

**A**Nd the King came too see his guests: and when he spied a man there, which had not on a wedding garment, hee sayd vnto him: Friend howe camest thou hyther, hauing not a wedding garment? This place teacheth, first that in the visibible congregation of the Church, the euill are mingled with the good vntill the last day: which thing the Parable of the Darnell declareth also. Neyther is any such Church to be hoped for in thys lyfe, as the Anabaptists dreame of. For the Church is in all poynts like a feelo wherein wheat and Darnell growe both together. For like as wheat abideth wheat still, although neuer so much Darnell spring vp from time to time: So the Church continueth holy, though it haue diuers rotten members. As many as professe chryستن religion, are members of the Church: howbeit some be quicke and some dead. Those be quicke that haue a liuely fayth: and those be dead which professe the religion without liuely confidence in Chryst. As for those that are out of the visibible congregation of the Church, they are enemies of the doctrine, & neither quicke nor dead members of the church. It foloweth, that the kyng comming in, saw a man without his wedding garment. What is this wedding garment? This is needful to be known, that we map enjoy the sweetnes of Christes marriage perpetually. At the last day there shal stand in this kings sight two kinds of men: of whome the one refuseth to come to this wedding, as the Turkes and the vngodly Jewes, and many heathen nations at this day. It is manifest that none of these hath a wedding garment: Of whome notwithstanding, many do loue ciuill honestye. Wherefore this outward ciuillnesse of Aristides, Fabritius, Fabius Maximus, & Cato, is not that wedding garment which he requireth. And the other sorte came to the marriage, that is to say, they conueyed themselves into the outward congregation of the Church at the preaching of the Gospell. Howbeit, these are not all of one betwe. For some trust to their owne woorkes, and thinke their shamesfulnesse too be couered with the garment of their woorks. Is this the wedding garment? No in good sooth: For they are thrust out from the marriage: but none are

are thrust out from the marriage, that bring a wedding garment with them. Other some haue no workes but euil workes: howbeit they bragge of sayth, and boast themselves to bee faithful, and they suppose that this their sonde crakynge is the wedding garment, but they are deceyved: For of such hypocrites the Lorde sayth: Not every one that sayth unto me, Lord, Lord, shall enter into the kingdome of heauen, but he that doth the will of my father which is in heauen. And oether some beleue arpyght, and these mortifie the flesh and line in the spirit, and repent and let their minde too liue blamelesse. These only haue the wedding garment. Therefore whiche ye call lively sayth or holynesse of life the wedding garment, ye shall not take your mark amisse: For as the calling to this marriage requireth sayth: so requireth it also true holynes. And that this is the true wedding garment, it appeareth in Abell, Abraham, Iherolm, and manye other Saintes. And it is no maruell that such a lively sayth shoulde be the wedding garment. For whosoever beleueth his sinnes are released, Gods wrath is taken from him, & he becometh the sonne of God. For it is written, He gaue them power to become the sonnes of God, as many as beleue in his name. He that beleueth on him hath euerlasting lyfe. Moreover, Christes ryghteousnesse is imputed too the beleuer, wherewith the man being apparelled, appeareth ryghteous in the sight of God. But here thou must beware that thou put not on a vyl for in stead of the true garment: that is to say, that thou boast not of vaine presumption in stead of true and liuely sayth. If thou couet to knowe the markes of it, these they be. Whereseuer is true sayth, there is also repentance with it, there is hate of sinne, there is true feare, and againe there is comfortableness of harte kindled by the holy Ghoste, a desire to further Gods glozy among men, the duties of charitie, or (too comprehend all in one word) true holynesse, which is none other thing than a sequestering of our selues fro the wickednes of the world by mortifying the flesh, and a clinging unto God by quickenynge of the spirit. Whereseuer this holynesse is, it is a continuall strife. For the flesh fighteth against the spirit. This holynesse is not made perfect at an instant, but groweth all the time of a mans life, which thyng the liues of the Saintes may easilie teach us. And thus much concerning the wedding garment.

But I pray you what shall be done to them that haue not this wedding garment? That dooth the Texte tell in these wordes: Binde

## The.xx . Sunday after Trinitie.

him hand and foote, and cast him into vtter darknesse; there shall be weeping and gnashing of teeth. The vtter darknesse betokeneth punishment and sorow, which are out of the kingdome of God, namely in Hell. Into this darknesse was the riche glutton cast, and so shall al those be cast that are not found clothed in the wedding garment.

*Of the third.*

**M**Any are called, and fewe chosen. This saying of Christ conteineth two things: that is to wit, a setting forth of the mercy and goodnesse of God, who calleth all men too his sonnes marriage. Neither is it to be thought that he calleth any, whom he would not haue to be at his sonnes wedding: and a complaint against the vnthankfulnesse of the greatest part of the world. Many (sayth hee) are called. For the Bridegrome commaunded his Apostles to go forth into all the whole world, and to call men to this marriage, as he sayde afore: Cal to the marriage whomsoever ye finde. But fewe are chosen. That is, fewe haue the wedding garment. For such are chosen, as are sorted out from others, and are excellent aboue others. Therefore Peter saith, that Christians are chosen to sanctification of spirit, that is to wit, that they should be holy in spirit. Verily God will haue al men saued, as Paule teacheth, and this parable sheweth, yea and Christs owne wordes witnesse. Math. xi. Come vnto mee all ye that labour and are laden, and I will refreshe you. Let vs set this saying against all the enemies of Gods grace. Therefore if thou looke to Godward, Gods will is that all men should be saued, and come to the knowledge of the truth, and he calleth all men (without exception) to the marriage of his Sonne. But if thou looke vnto menwarde, fewe are chosen, that is to say, fewe when they heare the Gospel doo receiue it by faith, and become holy in spirit. Wherefore the cause of damnation is not in GOD, but it is to be sought for in our selues. Howe often (sayth Christ) would I haue gathered thy Chyldren togeather, and thou wouldest not: Beholde thou hast here two thinges. Christ would: and Ierusalem would not. Therefore by thys saying wee are warned, that it is not inough to heare the Gospel, but wee must also obey the Gospel. For (as Peter saith) it is therefore preached, that we should bee mortified as towarde the fleshe, and to liue after the spirit.

Thus much concerning this dayes Gospel: whereby wee may learne that God hath not created vs to damnation, but to blissfulness, & that

that he hath freely prepared all things that pertain vnto true bliss-  
ness: And againe, that those which are damned, are damned to through  
theyr own fault, as which would not obey the Gospel. And therefore if we  
haue regarde of our soulehealth, let vs put on the wedding garment,  
and let vs minde true holinesse, through Iesus Christ our Lord:  
To whome with the Father and the holy Ghost be honour for euer-  
more. Amen.

¶ *Upon the. xxi. Sunday after*

*Trinitie,*

*The Gospel. Iohn. viij. 12.*



Here was a certayne ruler, whose sonne  
was sick at capernaum. As sone as the  
same heard, that Iesus was come out  
of Iewrie into Galilee, he went vntoo  
him; and besought him that he would  
come downe and heale his sonne. For  
he was enen at the poynt of death.  
Then sayd Iesus vnto him: Except ye  
see signes and wonders, ye will not be-  
leeue. The ruler sayd vnto him: Sir,  
come downe or euer that my sonne die, Iesus sayth vntoo him:  
Go thy way; thy sonne lyueth. The man beleued the worde that  
Iesus had spoken vntoo him: And he went his way. And as he  
was goyng downe, the seruants met him, and told him, saying:  
Thy sonne liueth. Then enquired he of them the hower when he  
beganne too amende. And they sayed vnto hym: Yesterday at  
the seuenth houre the feuer left him. So the Father knewe that  
it was the same houre, in the which Iesus sayde vntoo him: Thy  
sonne liueth: and he beleued, & all his household. Thys is againe  
the second miracle that Iesus did, when he was come out of Iew-  
rie intoo Galilee.

*The exposition of the text*

**T**his Gospel teacheth vs whyther we ought to flee for our cour-  
tal the troubles of this lyfe, that is to wit, to the fountayne of all  
welfare

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wellfare and felicitie, Iesus Christ. Which thing Elay also putteth in mind of, when he saith: *Pe shal drinke water out of the welles of the Sauour.* To this wel we must come, not with feete, but with minde: not with reason, but with Faith. Furthermore, this Gospell sheweth, how forwarde Christ is to helpe, who sendeth away none that cometh to him, without comforte. For he is not, otherwise affectioned towards any man, than towards this noble man, this Courtier of Herods court, whom he not only comforted by worde, but also helped by myracle. The summe of this Gospell therefore is included in this saying of Joel: *Euery one that calleth vpon the name of the Lord shall be saued.* The places are three.

- 1 Of mens myseries, and of the cause and remedie of the same.
- 2 Of the rebuke wherewith Christ rebuketh this seruant of the kings.
- 3 The true nature and inclination of Faith.

*Of the first,*

**T**Here was a certaine Ruler whose sonne was sicke. This sad father, and his sicke sonne, doo set before our eyes the myseries of this world, which as they are the punishments of sinne: so are they also as it were certaine sermons of Gods iudgement, whereby we are allured to repentaunce, like as this Courtier being sad for the sicknesse of his sonne, seeth his owne sinne, and bewapleth it. Hereunto maketh also that saying of Elay: *Their distresse shall be a learning vnto thee.* Howbeit, so the intent wee may the better consider Gods goodnesse towards vs, I will declare by what meanes God is wont to call vs chiefly to repentaunce: These wayes are chiefly fife.

1 The first: He setteth forth the doctrine of the lawe, wherein hee printeth out our sinnes as in a table: sheweth the blindnesse of our minde: bewapleth our doubting of Gods prouidence, promises and threatens: uttereth the uncleannesse of our affections: and sheweth the stinche of the stomacke, the turning away our will from God, and the horrible atteinting of al our powers. Again, in the second table of the law, he paynteth out our unfaithfulness towards men, and the uncleannesse of our thoughtes, so that if there appeare any vprightnes in our whole life before we be conuered to Christ, the same is no better than

than a cloth stayned with matter; and most unpure blood. And this thing Clay complayneth of sinners bodies: All our righteous doings are as a most filthy cloute. The cause why the lawe setteth this out filthyneſſe before vs, is, that we being warned of their sinche, shoulde repent, and depart from our most wicked wayes.

The second: The excesſe of inward myſteries, which no man is able to deſcribe and bewaile ſufficiently, was neuer yet ſo greatlye: neither was any mannes calamitie yet ſo extreeme, but that any of vs might fall into the ſame, as Ambroſe goodly admoniſheth vs; ſaying: Wee eyther are nowe preſently, or heretofore haue beene: or may bee, in the ſelfe ſame caſe that this ſame man was in. In howe great myſterie was Adam, who not onely ſawe the one of his ſonnes murder his brother: but alſo beholde the moſt ſorrowful fallings of his poſteritie from God by the ſpace of nyne hundred yeres. How great was the grieſe of Dauid mynde, when hee ſawe the raniſhment of his daughters, and the ſlaughter of his ſonnes: What ſhoulde I ſpeake of a ſewe? All men feele the byting of the Serpent: which byting ſerueth too none other purpoſe, than that wee ſhoulde thereby acknowledge Gods moſt iuſt iudgement, and flee vnto him for pardon, by true repentaunce. Manasse like a madde man roſe up againſt the Church of God by the ſpace of .xxvi. yeres together, and deſiled himſelfe in horrible wyſe; neyther had it come into his thought to repent him, if hee had not been led away priſoner into Babilon, where the ſtreightneſſe of impriſonment gaue him vnderſtanding. For being nurtured there in the ſchoolhouſe of miſeries, he bowed the knees of his hart, and in humble wiſe deſired pardon of his ſinnes, which thing he alſo obtained.

The thirde: God ſetteth before vs the examles of other men, tragical factes, & horrible puniſhmentes of others, that taking warning by them, wee may fall to amendment. For all the falles of men that are ſet out in ſtoopes, eyther of the Scripture, or of worldly writers, tende too this ende too make vs heedeſull. Cayne by falling into ſinne, was ouerwhelmed with euerlaſtyng paynes. Saule ſel from God, and returned not by repentaunce; but was euerwhelmed with Gods wrath. Many in theſe dayes falling from the Goſpell, by ght into the Deuils ſnares, out of which they are neuer able to wnde themſelues agayne. Wherefore taking warning at theſe mens horrible falles & moſt dreadfull puniſhment; let vs fall to amendment betimes, leaſt



least God cast vs of in his anger, and then were too late remember the saying of the Poet: For happy felicity may them take: whom others harmes the warer make: *quod iustus dicitur*

The fourth: Sometime God preached by tempests, earthquakes, and dreadful sightes in Heauen, such as were seene before the destruction of Hierusalem, as blasing starres in the likenesse of swordes: of which sort our age hath seene many, whereat, if we take not warning to repent and amehd, wee shall fall into most sore punishments. The peere. 1581. since Chyistes birth, there was seene in the Skie a man nayled vpon a Crosse, hauing a Crowne of Thoyne vpon his head. Of this sight I haue many witnesses, whereof ouers are noble men and goodly persons, right worthy of credite. The same day it rayned blood, and many other things are seene dayly. As often then as such maner of sightes are shewed vs from Heauen, let vs knowe that God allureth vs to repentance by these tokens of his wrath. And whereas the Lord sayth: Bee not afraid of the signes of Heauen, he meaneth that wee should fall to repentance, least the euilles which the signes threaten, should light vpon vs. For all things worke together to the welfare of them that repent.

The fifth: The death of the Sonne of God is set forth to vs, where in God sheweth that he is exceeding sore displeased with sinne, and therewithall prouoketh vs to repentance. For he vpon the crosse stretcheth out his armes bathed in his owne blood, and allureth all the whole worlde to repentance, & offereth grace to al that repent. Therefore whosoever maketh delayes to repent, hee despiseth Gods sonne, and shall suffer dreadfull punishment when his time commeth.

The sixth: The end of this life is vncertaine. For our life is like a bubble or a flower in the field, which flourisheth to day, and to morrowe is cast into the fire. Sainct James also openeth vnto vs the frailtie of this life. We haue seen many that lyued without repentance, taken away with sodayne death, so as they could haue no leasure to repent. The Axe (saith Iohn) is set to the roote of the tree. And Salomon sayth: Whichever the tree fall to the South or to the North, looke in what place the tree falleth, there shall it lye. That is to say, looke in what race the righteous Iudge shall finde thee at the houre of thy death, such shalt thou be iudged to be.

See howe many wayes the Lord prouoketh vs to repentance. Himselfe sayth: I will not be the death of a sinner, but that hee should turne

turne and line. This good will of his he declareth unto us : in that he  
promoueth us so fatherly by so many meanes too repentance : which  
promoueth us to repentance, doublethelle percerueth to all men.

But Paule saith : that God hath not choosen many wise men after  
the flesh, nor many men of power, nor many noble men boine : and yet  
the same man saith : God will haue all men saued. Howe then can he  
be not choole : God is sayd not to haue choosen them, nor bycause hee  
would not haue them saued, but for the sequels of it. That is to saye:  
bycause the wisdom of this world, and power, and nobilitie of birth  
doe like baytes entice and withdraue many from obedience of the  
Gospel. Dauid was riche and puissant, and Hero also was riche  
and puissant. Of which two, the first was not enticed by his riches  
and power, too fall from the Gospel : but the other by making more  
account of his present prosperitie, than of the glorie of the life to come,  
made his riches an occasion of his owne damnation. Isaac was  
hoine of a noble stocke, and Imael was a noble men hoine too. But  
yet both of them were not of like inclination: For Imael holding him-  
self content with the noblenesse of his birth, despyled the promise :  
whereas contrariwise Isaac by beleuing the promise, was satisfied  
and saued. By these examples it appeareth euidently, that we should  
relecteth no man for the gifts that himselfe hath heaped vpon him.  
For power, riches and noble birth are Gods good gifts: And happy  
is hee that bleth them wel. But he that bleth them amisse, hee by his  
owne default turneth Gods gifts into instruments of his owne dam-  
nation. Let vs therefore embrace Pauls counsell, if we haue any  
care of our saluation. For thus saith hee : 1. Cor. 7. Let them that  
use this worlde be as though they used it not. He would not haue a  
Christen mans mind abused about earthly things, so as they should  
lead vs away from the right way of this life. He will haue vs to re-  
line, as if we should passe out of this life at every minute of an houre.  
Therefore in al the affaires of this present life, let vs haue our hartes  
lifted vp to the consideration and minding of the heavenly life. Here  
unto percerueth this saying of Paule : Seeke the things that are a-  
boue, where Christ sitteth at the right hand of the father.

*Of the second*

¶ Thus sayde vnto him, Vnto the which I sayd, I will not beleeue. Here Christ signeth saith with the counten-  
face

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was in great fauoure, and one of the chief about Herod: which thing Christ seldom diide, specially for as muche as men came to him in heauinesse to seeke his helpe. Hereby we must learne, not to be clabbackes of the Court, and to speake things that may please: but touch the bile as Christ did, and to put him to paine, that afterwarde he may the more luckily bee healed. Now as touching this fault finding of Christs, it is to be vnderstode that God rebuketh somtime as a Iudge, and somtime as a Father: so that there is fault finding which is iudgelike, and another which is fatherlike. The iudge like is, that whereby he repponeth the vrepentant persons as a Iudge, such as were the Scribes, Pharisees, and hypocrites, after such manner as is in Mathew: Wo be to you Scribes, Pharisees and hypocrites. This is a dreadfull menace of the eternall damnation: To which all the worlde is subiect for despising the Gospel, according to this: He that beleueth not, is iudged or condemned already. The fatherly rebuke is that, whereby God chastizeth euery soule whome he receiueth vnto him. This tendeth to this purpose, that we shoulde not be disappointed of the promised inheritance. All the holy men from the beginning of the worlde vnto this day, are an example of this rebuking. For there was neuer yet any of them, but he felt this fatherly rod one time or other. It is good for me (saith Dauid) that thou hast brought me lowe, that I might learne thy iustifications. Both these kindes of rebuking shoulde of dueitie put vs in minde to flee sinne, that we fall not into the hands of the liuing God and perish for euer, as cast away through our owne fault. Here let vs lift vp our eyes, and looke vpon the conditions of the worlde.

Many will seme as though they were no straungers too godlynes, but yet in hope of long life, they delay their repentance fro day to day. Many are deceiued by their owne Stoical imaginations, & say: If I be predestinate to eternall life, I neede not greatly to take thought whether I liue wel or ill, for God will not alter his own decree for my sins. This is an horrible blasphemie. First for that this horrible saying doth exceddyng great wrong vnto God, whose will is not that any man should be damned, but that all shoulde bee saued, and that by saluation (that is to say by Iesus Christe) whome they must embrace by faith. The Lorde did not commaunde the Gospel to be preached to this man or that man, but to all men indifferently, and he aduerteth a condition: He that beleueth, shall be saved, and he that belieueth

ueth

and not beleeued. No defiance is able to alter the decree of God. Therefore we must thinke in this wise, that like an Hector saith in Homer: *The best haue all of good lucke that can be, is too fight for a mans Country.* So is it an indeceivable defiance to beleeue the Gospel, at least while if a man minde to be saued.

Another saye because they heare that Gods merrie is great, and sinne at their pleasure, and repent at their leasure. This imagination hath ouerthrowne many, and ouerthroweth many at this day. Pauls sayth: *Be not seduced: God is not mocked.* Whatsoeuer a man soweth, that shall he reape.

And other some set before them the multitude of them that sinne. That man (sayth he) hath a minde to be saued, no lesse than I. God will not call away so great a multitude. But looke what happened in the floud. Christ in spirit by the mouth of Noe preached to the spirits, that is, to them whose soules are now in prison: But the most part of the world refused to heare Christs spirit preaching, in so much as onely eynge persons were saued. Thought at all bootes here the multitude of the euill. Thus Cities (whereof the chiefe were Sodom and Gomorre) hildscape to heare God speake. What awakes them their multitude? Did they not perishe euerything sauing Lot and his two daughters? Therefore let vs beware that the multitude of them that sinne hinder vs not from repentance. Let vs shunne the wordes of the buggonly that prouoke us to sinne. Let vs heare in much Christs saying, who can not spe: *Willeste ye repent, ye shal all perishe as they dyd.*

#### Of the thirde.

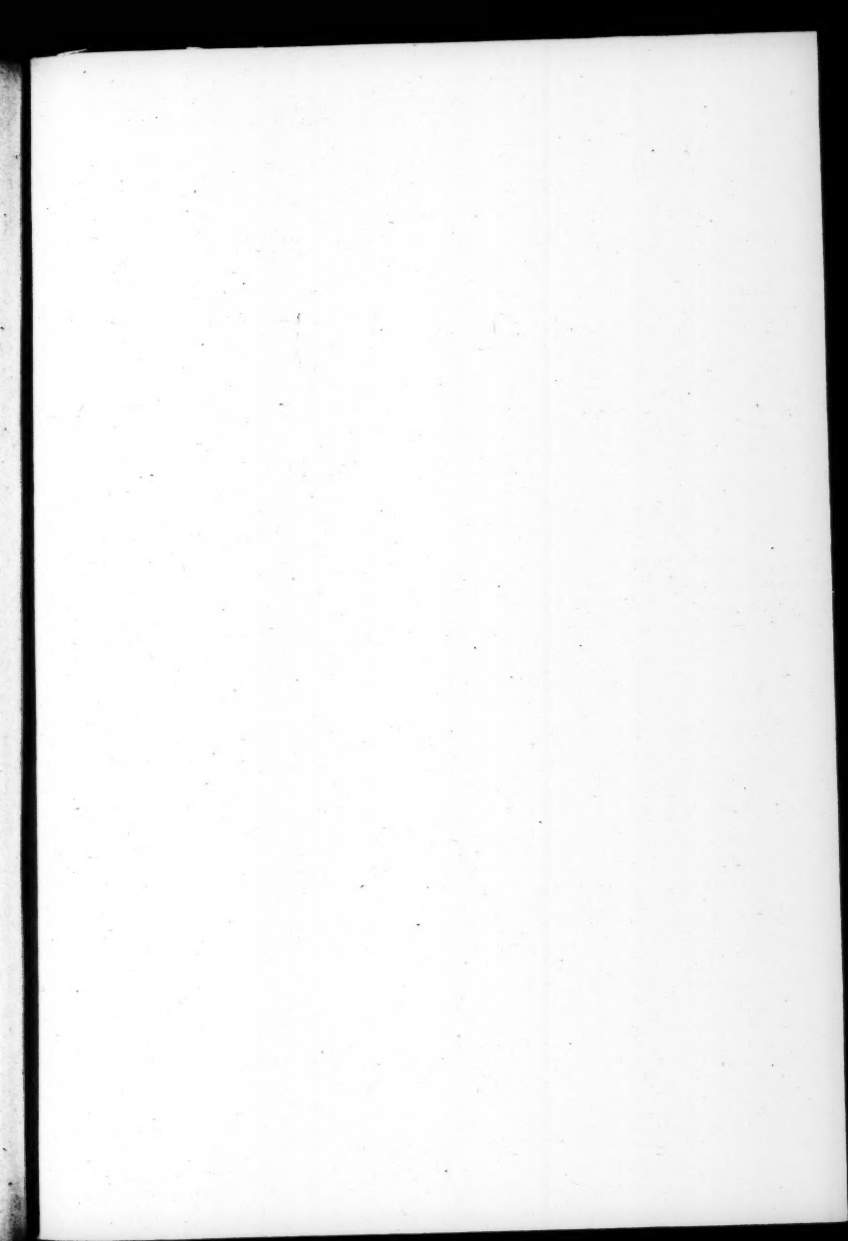
**A**ND the man beleeued the saying that Iesus spake vnto him, and went his way. Here it is first to be obserued that Christ reiected not the Courtier because his sayth was weak. In deede he found fault with the weakenes of his faith, but he did not cast him off. For the Lord did not breake the bridle reede, nor quene the smoking flaxe: but rather he releued the one, and stured up the other. He cypeth his Disciples for their wauering faith, yet hee putteth them not from him as unworthy persons. For he knoweth what our infirmities are: he knoweth with how great engins our faith is allayned. he knoweth that in all mankinde there is horrible doubting.

But Philip sayth to the Eunuche that desired Baptism: *It thou beleeuest*

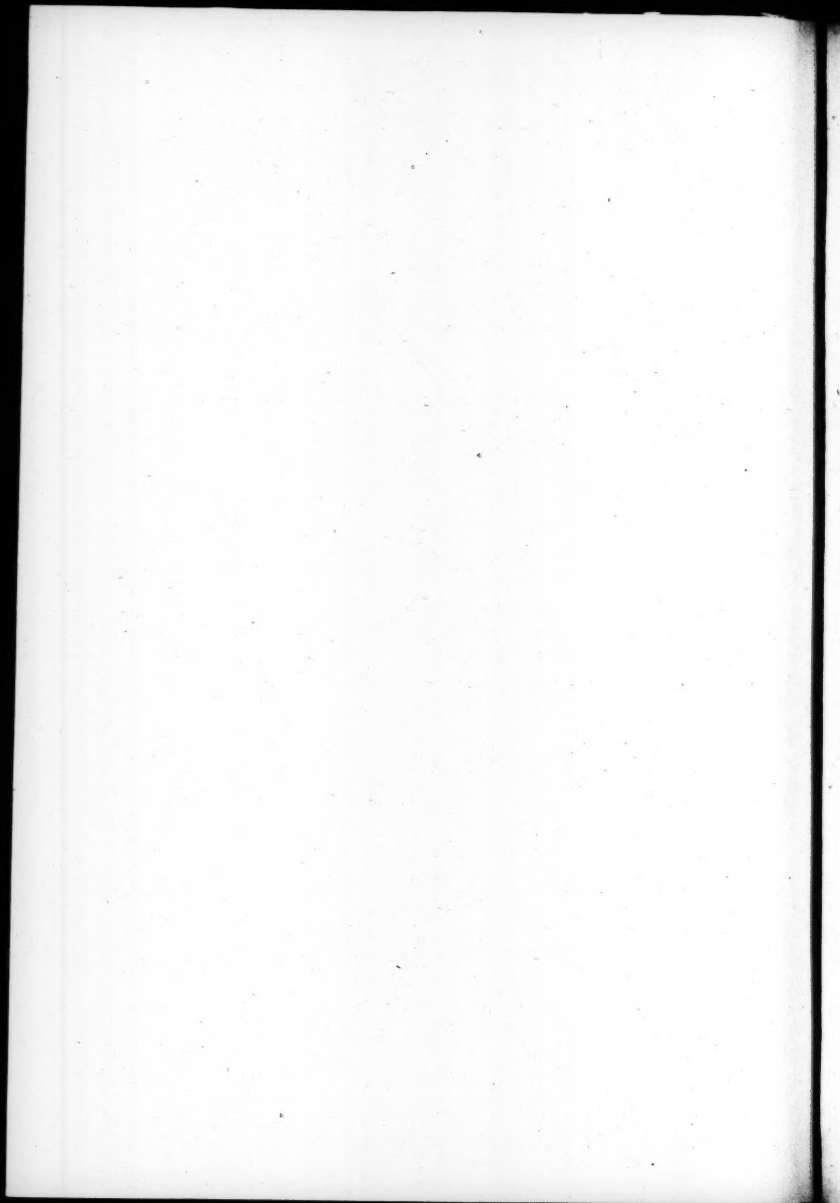
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beleue perfectly. Therefore if baptisme cannot be bestowed, but where  
as is perfect faith: neyther are other benefits to be looked for. Here  
are two questions: one of doubtyng, and the other of the perfection of  
faith. As to the doubtyng I answer thus: Faith is both strong and  
weake: howbeit in respect of sundrye beginnyngs. For if ye haue  
an eye to the flesh, doubles cyle continually one after another. Sara  
to whome the seede was promised, laughed, and accordyng to the vn-  
derstandyng of the flesh, was cast great doubte. So Abraham and ma-  
ny holy men, as oft as they be touched with the feeling of the fleshe,  
beginne somewhat too doubte. For the flesh is euermore against the  
spirit: neyther can any man looke for so great strength of Faith, but  
that it shal be oftentimes battered with the battell armies of the flesh.  
But if ye looke to the Spirit, Faith is strong, and casteth no doubtcs.  
Abraham (saythe Paule) sticke not, through distrust, for that he was  
forespent with yeates, and his wife Sara l'arreyne bothe by nature  
and age: But he gaue gloype to God in beelueing that he was able  
too make good his promise.

Howe is faith perfect: doth it not neede dayly encreasments. It  
is a perfect faith, and yet hath neede of dayly increasments. Wee had a  
perfect faith which sayd: Lorde I beleue, how be it, encrease thou  
my faith. This may bee shewed by this most goodly multitude: A  
childe that is newly borne is a perfect man: And a man full growne  
is a perfect man. So also standeth the case with faith. The faith is  
perfect whyle receiueth and taketh holde vpon Christ perfect: but it  
hath neede of dayly encreasments, to the intent it may become full in  
all his partes. Like as a childe though he be a perfect man, yet hath  
need of dayly foode and nourishment to the intent he may come too  
his full growth and making: Euen so he that beleueth, hath neede  
too innde Gods word continually, hath neede of the Heauently bread,  
And hath need of the spirituall drinke, to the intent he may from day  
to day take new increasment. Which thing we see in the Apostles. Pe-  
ter had faith when he sayde: Whither shal we go: thou hast the word  
of life. How be it this faith of Peters got greater strength, and came  
as it were vnto full growth on Thursday, when, hauing receyued  
Christes spirite vnto, he came abode, and at one sermon wanne  
three thousand people vnto Christ. So altho must faith encrease in all  
others: which, if a man haue respect to, the substance of it is perfect  
by & by as soone as it is conceived by the worde: but if ye haue an eye







to the quantitie of it, it groweth greater by dayly encrease.

And as concerning the doings of Fayth, they are moste trimly set out in this Courtyer. For first fayth compelleth this Courtyer too flee vnto Christe for refuge in his aduersities, as vnto a moste true and skilfull phisition for all diseases and greefes. Secondly, it enforceth him too call vpon Christe, and too craue his ayde. Besides this, it maketh him not too giue over Christe forthwith, when he coulde not at the first intreatance, wyme his purpose, but too hang vpon him with earnest sute, and not suffer himselfe to be shaken of for a rough answer, from him whome hee acknowledged too bee the onely Sauour. And by so doing hee obtayneth of Christe what hee would. Wherethrough his fayth encreaseth the more, and he becommeth the more cherefull and earnest in suing, and yelberth the frutes of confession and glorifying, as is sayde here, And he beleued and all his whole houtholde. Hereby then wee may gather that faith hath six frutes going with it continually.

The first is, that fayth will vniue vs to Christ in oure aduersities, too seeke help at his hand. It knowes no Saintes too call vpon, but onely Christ, whome it acknowledgeth to bee the only mediator betweene God and man.

The second is, that when it is come vnto Christe, it calleth vpon him, not for it owne worthynesse, but vpon trust of his gentlenesse and mercede.

The third is, that though it obteyne not out of hand, yet it ceaseth not like a sluggarde, nor sayneth like a coward, but proceedeth still in praying.

The fourth is, that it obteyneth what it will, and willet that which may turne to the glory of God.

The fifth is, that after it hath obteyned what it will, it groweth more and more, and comueth too a fullsome quantitie.

The sixth is, that after it yeeldeth the fruite of confession and praife of G O D. And this sentence is too be marked heedfully. Hee beleued and all his house. The like thing reporteth Luke of Cornelius. Hereby therefore wee may learne too inure our houtholde vnto godlynesse: Let vs bee a patron and example of doctrine vnto it: Let vs instruct the ignorant, chastise the offenders, quicken by the dulles, & (to be short) let vs to the uttermost of our power endeuour that there may bee as many churches as there bee houtholdes. But

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as for them that haue no care of their householdes, to see them traded in  
coolinesse, they may brag of faith as much as they list, for they haue  
it the smoke of faith and not faithe it selfe, which is alwayes bearing  
fruite through Iesus Christ our Lorde, to whome be praise and glory  
world without ende. Amen.

¶ Uppon the .xxii. Sunday after

Trinitie.

The Gospell. Math. xviij.



Herfore is the kingdome of heauē like  
ned vnto a certain man that was a king,  
which would haue accomptes of hys  
seruantes. And when he had begunn to  
reken, one was brought vntoo him,  
which ought him ten thousand talents:  
but for as much as he was not able too  
pay, his Lorde commaunded him to be  
sold, and his wife and children, and all  
that he had, and payment to be made.

The seruant fell downe, and besought him, saying: Syr haue pa-  
cience with mee, and I wyll pay thee all. Then had the Lord pitie  
on that seruant, and loosed him, and forgauē him the debt. So the  
same seruant went out, & found one of his felowes which ought  
him an hundred pence, and he layde handes on him, and tooke  
him by the throte, saying: Paye that thou owest. And his fe-  
lowe fell downe and besought him, saying: Haue pacience wyth  
me, & I will pay thee al. And he would not, but went and cast him  
into prison, till he should pay the debt. So when his felowes sawe  
what was done, they were very sorie, and came and tolde vntoo  
their Lord all that had happened. Then his Lorde called him, and  
said vnto him: O thou vngacious seruant, I forgauē thee all that  
debt when thou desiredst mee: shouldest not thou also haue had  
compassion on thy fellowe, euen as I had pitie on thee? and hys  
Lorde was wroth, and deliuered him to the gaylers, till he should  
pay all that was due vnto him. So likewise shall my heavenly fa-  
ther do also vnto you, if yee from your hartes forgiue not (euery  
one his brother) his trespasse.

The

The exposition of the text

**T**he occasion of this Gospell was the question that Peter asked of Christ, howe often hee shoulde forgue his brother that offended him, whether vnto seuen tymes. To him Christ answereth: I say not to thee seuen tymes, but vnto seuentie times seuen times, that is to wit, of sinnings. Seuentie times seuen are foure hundred fourescore and ten: whereby is signified, that wee must forgive the faulte of our brother that repenteth, as often as he offendeth agaynst vs. For he put a number certayne for an infinite. Howbeie, in as much as this seemed harde too Peter: our Lorde put forth a Parable, the summe whereof is this. God our heavenly Father pardoneth vs, oftentimes, offendyng against him. Wherefore wee also must forgive our brethren that haue dealt amisse with vs, as often as they bee soie for it. This Gospell therefore pertyneth too the thirde parte of Repentance: namely to the leading of a newe life by faith: of which newe life, one part is a forgiving one another of the misdeedes that scape vs. Nowe to the intent this Parable maye be the more clearly vnderstoode, I will make a comparision of things in this wyle. Like as a verie riche Creditour is in respect of a verie poore debter, but yet such a debter as humbleth himselfe, and casteth himselfe downe flat at hys Creditours feete, beseeching him of releafe: Euen so dooth God behaue himselfe towardes sinners, humbling themselves before him in true repentance, and casting themselves downe, and craying forgiveness for Christes sake. But the riche Creditour releaseth the debt to the debter that humbleth himselfe: Ergo, God of his mercy forgiveth the repentant person all his sinnes. Nowe like as God behaueth himselfe towardes sinners oftentimes offending against him: so must a Christen man behaue himselfe towardes his brothers or felowe seruantes that trespass against him. Therefore lyke as God forgiveth vs our misdeedes freely: so must we also forgive the displeasures wherewith we are impeached by our brethren. Againe on the contrary part: Looke in what wise the Creditour dealeth with his debter to whom he earst released his debt, and afterwarde founde him cruell against his brother: so doth God deale with those whome hee earst receyued into fauour, and afterwarde findeth them cruell towardes their neyghbour. But the Creditour calleth such a thanklesse person to a backreckening: Ergo, God calleth back

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too streight iudgment, such as are had to their neyghbours. There fore wee must forgive our neyghboure as often as he trespasseth a gainst vs. The places are thre.

- 1 The true manner how to repent.
- 2 A commendation of Gods merie towards sinners.
- 3 The mutuall dutie of Christians, to forgive, and to bee forgiven.

### *Of the first.*

**T**he parable of the creditor and debter, setteth forth a very trim manner of repentance and amendment, then which there is not a more excellent in al the newe Testamēt. Wherefore let vs thoroughly wey al the circumstances therof: who is the Creditor: when he requireth a reckening: why we are his debtors: how much we owe him: what is too bee donne when our account is called vpon: how Gods iustice may be satisfied, which exacteth payment of that which is due.

Who is the creditor: God the heavenly king. Hee hath lent vs many good things. He hath created vs after his owne image. Hee hath giuen light into our minde, rightnesse into our hart, and bothe inward and outward powers, wherewith wee might perourme obedience vnto him. But are not these thinges blotted out through the sinne of our first parents: That is very true. Howbeit the giftes that he bestowed vpon Adam, belonged to all his posteritie. Then at such time as our firste Father lost his giftes, he cast both himself and vs with him into death. Therefore God doth right too require of vs that which wee losse in our first parent. Yea verely, we haue diuers wayes encreased the debt, and it is growen to so great a summe, that no man is able too pay it, though he should sell himselfe, and all that he hath.

When doth the Creditor demaund the debt: although he do continually put vs in mind of the debt, yet he is to bee thought then chiefly to cal for a reckening of it, first as often as our owne conscience chargeth vs with sinne, and as it were citeth vs to the iudgment seate of God. Secondly, whe the holy Ghost commeth in the ministry of the law, and reproveth sinne and citeth vs vnto punishment, if payment bee not made. Again, whan the signes of Gods wrath are seene, eyther in heauen or in earth: and moreouer when we are vexed with croesse or sicknesse, which are as it were Gods ministers that call vpon vs for the payment of the debt.

But

But why are they called Debtors? Because that as you know  
 we have no hire men to payment: so do these hire men to satisfaction  
 of the penaltie, vnles they be made a discharge.

Wherfore do we owe? This is tolde already. For we owe so muche  
 as he put into the handes of our sozefather Adam, all the which we  
 haue loste, and moreover haue hireden our selues with new deys,  
 prouoking Gods wrath against vs by our payly transgressing of  
 his most holy law.

How great is the summe of the det? The Creditour saith vnto  
 thee, that thou owest ten thousand talents, and thou hast not one half  
 pence towards it, so farre art thou of from ever being able to discharge  
 so great a debt. The second commandment is outlyne the parcels of  
 the dette. There is demanded of thee the feare of God, loue, faith,  
 and patience; in the first commandment: In which he has choo  
 haste not performed this obedience, and discharged thy selfe of it, thou  
 art ronne in arreages. After this manner is the det to be examined  
 in euery generall commandment of the first and second table: and  
 thereupon the great summe of the dette may be gathered. But what is to be  
 done in this case? The answer is to be taken from the example  
 of this Debtor which falleth vnder the feare of his Creditour: humbling  
 himselfe and desiring releasment, which he also obtayneth. That is  
 to wit, we must acknowledge the greatnesse of our sinne: we  
 must beseech forgiveness of our hart: that we haue not payed that we  
 owe: And by this route of Christ we must get vnto our heavenly  
 father, desiring forgiveness and releasment of the det. Which thing  
 if we doo, we haue a promise that he will forgive vs the whole  
 dette, and receiue vs into his fauour. This thing is plainly shewed  
 in this present miracle wherof I will now set forth certaine exam  
 ples to stirre vs by whichall.

The first worlian is helvii, of Luke acknowledgedging his debt  
 sought vnto Christ for fauour, and leamed vnto him by kindly satisfaction  
 by and by the Lorde told him he had obtayned releasment of the debt.  
 For thus he sayth: Many sinnes are forgiven him. But there is ad  
 ded, Because he hath loued much. No doubt standing, Christe sayth  
 not, he hath said vnto him that he hath forgiven him, but after he had ob  
 tayne the releasment of the det, when the Lorde which thing Christe  
 sheweth plainly by this parable propounded here. For when  
 the Pharisee was offended, because Christe did not shewe of this



woman as a sinner, and unlike of his service as vapours, he corrected his overthwarting in this wise: A certaine Creditor (sayd he) had two debtors, of which the one ought him five hundred pence, and the other ought him fiftye. Now when neither of them was able to pay, hee forgave them both. Tell me therefore whicher of these loveth him more? The firste answered, sayde: I suppose hee to whome more was forgiven. And Jesus sayd unto him: Thou hast judged aright, and turning to the woman, he sayde unto Simon: Seest thou this woman? I am come into the house, and thou hast given me no water for my feete: but shee hath washed my feete with hir teares, and wiped them with the haire of hir head. Thou hast given mee no kisse: But she hath not ceased to kisse my feete. Thou hast not anoynted my head with Oyle: but she hath anoynted my feete. All therefore I say unto thee, that many sinnes are forgiven her, for shee hath loved much. For to whome little is forgiven, he loveth little: And he saide unto her: Thy sinnes are forgiven thee. Here wee see playnly, that when shee had obtayned releasement of his debt, then she loved. For after forgiveness of sinnes muste followe new obedience, which is termed here by the name of love.

Also let us take vpon the example of David, in whom are to be seene these two motions which wee sawe in the sinfull woman: great fearefulness, and comfort. For when hee was reproved by the Prophet Nathan for ravishing an other mannes wife, and for beating his husband, there rose up in David horrible fearefulness for the greatnesse of his debt, of which sort of feares, he himselfe describeth many. There is no rest in my bones for the sight of my sinnes. He acknowledgeth Gods wrath against him: Hee is sorie that he hath displeased God: He is afraide lest God should shake him of, as he had seene Samsoun dreadfully cast away before: and finally he feared both the eternall and present punishment. Here had he bin for some for some, if he had not heard the comfort of the Prophet in Gods roune: Thou shalt not die, The Lord hath taken away thy sinne. At the hearing of this comfort, sayd kindled in him, whereby taking holde vpon the releasement, he began to behold the mercie of God, rested vpon the mercifull.

Woe haue heard a late, a most goodly example in the Publycane, who in such wise acknowledged the greatnesse of his debt, that he durst not so muche as lift up his eyes. And yet having heard

hearme of the greatnesse of Gods mercie, he crucifieth himselfe by faith, and prayeth: O God be mercifull to mee a sinner. And so he obtayned a free discharge of the whole debt.

Let vs see before us these examples, which plainly shewe vs the doctrine of repentance and forgiveness of sinnes: That forgiveness of sinnes, is the free releasement of the debt, which happeneth to him that repenteth, and fleeth to Gods mercie for Christs sake. And although this releasement is utterly free as in respect of our faultes: yet if we looke vpon Christ (who for our sinnes suffered deathfull punishment, there is made satisfaction to God for our debt.

Let vs therefore marke well this word releasement, whiche of it selfe alone conteyneth in it right manyfold doctrine: First it overthroweth the Popish doctrine of satisfaction. For if saluation befall men through releasement of the debt, according to the Gospell, what neede is it to say, that saluation happeneth for satisfaction of the debt? For releasement and payment do so fight one agaynst another, that they can in no wise stand both in one respect. Secondly it overthroweth al meritis of men: For how can that be of merit, which is of free gift? Paule sayth openly: Into him that worketh, reward is giuen, not of fauour, but of merite: but vnto him that worketh not, but beleueth in him that iustifieth the vngodly, his faith is imputed to him for ryghteousnesse. Accordyng wherevnto Dauid also sayth: Blessed are they whose iniquities are forgiven, and whose sinnes are couered. Thirdly the woorde of releasement overthroweth satisfaction, which the Papists teach, which satisfaction must be made (as they beare men in hand) by pilgrimages, fastings, and almesdeedes. Also it quenchereth the fire of Purgatorie. For if the debt be releaseth, why is the debtor punished? Lastly this woorde releasement openeth vnto wretched sinners the gate of grace: in the conflict of death, it is the haven of saluation: and it is the wellying of all comforte. And thus much concernyng the first place.

*Of the second.*

**B**ecause this text concernyng the Parable of the creditor, sheweth how great Gods loue and mercy are towards mankind: I will speak somewhat therof. The mercy of God is of two sortes: The one is vniuersal, wherethrough he suffereth the sinne to rise vpon the good & bad: & the other is particular, wherewith (as a most deare father) he embraceth the Church of his sonne. Of which Christ speaketh in the

Worde of Iohn: How that Iohn the baptist, that he gave his onely begotten Sonne: for the intent: that whoso ever which belongeth to him, should not perish, but haue life everlasting. And how much rather could not by any greater treasure he declared his mercy towarde vs, than in giuing his Sonne, who might by his death redeeme vs from deserved damnation, and giue vs everlasting life. Therefore as ofte as wee heare Gods mercynamers, let vs thinke these things.

1 First, let vs thinke howe great the miserie of mankinde is before he be receyued into fauour. Mankinde lyeth vnder foote, and wounded by the Diuell, with whose venime being mozeouer poysoned, be breatheth nothing but sinne, for which he is subiect to eternall paines.

2 The causes of this miserie are to be thought vpon, which are partly the sinnes of our first Parents, and also our owne filthinesse. For although that by the fall of them, wee be bound vnto the sentence of damnation: yet notwithstanding by our owne new sinnes from day to day we are bound to soyer punishments.

3 The louingnesse of God, and his gentlenesse towardes mankinde is to be thought vpon. For the louing kindnesse (saith Paule) and the gentlenesse of God our Saviour appeared vnto all men: What greater louing kindnesse could there bee, than that he hath not cast vs away for so great shamefulnessse and filth?

4 As to be thought vpon, the ransome, that is to wit, the sacrifice of the Sonne, whereby mans miserie is releued, and sinne abolished. Him that knewe no sinne he made sinne, that wee might bee made the righteousnesse of God in him. 2. Cor. 5.

5 As to be thought vpon, the way by which wee may come to the possession of Gods mercy. That way is shewed in the first place, and is none other than true repentance.

6 As to be thought how farre forth Gods mercy stretcheth: that it is not belonging too a fewe, or too the men of one age: but indifferently to all that feare him. For the holy virgin being taught by the Spirit of Christ, whom she had conceived by the holy Ghost, singeth in this wise: Gods mercy is fro generation to generation vpon them that feare him: that is, to all that repent.

7 As to be thought vpon, continual thankfulnessse in al the whole life, that wee may glorifie God for his so great mercie, with heart, mouth, profession, and behauiour.

8 Wee must thinke howe wee may bee heedefull in framing our whole

whole life, that wee looke not so great a benefite through our owne fault, as this doth wee.

*Of the third.*

**T**he third thing that I purposed upon, is of mutuall forgiving eche others escapes that are wont to happen. For this goeth topnely with beleefe of forgiveness of sinnes. Now there are two things that goe topnely with beleefe of remission of sinnes: namely Grace & Gifte. Grace is the very iustification it selfe, whereby Chriſtes righteouſneſſe is imputed to them that beleue, and their sinnes clearly are forgiven. Of this we haue ſpoken in the firſt place. Gifte is the very beſtowing of the holy Ghoſt, wherethrough a man that is iuſtified by faith onely, is together therewithall regenerated and ſanctified, that is to ſay, is mortified in the fleſhe, and quickened in the ſpirit. The fleſhe is mortified, when the cuſtome of ſinning is aboliſhed, & the ſpirit is quickened, when we begin to perſorme newe obedience vnto God. A certaine parcell of this quickening, is mutuall forgiving, whereby eche of vs forgive other their miſdeedes and diſpleaſures. Howe neceſſarie this forgiveness is, this dayes Goſpell ſheweth moſt euidently, as I ſayde at the entrance into it. Chriſt hath commaunded vs to pray: Forgive vs our debts as we forgive our debtors. For Chriſt wil haue vs to ſolow his fathers example.

Howbeit, there are two kindes of men that offende vs. Some as ſoone as they perceiue themſelues to haue offended, doo by and by in humble wiſe deſire forgiveness. But as touching thoſe that proceede to offende, thou ſhalt forgive their offences after this manner: Laying aſide all deſire of reuenge, thou ſhalt not ceaſe to loue him ſtill, but rather requite him with a good turne in ſteede of iniurie, although thou haue an ill opinion of him as he doth deſerue: for when as God becometh wiſe well to our enimies, he doth not ſorow with requite that wee ſhould like well of thoſe things that he himſelfe condemneſh: but his meaning is onely that our mindes ſhould be cleere from malice. But as touching thoſe which as ſoone as they haue offended, come by and by & deſire forgiveness, we muſt receiue them into fauour as our brethren, ſo as wee may haue a good opinion of them, and therewithall be perſwaded that the remembrance of that ſinne is wyped out before God.

Whereouer, it is to be known, that there happeneth two manner  
of

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offences among brethren : by the one of them, one brother hurteth another: by the other the Church is hurte, that is to wit, by some stumbling blocke when some person lyueth naughtely and dooth euill, although he doo no harme at all to our diuine person or goods. After this sort did that incontinuous person hurt the Church of Corinth, whom it tooke to fauour vpon his amendment. This forgiving or releasement is of two sortes. Thou shalt laye aside all hatred towards him, and then vpon his submission thou shalt receiue him into fauour, and embrace him as thy brother, whom thou didst erst shunne least thou shouldst staine thee with his infections. Let this suffice briefly concerning the thirde place which requireth mutuall forgiveness of the escapes that happen betweene man and man, and that after the example of the heavenly father, who hath forgiven vs so great a debt for Christes sake, to whom be glory for evermore. Amen.

¶ Vpon the. xxiii. Sunday after

Trinitie.

The Gospell. Math. ix.



Then the Pharisees went out, and tooke counsell howe they might tangle hym in his woordes. And they sent out vnto him their Disciples with Herodes seruantes, saying : Maister, wee knowe that thou art true, & teachest the way of God truly, neither carest thou for any man : for thou regardest not the outwarde appearance of men. Tell vs therefore, howe thinkest thou ? Is it lawfull that tribute bee gyuen too Cesar, or no ? But Iesus perceiuing their wickednesse, sayde : Why tempt yee mee yee hypocrites ? Shew me the tribute money. And they tooke him a peny. And he sayd vnto them : Whose is this Image and superscription ? They sayde vnto him : Cesars. Then said he vnto them : Giue therefore vnto Cesar, the things which are Cesars : and vnto God, those things which are Gods. Whe they heard these words, they marvelled, and left him, and went their way.

The

## The exposition of the texte

**T**he intent of the holy Fathers that appoynted this Gospell to be read in the Church, was, that there shoulde remayne in the Church, a doctrine concerning the difference of the spirituall kingdome of Christ, and the kingdome of the world. And againe, that the godly myght knowe howe farre forth the ciuill Magistrate is to bee obeyed. Nowe the occasion of this Gospell was the malice of the Pharisees, who (according to the Prophecie of David) tooke counsell against the Lorde and against his anoynted, to the intent they myght ouerthrow his kingdome, and stablisch their owne superstition. The whole Gospell is occupied about this question, whether Gods people ought of right to bee subiect to the ciuill and foreine Magistrate, and to pay him Tribute, and to obey him: To this question Christ answereth thus: The Church oweth obedience to all those to whome it is subiect. Then in as much as the Jewishe people is subiect both vnto God (for he chole it to bee his peculiar people) and vnto *Cesar*, who hath subdued it by force of armes: it ought to render vnto God, that which is due to God, and vnto *Cesar*, that which is *Cesars*. This answer serueth to this purpose, that he may teache howe his Church ought to be subiect to the ciuill Magistrate, and pay tributes, and so long to obey, vntill it commaunde any thing that is against Gods worde and the lawe of nature. The places are two.

- 1 Of Hypocrisie and customable vnhankfulnesse towards those that haue deserved well.
- 2 Of the question of the Pharisees and of the Magistrate.

*Of the first.*

**T**hen the Pharisees went their way, and tooke counsell howe too take aduantage of his woordes. All the whole storie of the Gospell beareth witnesse that the Pharisees were Christes enemies. And although there were nothing that they could finde faulte with, either in his Doctrine or in his life: yet seeke they all occasions that may be, to trouble him without cause, & to raise a slander of him as though he taught euill, and liued euill. This hath been a continually practise of Hypocrites in this worlde. Wee haue an example of it in Christes Church at this day. The Ponges and Popishe Pharisees knowe well enough that our doctrine which wee teach, is taken out of the



the writings of Popes, the Prophetes and Apostles, and they haue nothing that they may iustly finde fault with in the behaviour of many godly Ministers: yet inuent they diuers craftes to defame them, and seeke a thousande waies to deface the Gospell, and they had leuer see the Turke reigne, than the purenesse of the Gospell maynteyned. From whence comes this so great outrage? From whence is all this malice? They are Satthans champions, and therefore it is no wonder though they endeouor to breake into Christes campe. Besides this, they haue hitherto highly binesteemed and much set by, and were called most holy fathers. But now because their hypocrisie is discovered, they growe out of credit, and their superstition is byssted at and despised. Therefore bende they all their force to stoppe the course of the Gospell by slaughter and bloodshed. But God be thanked, Christes Church is buyled vppon a most firme rocke, so as the gates, that is to wit, the deuilles and the powers of hell are not able to preuaile against it. Such then that this is an ordinarie matter, it is not to bee marvelled, that these Pharisees doo according to their accustomed manner.

Let vs see then by what policies they invade Christes kingdome. Our Euangelist appropriateth vnto them foure policies, which they vse before they put to their handes. The first is Counsell. They took counsell (sayth he.) For counsell is the foundation to worke vppon. Therefore they meet and confere their wicked deuises together: and the more mischeuous that eche of them is in gining aduise, the more is he commended. This did the spirit of Christ in Dauid foresee long before, as wee finde in the second Psalm: Why dyd the Heathen so furiously rage, and why did the people imagine vaine things? They were vaine in deede, bycause the Lorde turned their deuises into folly. Againe, here is noted to what purpose all their counsels tended. To take him in a trap in his wordes, sayth the Euangelist: that beyng so taken, he might be made a testing stone to the people: his doctrine be defamed: his aucthoritie be abased: and he at last be haled to punishment as a blasphemour against God, and an heretike and euill dooer. Pee see the vyse of the Pharisees counselling together. In the thirde place soloweth what manner of deuise they founde out. It lyked these good counsellers to send their Disciples with Herodes seruantes. A very little fetch, that they might haue witnesses present to report his errand to Herode, if he had sayd ought that afterwarde might scarce bee

be well liked of. These their Disciples saw they handled dishonestly in hypocrisie, that they might bee the first to receive him. For none become men sooner, than these that outwardly please themselves and curtesie, when privately they purpose to beguile. Fourthly, the communication of those hypocrites is described in this wise: Maister, we knowe that thou speakest the truth, and teachest the way of the Lord aright; and that thou carest not for any man. This is the beginning of their talke: which surely (if thou looke vpon the woordes) is most apt. For it conteyneth two things: first then acknowledge him to bee their maister, and afterwarde they attribute vnto him the vertues which a fawthfull teacher ought to haue. When they acknowledge him to be their maister, their meaning is, to seeme not his enemies, but his friends, or rather his Disciples, and such as had great desire to learne at his hand. And when they attribute vnto him the vertues that a true teacher ought to haue, they craftily binde themselves in with him, to the intent he should beleue they ment him no harme. But there is no deuile, there is no wisdom, agaynst the Lorde. And what are those vertues which they attribute vnto Christ? The first is, the loue of truth. We know (say they) that thou art true. The second is, certaintie of doctrine. And that (say they) thou teachest the way of God aright. And the thirde is, steadfastnesse and stouernesse of minde. And thou carest for no man, say they. Wherefore? Because thou respectest not any mans person (and this is the fourth vertue) for thou (say they) regardest not any mans person. These foure vertues are great, and are required of all Gods ministers. The loue of truth byyueth away the darkenesse of ignorance, and maketh the truth to shyne out cleere. The certapacie of doctrine makes vs that we bee not tossed too and fro wth the wyndes of variable doctrine, nor stowe in the fondnesse of false reioyces. Steadfastnes and stouernesse of minde make a mā inuincible in his office. When the teacher hath no respect of any mens persons, it maketh that the truth can not be suppressed for feare, or for any other thing. These vertues worth the Lorde attributes to John the Baptiste, and the sequels thence, that hee was endued with them in deede. For when Herode had taken away his brother Philips wyfe, John boldly with stoude hymn, not fearyng the person or state that Herode bare. For he sayde: It is not lawfull for thee to haue thy brothers wyfe. For which thing he was put to death with thre while after. Such vertues, had Philips also, who resisted the wycken

hatched King Ahab, and layde openly too his face: It is then our  
thy fathers house that trouble Israel. But as for those that doo not  
this, are more rightly to be called hirelinges, than true shepherds.  
Whereto concerning the practises of Hypocrites against Christ.  
Of the second.

**N**OW foloweth their question, wherewith they thinke too touch  
the holde of Christ; that hee can not thist awaye from  
them. Is it lawfull (say they) too pay Tribute vnto Caesar or no?  
Here they thought that of necessity and simply he must haue answered  
one of these two thinges; eyther that it was lawfull, or not  
lawfull. If he had sayde it had been lawfull, he should haue displea-  
sed the people, vppon whome the Emperour had layed this burthen  
against their willes: & so the Pharisees might haue a gap opened  
to destroy him, whē the people had Abandoned him. And if he had sayd  
it had not bin lawfull, Herods seruātes were at hand to carry him forth  
with as a seditious person to be punished. What doth the Lorde then  
to this question? he doth two thinges. First he rebuketh them, and af-  
terwarde he asloppeth their question. Iesus (sayth the Euangelist) per-  
ceyuing their wickednes sayd, Why tepte you me ye Hypocrites?  
Here they founde true by theirowne experience, the thing that they  
had spokē to him before in the way of flattery: Thou respectest not the  
persons of mē. The solution to their question he framed in this wise.  
Shew me a peece of the tribute money: and they shewed him  
a pennie. Whose image and superscription is this, sayth hee?  
They sayd vnto him, Caesars. Then sayd he vnto them; Giue  
therefore vnto Caesar, the thinges that are Caesars, and vnto God  
those thinges that are Gods. The question is answered in such  
wise, as that neyther our Lorde suppresseth the truth, nor the Phari-  
sies haue any holde to picke quarrels to him. Wherefore being con-  
founded, they wondered and went their wayes. So little can anye  
deuice or any craftinesse preuaile against the Lord.

But what doth this answere of Christes teach vs? First it put-  
teth a difference betwixt Caesars kingdome and Gods kingdome: that  
is, betwene the kingdome of the world and the Church. Againe it  
putteth a difference betwene the persons that are chiefe of these two  
diuers kingdomes. Alth it teacheth that obedience is to be performed  
in both kingdomes: that is to say, that God must haue his seruice in  
his

the spiritual kingdome, and that the civil kingdome must be prepa-  
red to the civil magistrate. In this place I should have shewed what is  
due too God, & what to the civil magistrate. Wherofe forasmuch as  
I have often heere before entreated of the service of God; I will  
now speake heere onely of the Magistrate, to the intent wee may  
bee put in minde howe godly opinion we ought to haue of the magi-  
strate. I will therefore say five thinges concerning the Magistrate:  
First from whence he is, and what he is. Secondly, what conditions  
ought to belong to a good Magistrate. Thirdly, what is his duetie, &  
what are the ends of the civil government. Fourthly, what right  
the Magistrate hath vpon the bodies and goods of his Subiects.  
And fifthly what the subiects owe to their Magistrate.

The first that I purposed, that is too wit, from whence and what  
the Magistrate is, is declared by Paul in the thirto to the Romanes;  
where he teacheth that the Magistrate is of God. For there is no po-  
wer (sayth he) but of God, and the powers that are, are ordeyned of  
God. Which thing truely is to be vnderstode of the rightfull gouerne-  
ment, and not of the confusion that is oftentimes seene in states of  
gouernement for mennes wickednesse. Therefore as long as good  
Magistrates guyde the helme, wee see God (after a sorte) present  
with vs, and rulyng vs by the hande of those whome hee hath sent  
ouer vs. Contrariwise, where vngodly Magistrates beare the  
sway, berely the wickednesse it selfe proceedeth of the Diuel, and of  
the lewde wil of the ruler: But yet God being displeased, leaureth loose  
the repnes to tyrantes and vngodly persons, that hee may thereby re-  
uenge the vnthankfulnesse of men.

Thou haste from whence the Magistrate is: and what he is, the  
same Paule describeth: namely that he is Gods ordinance for the wealth  
of his subiects, while the good are made much of, and the euill pu-  
nished with bodily paynes.

The seco<sup>d</sup> that I purposed vpon, was of the conditions or proper-  
ties of a good magistrate, which in the xii. of Exodus are counted  
foure. That is to wit, that a iudge or a magistrate should be wise, fea-  
ring God, true and not conetous. Wisdome muste rule his doings;  
leaue in execution of iustice, he may offende through error, and  
give wrong iudgment. The feare of god must make him haue an eye to  
God in all cases, and to beware that he doo not any thing that may  
offende him. Truth must put him in mind that he aduocate not false  
inter-

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interpretations and wresting of the lawes, nor gyue eare too clabbe  
backes and flatterers. The hatred of covetousnesse must mainteyne  
sinceritie and bypight dealing in iudgement. For whereas are Iudges  
that wyl be bribed, there farewell equitis. For if the accepting of  
persons be the marring of iudgement, that ryght can take no place  
vndoubtedly covetousnesse wyl bypug to passe, that the Iudge shall  
rather looke vppon the person than the case. Therefore whosoener  
bearng office is led with rewardes, he can not see what is righte-  
full and good. For rewardes doo blynde the eyes of the wylse, and per-  
uert the wooordes of the iust. And hereupon it is, that Clay calleth  
covetous Iudges cheeves fellows.

The thirde thyng that I purposed concerning the Magistrate,  
was of his office, wherof I wyl now speake. And I wyl shewe  
the dutie of a Magistrate partly by the testimonies of the Scripture,  
and partly by examples of famous men that haue borne office too  
theyr commendation. The dutie of a Magistrate in generall, is to  
be a keeper of Gods law, that is, a mainteyner of true religion. This  
dutie doeth the godly Magistrate then fulfill, when after the exam-  
ple of Dauid, Iosias, and Ezechias, he taketh away Idolatrie and  
the occasions of Idolatrie: Lyke as Ezechias brake the brasen ser-  
pent into poulder: Iosias purged this Temple from dyuers Idols:  
Hoyles brake the Calfe: And Dauid by exhortations brought the  
people too doo true seruice vnto God. For sith the Magistrate is  
ordeyned of God to be Gods minister for the weale of man: verily he  
must too his power ridde out of the way what thinges so euer he seeth  
hurtfull vnto man, that the common wealthe of the realme, and the  
wellfare of his subiectes be not impeached. Agayne the Magistrate  
must after the example of Iosias, see that true religion be set forth,  
mainteyned and spred abrode, and that wycked doctrine bee abo-  
lished. And although the ciuill Magistrate and the minister of Gods  
wooorde bee two distinct offices, yet in this poynt they both may and  
must agree, too seeke togeather the gloyp of God and the wellfare of  
mākind: but yet keeping the lawful meanes of either of their callings  
that is to wit, that the ciuill Magistrate endeavour to take away im-  
pednesse, and aduance Gods gloyp by commaundement and sworde,  
and that the minister of Gods wooorde, by teachyng, exhortyng re-  
bukkynge and threatnyng. Furthermoze, because religion can not bee  
mainteyned without teachers and learners, it is the Magistrates  
dutie

duetie to set by schooles, and to mainteyne them with lyuings, that the teachers and learners may apply themselves to the studie of godlynesse. Besides this, the examples of Ezechias, and of the king of Ninuie, doo warne the Magistrate, that he should by solenne prayers vnto God, and by true conuersion to the Lord, endeavour to turne away Gods wrath epyther present or at hand. And these things ate too be referred to that part of the Lawe which chiefly concerneth religion. And as pertyning to the outwarde ciuill state: The office of a good Magistrate in his common weale, is all one with the office of an honest houtholder in his house: that is to wit, that lyke as the goodman of the house ruleth his Children in nurture, chastiseth the stubbozne, maketh much of the good, dealeth rewardes among them, and (to be byiefe) bendeth himselfe wholly to this, that his houtholde may appeare to bee as well ordered as can bee: euen so must the Magistrate doo in his common weale, that hee may rightly bee called the father of his Reahne. But if any man desire to haue the duties of a Magistrate reckened by vnto him: Let him knowe that the first duetie of a Magistrate is desire of peace, that wee may serue God in quietnesse, and abolishe superstitions which corrupt the true religion, and are a hinderance to true godlinesse.

The seconde duetie of a Magistrate is, that euery man doo his duetie aright, which cannot bee doome, but where the lawes are in force, and choytoly executed. For to make lawes and not to put them in execution, is the destruction of common weales. Therefore as it is lawfull for the Magistrate to make honest lawes: so hee must take heed, that they bee not despised, which thing commeth to passe when they are not executed.

The thirde duetie is to punish offenders, and to defende the gentle, according to the tenor of the lawes; and the moderation of wise men. By these thinges it is easie too gather what are the ends that Magistrates serue for: naniely, that he is ordeyned on Gods behalfe, for the profite of the Church and of common weales. Wherefore it is well sayd, that a Prince ought to haue a care of gouernment, of religion, and of his owne house.

The fourth thing that I promised to increate of, is, the right of the Magistrate ouer the bodies and goods of his Subiects. Xenophon the Philosopher byndeth a Magistrate vnto this Lawe: A King must bee ledde, not by affection, but by Lawe. Whereuppon it fol-



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loweth, that the Magistrate hath so much power ouer his Subiectes and their goods, as the lawes that are agreeable to the ten commandmentes and too the lawe of nature, doo permitte and beare with. Therefore he hath power and authoritie ( according vnto the fourth commandement ) to commaunde his Subiectes needefull dueties, which are for the safegards of the common weale, and the profite of euery person.

Nowe remaineth that which I purposed in the fifth place, concerning the duetie of Subiectes towards their Magistrate. The duetie of the Subiecte towards the Magistrate, maye bee brought into foure popytes: That the first may bee ( according to the fourth commandement ) too honour the Magistrate: that is too saue, too regarde him and reuerence him as the minister and Liutenant of G O D: so as thou honour him, feare him, haue a good opinion of him, construe his scapes in the better parte, and not backbite the Magistrate, as the rascall sort are wont to doo. For that is straightly forbidden by Gods woorde: Curse not the Prince of the people. Under the name of Curse are signified all slanders and backbitings.

The seconde, to obey his proclamations and statutes, as well in paying tributes, as also in other things, so farreforth as thou maist lawfully without impeachment of religion and of the name of Nature. Hereunto pertaineth this saying of Paul: Marke them to submit themselves to rule and power, to obey the officers, and to be redy to all good workes.

The thirde, to pray for Magistrates. Exhort them ( sayth Paule ) aboue all thinges to make prayers, supplications, intercessions, and thanksgiuings for all men, for Kings, and for all that are in authoritie, that wee may liue a quiet and peaceable lyfe, in all godlynesse and honesty.

The fourth, not to rush into the office of the Magistrate: but to reserve the discussing of matters to the discretion of the Magistrate, if any thing seeme to pertaine to the welfare of the Realme. And thus much concerning the Magistrate. God graunt vs grace, that we may yeelde both true seruice vnto G O D, and duetifull obedience to our Magistrates through Iesus Christ our Lorde, to whom bee glory for evermore. Amen.

The

The Gospel, Matthew.



Hyle Iesus spake vnto the people : Beholde there came a certayne ruler, and woorshipped him, saying: My Daughter is euen nowe diseased, but come and laye thy hande vppon hir, and she shall lyue. And Iesus arose and followed him, and so dyd his Disciples. And beholde a woman which was diseased with an issue of bloode twelue

yeares, came behind him, & touched the hemme of his vesture. For she saide within hir selfe : If I may touched but euen his vesture only, I shal be safe. But Iesus turning him about, and when he saw hir, he sayd : Daughter, bee of good comfort, thy faith hath made thee safe. And the womā was made whole euen the same tyme. And when Iesus came into the rulers house, and sawe the Minstrels and people making a noyse, he said vnto the: Get you hence, for the mayde is not dead but sleepeth. And they laughed him to scorne. But when the people were put forth, he went in, and tooke hir by the hande, and sayde : Damosell arise. And the Damosell arose, And this noyse was abroad in all that lande.

The exposition of the text.

**I**n this Gospel it is manifestly described howe our Lorde succoureth his Church that is vnder the crosse. For looke how Christ our Saviour was mynded towards this Ruler, and towards this afflicted woman: euen so also is hee minded towards mee and thee, yea and towards all folke that after the example of these personages (that is to wit, of this ruler and this woman) doo flee to him, according to that Prophecie of Ioell concerning Christ: All that call vpon the name of the Lorde shall be saved. With this Prophecie doo both Christes wordes and his deedes agree. His wordes are: Come vnto mee all yee that labour and are laden, and I will retyre you. His deedes are euery where to be mette withall: He healeth the blinde, he cleseth the Lepers, and heareth this Iarus, and this woman, and he succoureth those that call vpon him.

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This therefore is the summe of this Storie, that our Lorde woode  
kech two myracles: Hee healeth a woman that had beene diseased  
twelue yeares: and hee rapleth the dead Daughter of this Iairus. In  
boch these deedes hee sheweth what minde he beareth towardes all  
folke. The places are three.

- 1 The example of this woman, his state, sayth, supplication  
and healing.
- 2 The example of Iairus, and the rapling of the dead mayd.
- 3 The mockyng, wherethrough Christ was scorned of his ene-  
mies.

*Of the first.*

**A**lthough that in the Gospel the Ruler Iairus be mentioned first  
for comming to Christ: yet notwithstanding I will speake first  
of this woman that had the bloodie issue, because shee is placed in the  
midde of the Storie of this Ruler. Therefore there are in this wo-  
man foure thinges too bee noted: First hir estate: secondly hir faith:  
thirdly hir supplication: and fourthly, the healing of the disease wher-  
with she was combered. Of which thinges, eche one conteyneth a seue-  
rall lesson and admonishment.

The state of the woman was this: first shee was a simple and a  
fearefull woman: secondly, shee had been combered. xii. yeares wyth  
an issue of blood, whereby it is easie to coniecture howe sore shee was  
forespent and weakened. He that is combered but one moneth with so  
greeuous a disease, is myserable, and afflicted ynough: and what  
shall wee say then of this woman that was troubled so many yeares?  
Thirdly, Marke addeth that shee had suffered many thinges at the  
Whistions handes, of whom some with one medicine and some with  
another had martyred the sllie woman piteously. And for a vantage  
shee had by this time spent all hir substance vpon them, so that by this  
most grieuous disease she was brought to bitter beggerie: yet al those  
expenses had doone hir no good, but rather shee was every daye worse  
than other. The remorse of conscience had made this bodily disease  
of hers more bitter. For whereas the Scripture sayth, that he which  
sinneth against the Lorde, selleth his soule into the handes of the Whistion:  
What could shee thinke else than that God had cast hir away: This  
was the state of this woman, hard ynough, disease of the body, gnaw-  
ing of conscience, beggerie and contempt. But was she therefore an  
abiecc

abject before God: Did Christ take hir off for all this? No hardly. For he came for the afflicted: he came for sinners. Let vs therefore take courage at this womans example, too rayse our selues in our miseries. Let vs acknowledge gods iust wrath against vs for our sinnes: we haue heard what was this womans state, nowe foloweth hir sayth, Shee came behinde him and touched the hemme of his garment, for shee thought within hir selfe: If I may touch but the hemme of his garment, I shall be safe. This saying of hers declareth sufficiently what manner of sayth she had. She perswaded hir selfe for a certaintie, that if shee might touch but the hem of his garment, she should attayne too health. Howe came shee by so great sayth? By the vniuersal promise which shee applyed to hir self. Doubteslesse shee knewe this promise of Christ: Come vnto mee all yee. &c. Here shee first attributeth vnto Christe the praise of truche: Secondly shee applyeth the generall saying to hir selfe in this wise: He calleth all folkes vnto him, he promisetb help in generall to all, he will refreſhe all that are combered. I am one of those that are combered, I am one of that multitude which he calleth wholly vnto him: Therefore I verely beleue he will helpe mee. Wee see how this woman stirred vp hir sayth: Now will wee apply this to vs.

As often as the crosse pincherb thee, eyther within or without, acknowledge this crosse too bee as a certaine Sermon, whereby thy miserie and damnation is set before thine eyes. Secondly, behold the woorde of promise and the examples, and thinke that Gods no acceptor of persons, but that he will haue mercy on all men in Christe Iesu. With this confidence call vpon Christ, and perswade thy selfe that hee will heare thee and graunt thee thy request, if thou aske not popson, that is to say, if thou aske not that which will doo thee no good, or which may hinder Gods glozie. And apply vnto thy selfe this saying: Come vnto me al. &c. which thing when thou hast doone, thou shalt feele comforte.

But this woman had Christ present, & sawe him with hir eyes: but he is farre fro me. This is a temptatiō of the flesh: against which set thou first Christes promise: I am with you too the ende of the worlde. And secondly, that which the Lord sayd to Thomas: Blisſed are they that beleue and see not. And mozeouer that Christ is no acceptor of persons, and howe by certayn examples when he was here in the flesh, he shewed howe he woulde deale with the rest that

should call vpon him. But I am a great sinner: I beleue thed. But Christ came into the world to saue sinners. So saith he first himselfe: I came not to call the righteous, but the sinners to repentance. Paule repeating this, sayth: It is a sure saying and worthy to be embraced of all men, that Christ Iesus came vnto this world to saue sinners. Also healthfull grace appeared vnto all men. Then let vs beholde the examples of Gods mercy. Adam had caid himselfe & al the whole world into damnation: Neuerthelesse, he repenteth & is receiued. Paule persecuted Christs Church. Peter denyed Christ: & Panassus had defiled himselfe with horrible Idolatries, and with plentifull bloodshed of the Saintes: and yet all these vppon their repentance were receiued into fauour. Wherby is shewed howe true this saying is in the Prophet: As truely as I liue (saith the Lord) I will not the death of the sinner, but that he should turne and liue.

Herevnto make also these earnest assurances of Christ: Verely, verely, I say vnto you, he that beleueth in me shal not perishe, but haue lyfe euerlasting. Set thou these sentences and these examples against the thought of the greatnesse of thy sinnes, and knowe thou that Gods mercy exceedeth the hugenessse of sinne, and that grace aboundeth a-boue mi deede.

But I knowe not whither I am predestinate. This is the sorest temptation, and commeth euen from Satan himselfe. Who is false: Adam & his posteritie: For we were in him as in the general lump of all mankind. Who receiued the promise: was it not Adam: Then euen as thou art false in Adam: so art thou partaker with him of the promise, so that thou wilt giue credite to the woorde of promise. Againe, it is a cleare saying of Paule: God would that all men should be saued, and come to the knowledge of his truth. Herevnto also maketh it, that Christ giueth a generall commaundement to his Disciples: Go ye into the whole world and preache the Gospell: he that beleueth and is baptized shal be saued, and he that beleueth not, shal be damned.

But faith is the gift of God, which he giueth to whom he wil: See howe many things the flethe deuisech to shut himselfe out of the way of Saluation. Faith is Gods gifte: but it is bestowed in this wise: He setteth his woorde forth vnto thee, and byddeth thee beleue it, and in thy thought wyl hee worke effectually. But take thou heede that with the Jewes thou resist not the holy Ghost, which thing Stephen chargeth

chargeth his owne Nation withal. When Christe looked vpon the Citie of Hierusalem: and thought vpon the desolation thereof, hee wept and sayde: How often would I haue gathered thee together as the Hen gathered hir Chickens, and thou wouldest not: Beholde Christe will, and he willett none other thing than the father willett. What would he? Gather the children of Hierusalem too his shepefold. But Hierusalem beinge deceiued by hir owne seducers and false Prophetes, woulde not: Hierusalem beinge caught with the bayle of riches, power, pleasures, and cares of this worlde, would not obey Christe hir shepheard. Wherefore as shee perished by the iust iudgement of God: so perished shee by hir owne default. Wherefore trusting to Gods promises (specially beinge vniuersall) and confirming our selues with examples: Let vs with this woman flee vnto Christ in our sorowes and afflictions: for will it come too passe that wee shall finde help in time conuenient. Wee haue seene the sayth of this woman: Now let vs looke vpon that which I sayde was to bee considered in the third place, concerning this woman: namely, what manner of prayer or supplication this woman made.

She holdes hir peace, shee speakes too hir selfe, and shee doeth no more but touch the hem of Iesus garment. Here is no prayer too bee heard of vs. True it is in deede: here are recited no words of praying: howbeit here be signes of one that prayeth, and the effects of prayer. The tokens and signes are, that shee cometh to him, toucheth the hem of his garment, and within hir selfe, thinketh of his gentleness, and from the bottomne of hir hart, wisheth too obteyne mercy. Christ heareth this with no lesse than if he had heere a most earnest prayer. The effects that ensued is were comfort and healing.

We read also of Hophai, that though he moued not his lips, yet the Lord sayde vnto him, wherefore cryest thou vnto me? Whereby we are taught that the prayer which percereth the clouds, is not a wagging of the lips nor a babling of words & much talke, but rather an humble liftinge vp of the minde to God, in which any thing is desired of God through sayth in Christe. This thing is confirmed by the witness of Dauid, who sayth: To thee (O Lord) haue I lift vp my soule.

Moreouer, for as much as there is no greater seruice of God, than to cal vpon him aright, & that it behooueth the godly to be occupied continually therein: I will necessarily say somewhat concerning right inuocation. I tolde a litle before what true prayer is: now wil I shew



what conditions praying ought too haue continually. There be three continuall conditions: and as it were properties of a godly prayer, which are these: First after what sort our minde must be framed too pray. Secondly, what should moue vs and prouoke vs to pray. Thirdly, whom we ought to call vpon. Fourthly, vpon what foundation we should ground our selues when we prease into Gods sight too pray. And fifthly, what is to bee sought, and when with condition, and when without condition.

The first. Our minde must be framed in this wise. First we must put of all thought of glorying in our selues, like as this woman acknowledged nothing but filthynesse in hir selfe. Secondly we must feele our needynes, which this afflicted woman felt very great in hir selfe. Then let a man wyth true repentance cast himselfe downe before God, and that rather in minde then in bodie. That this woman did so, it appeared in that she came behind him. Lastly let the minde be kindled too praye by assured sayth. For except a man bring stedfast sayth with him, he wasteth his wordes rather than prayeth. And it is manifest by the promises, that this woman brought such a kinde of sayth with hir vnto the Lord.

The second. The causes that maye moue vs to pray, are many. This woman without doubte thought vppon Gods commaundement in which he earnestly requireth this seruice at our handes. Againe, she was not ignozant of the promises. Otherwise he had not come forth to praying with so great confidence. Whatsoeuer you shal aske in my name, (sayth Christe) my Father will giue it to you. Besides this, shee had felt the Devils tyranny, and hir owne needynesse, whereby shee was moued too seeke help of him, who onely is able too helpe. Also shee considered the examples. Shee sawe howe Iairus had made sute vnto the Lord for his daughters healt, and many other examples did shee thinke vpon. By these and many other causes she was stirred by to pray. Therefore let vs also bee stirred too peeble vnto God this seruice of Imocation. First by the commaundement of God: Secondly by the promises: Thirdly thinking vpon the devils tirannie. Fourthly by feelyng our owne miserie and needynesse: and fifthly by the examples of the saints.

The third: Who is to bee called vpon? Onely God, who is the Father, the Sonne, and the holy ghost. For neyther Angles nor men are to be called vpon. For this is the everlasting commaundement of

of God: Call vpon mee in the day of trouble. Also: Thou shalt worship the Lord thy God, and him onely shalt thou serue. For to call vpon any creature, it is ranke Idolatrie, for which the worlde is horribly punished, because such Idoll seruice is bygh blasphemie against God.

The fourth: There is good cause to deimaunde vpon what foundation wee may ground our selues to prease into Gods sight. For if wee looke vpon our selues, our owne confusion and shame will stay vs away from praying. Againe, the scripture sayth: God heareth not the sinners. Certaine it is that no man trusting vpon his owne worthynesse, is able to pray. Wherefore that onely Mediator betweene God and man Christ Iesus, is to be sought vnto, who offereth himselfe to be our spokesman, when he saith: Whatsoeuer you shall aske of the father in my name, he shall giue it you. Through the worthynesse of him therefore haue wee accesse to God the father.

The fifth: What is to be prayed for? Three kinde of things are to be sought for by prayer, and three kinde of things are to bee wished away by prayer. First wee must pray that Gods glory may bee reuerenced amongst men. Secondly, wee must pray for soule health: and thirdly for things necessarie to the maintenance of this present lyfe. And contrariwise, wee must wishe away, first, whatsoeuer hindreth Gods glory: secondly whatsoeuer is against our saluation: and thirdly, whatsoeuer is troublesome to vs in this life. Let vs assure our selues wee shall obtaine these things, and specially those which are set in the first and second place. The good things or bad things of the thirde kinde must be prayed for or wished away, with condition that Gods glory be not diminished, nor our owne saluation hindered.

The fourth thing that I purposed vpon concerning this woman, is the healing of hir. Wherein is to be tolde what Christ sayde and did, and what had happened vnto hir. What said Christ? Daughter be of good comfort, thy faith hath made thee whole. And in so saying, he healed the woman by his diuine power. What happened to the woman? And the woman was made whole from that houre. Here wee haue many things. First, that those which beleue, are adopted Gods children, according to this text: To as many as beleue on his name, he gave power to become the Sonnes of God. Secondly, in what sort Christ is mynded towards the afflicted. Thirdly, that sayth openly of God: And fourthly, that Christ he weth here the power.

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power of his owne Godhead, uttereth his wil, manifesteth his office, and confirmeth the truth of his Gospel. Of these things I will speake no more, bicause of the shortnesse of the time.

*Of the second*

**A**lso in this Ruler Iairus wee haue an example of faith, Immo-  
cation, Confession, and Hope. Beholde there came a cer-  
taine Ruler, Here hast thou his faith, and worshipped him. Here  
hast thou the fruite of faith, Immoication. These two containe confessi-  
on. Lord (sayth he) my Daughter is euen now deceased : but come  
and lay thy hand vpon hir, and shee shall liue. Beholde with howe  
great hope he prayeth. Wee then may learne hereby to repaie vnto  
Christ in our necessities, to call vpon him by faith, to confesse him, and  
to assure our selues that we shal obteyne of him whatsoeuer is for our  
welfare. But what doth Christ : He foloweth him. And when Iesus  
came into the house of the Ruler, and sawe the minstrels and the peo-  
ple making a noyse, he sayde : Get yee hence. And when the people  
were put forth : he said to the Damisel : Damisel arise, And the Dam-  
sel arose : and the same hereof was huted ouer all that countrey. By-  
cause the circumstances of this example do almost in al poynts agree  
with the example of the woman : Let the things that I haue spoken  
alreadie concerning the woman, suffice at this time.

*Of the thirde.*

**W**hen Christ said : the mayde is not dead, but sleepeyth, they  
skorned him. Here let vs looke vpon three things. First, that  
the world not onely is vnthankful towards Christ his benefactor, but  
also laughed him to scorne. And why so : bicause the world is blinde,  
and therefore cannot iudge aright of Christes doctrine and dooing.  
The fleshy man perceiueth not the thinges that are of Gods spirit.  
Flesh hath no tast but of flesh. The wisdom of the flesh is at enmity  
with God. Therfore vnlesse we wil go astray & become scorners with  
the world, let vs hearken to the Gospel, that our minde may bee more  
rightly instructed concerning Gods workes. The second thing which  
we ought here not onely to looke vpon but also to wonder at, is that  
Christ neuerthelesse proceeded in his holy purpose. He is not driven  
away with neuer so great vnthankfulness of the world, that he should  
forsake his Church. He beareth rule, euen in the midst of his ene-  
mies,

mies. The thirde thing that hee teacheth too bee obserued here, is Christes example. Therefore if wee bee schooled for our profession, let vs woeke vpon the sonne of God, and let vs let light by these scoornes; which are the Diuels bezardes. The malice of the worlde must not trouble vs, but the example of Gods sonne must encourage vs: for he is with vs accordyng too his promise: I will bee with you vnto the ende of the worlde. Vnto this our onely mediator together with the Father and the holy Ghost, be honour and glory for ever and euer. Amen.

## Vpon the .xxv. Sunday after

Trinitie.

The Gospell. Math xxiiii.



Hen yee therefore shal see the abomination of desolation, spoken of by Daniell the Prophete, standing in the holy place: let him that readeth it, vnderstand it. Then let them which bee in Jewry flee intoo the Mountaynes. And let him which is on the house top, not come downe too fetch any thing out of his house, Neyther let him which is in the fielde, returne back to fetch his clothes. Woe shall bee in those dayes too them that are wyth Childe, and too them that giue sucke. But praye that your flight bee not in the winter, neyther on the Sabbath day. For then shal bee great tribulation, such as was not from the beginning of the world to this time, nor shalbe. Yea, and except those daies should be shortned, ther should no fleshe be saued: but for the chosens sake, those dayes shall be shortned.

Then if any man shall say vntoo you: Lo heere is Christe, or there is Christe, beleue it not. For there shall aryse false Christes and false Prophetes, and shall doo great myracles and wonders. In so muche, that if it were possible, the very elect should bee deceyued. Beholde I haue tolde you before: Wherefore if they shall

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shall say vnto you : beholde he is in the Desert, goe not forth : beholde he is in the secrete places, beleue not. For as the lyght-ning commeth out of the East, and shineth into the West: so shall the comming of the sonne of man bee. For wherefoeuer a dead carkasse is, euen thither will the Eagles resort.

The exposition of text.

**T**his Sermon of our Lordes, containeth a notable admonition, very necessarie in this perillous time. For seeing that Paule saith: Whatsoeuer things are writtten, are writtten for our learning: there is no reason we should thinke that these things are spoken and writtten for the Jewes onely: But rather for vs who are nowe neerer the latter day than the Jewes were. This Sermon is both most dreadfull, and also most comfozeable. For in respect of the vngodly and such as repent not, no Sermon can be more terrible, for it threatneth horrible punishment vnto them. But in respect of the godly and those that repent, this Sermon is full of comfozt. For it promisseth deliuerance from all these miseries. When pee see these things (sayth he) lift vp your heades, for your redemption is at hand. The occasion of this sermon was a double demaund of Christs Disciples: who taking occasion vppon his foretellyng of the destruction of Hierusalem, (whereof the Prophecie goeth before in the selfe same Chapter) demaunded of hym first, when that shoulde come to passe, and afterward, what signe shoulde goe before the Lords comming. Vnto these questions the Lorde answereth, not accordyng as they fleshly desire requyred, but accordyng as he knewe to be profitable for their instruction to theyr soule health. The summe of this Sermon is, that Christ foretellethe the time of the destruction of Hierusalem, and sheweth the tokens of his comming vnto Judgement. The places are two.

- 1 Christes answere and his foresaying.
- 2 The vse of this doctrine.

Of the first.

**C**hristes answere hath two partes: in the first of which, he answereth to the first demaunde: namely wherein the Disciples asked hym when Hierusalem shoulde be destroyed: and in the latter he answereth to the second demaund, wherein his disciples asked him of his

of his coming to iugement. And thus much, sayth the apostle. The former part conceynerh the signes that goe before the destruction of Hierusalem, which being many, are reckoned up, not onely in the text which you haue heard, but also in the beginning of this Chapter. The first signis, that there shal come false Christs, that is to wit, sonde men, which shall helpe them selves that they are Messiaes and Sauoures: which thing hath come too passe. For there came three Antichristes one after another, that drew a great multitude of men after them. One Teudas, and a certaine Egyptian, and Simon the Sorcerer. Teudas (in the tyme that Suspius was president of Iurie) perswaded the people to take there goods, and followe him to Iordan. For there hee bare them in hande, he would with a becke aduide the waters, that they might passe dryshoe, and so recover their libertie, and set themselves free from the bondage of the Romanes. To whome the foolish people obeying, when they looked in bayne for the miracle, were all slayne. This Egyptian also promised saluatiō, wellfare, and rest too them that followed him. But they also being deceived, suffered iust punishment for their rashnesse. Simon the Sorcerer, (when he coulde not for money buy of Peter, the gifte of giuing the holy Ghoste visibly, and heard Peter say: Cursed be thou and thy money too,) deuised another way, which he by his Diuelish craftes vernished and ouercaste with a glosse of godynesse. So he sayde he was the power of God, and through his sightes many were deceyued. Nowe, why God suffered this thing, Paule to the Thessalonians answered: Because they had no will to beleue the truth, God sent them strong illusions, that they shoulde beleue lyes. This punishment are they worthy to haue, that wilfully shutte their eyes against the cleere lyght of the Gospell. Afterwarde the text conteyneth an admonition. For thus sayth Christ: See that no man deceiue you. Hany that come in my name, saying I am Christ. This horrible punishment of the Jewes the people, may put vs in minde to feare God, and reuerence Christes Gospell.

The seconde signe that shoulde go before the destruction of Hierusalem. Wee (sayth he) shall heare of warres, and of the rumors of warres. The stories testifie that many such warres went before the destruction of Hierusalem. If it were slayne two thousande, though the malapertnesse of a souldiour that crossed at the priue members  
of



of the Iewes. A gayne, murderers did set upon men openly, and the  
 crying tooke theiſe cloſely vnder their clokes ſine all men that they mette.  
 Beſides this, there were ſlayn at Ceſarea two thouſand, At Schytho-  
 polis thirteene thouſand, At Aſcalon two thouſand and ſine hundred.  
 At Ptolomais twentie thouſande. At Alexandria ſittie thouſand: and  
 at Damasco ſeine thouſand. Beſolde howe true Chyiſtes foreſaying  
 was, & howe ſore the Iewiſh people was puniſhed for their vnthank-  
 fulneſſe. What ſhall I ſay of the famine, peſtilence, and earthquake,  
 that happened according to Chyiſtes Propheſie: All theſe things doe  
 ſhewe the ſinnes of the people, and yet they were but certayn ſoyſhes  
 and fleſhytings to the miſcheues that enſued.

The thirde ſigne, was the perſecution of his Diſciples. You ſhall  
 bee hated of all men (ſayth hee) for my names ſake. This perſe-  
 cution began at the death of the moſt holy Martyr Steven, and after-  
 ward grewe dayly more and more. Howe the affliction of Chyiſtes  
 diſciples was of foure ſoyts. Firſt in their bodies: for ſome wer whip-  
 ped, ſome crucified, and ſome put to one torture, and ſome too, another.  
 The ſecond affliction roſe of the ſtumblingg. blocke that was caſte by  
 thoſe that fell from the Goſpell. For many beeing diſcouraged with  
 the bitterneſſe of perſecutions, fell from the Goſpell to the exceeding  
 great greef of Chyiſts Diſciples. The third affliction of Chyiſts diſci-  
 ples came by falſe Propheſts, of whō ther were to many in that time,  
 and Epiphanius wyrteth of them: as the Simonians which were the  
 folowers of Simon the ſoycerer, who afterward fell downe in the mid-  
 dell of the Citie of Rome, and periſhed. After theſe come the Me-  
 mandrians, which were the folowers of Menander: the Saturniliās,  
 which bring byō Saturnilius: the Baſilidiās which folowed Baſilides:  
 the Nicoalites, which folowed the filchynneſſe of Nicolas that was one  
 of the ſeven Deacons: the Gnoſtickes, of whome the franticke furies  
 were without number. And as for Ebion & Cherinthus, which were  
 enemies too the Godhead in Chyiſt, I will not ſpeake of them. See  
 howe many armies they had of falſe teachers, that would not be con-  
 tent with the ſingleneſſe of the Goſpell of Gods Sonne. The fourth  
 affliction of the Diſciples was the malapertneſſe, Stubburneſſe, and  
 vnthankfulneſſe of the whole people.

The fourth ſigne: And the Goſpell ſhall bee preached ouer all the  
 world, for a witneſſe too all nations. Paule witneſſeth that this was  
 doone when he ſayth: Heard they not? But their ſounde went ſoyth in

too all the world. Whereto concerning the signes that wene before  
the destruction of Hierusalem. Nowe in the text is described the fi-  
gure of the destruction. When yee see the abhominacion of desola-  
tion which is spoken of by the Prophete Daniell standing in the  
holy place, then let them that are in Iewrie, flee vntoo the Mount-  
aynes. As if he had sayd, then shall the armie approche which shal de-  
stroy Hierusalem. This abhominacion was the wickednesse and  
idolatrye of the Iewes, wherewith almost all the whole Nation was  
infected. It is called abhominacion, which is as much too saye as  
loathynesse) because God lothed it as a most filthy thing. And it was  
termed the abhominacion of desolation, for the punishment that en-  
sued: which punishment was the desolation and waste of the Iewish  
people. Whereto concerning Christes answer vntoo the foures  
maunde of his Disciples, touching the destruction of Hierusalem.  
Nowe followeth his answer too the seconde demaunde; which was  
concerning his comyng, wherein foure thynges are too bee con-  
sidered. Firste, that hee byddeth vs beware of false signes. If any  
man saye vntoo you: Beholde here is Christe, or there is Christe,  
beleeue hym not. Another is; that hee warneth hys Disciples  
they shoulde not through vntowynesse forgette hys aduertysement.  
Beholde (sayth hee) I haue tolde you of it before. As if hee had  
sayde, I woulde haue you alwayes myndfull of this my foretelling,  
least that forgettyng it (after the example of others) yee renounce  
your profession. The thyrd is; that hys comyng shall not bee in  
the corners of the world, or in the wyldernesse: but that it shall bee in  
the open face of the world, Lyke as the Lyghtnyng (sayeth he) com-  
meth out of the East, and flasheth intoo the West: Euen so also  
shall the comyng of the Sonne of man be. Therefore there is no  
cause why you shoulde beleue them that shall come and falsly take vpon  
them the name of the Messias. The fourth is the gatheryng to-  
gether of the electe vntoo Christ. Wheresoeuer the carcasle is (sayeth  
he) thither will the Eagles also resort. That is to say, according to  
Pauls Interpretation: When Christ cometh too Iudgement, wee  
shall bee taken vp too meete hym in the ayre, and so wee shall be with  
him for ever.

## Of the second.

**E**xamine the as these thynges that happened too the Iewes, are  
signes of these thynges that shall come too passe in the latter dayes  
before

## The xxv. Sunday after Trinitie:

before the comming of Christe, into which dayes it is our happye too-  
light: It is meete that wee looke vpon those thinges that are done  
in our age, and to see howe they agree with these things.

Among the signes, wee haue heard before first that there shoulde  
come some that shoulde sayne themselves toohee, the Meisias: the  
like whereof hath happened a few yeares ago in *Germanie*, for a  
certaine *Hollander* named David George, tooke vppon him toohee  
Christe, and deceyued many, who afterwarde being dead, was dig-  
ged vp agayne and burned. There were others also both of *Iewes* &  
of other nations, which came to an euill ende both they and their fol-  
lowers. Again as touching warres and haues of warres, *Turkie*,  
and many other nations do shewe how well this signe agreeth to our  
time, and surely soper things are yet to be looked for. Besides this,  
the daily reportes that are brought vnto vs, doo declare howe soe  
the Church is persecuted in many Realmes, as in *Turkie*, in *Greece*,  
in *Italy*, in *Spayne*, and in *Holland*. Many sects spring vp from  
time to time, exceeding great is the vnthankfulness of the world to-  
wardes the Gospell, the manners of moste men are very corrupte.  
Herevnto maketh also the fourth signe of the Lordes comming vnto  
iudgement, that the Gospell is preached wel yette ouer all the world.  
And although this thing be not done openly euery where in publicke  
place: yet notwithstanding, in all realmes of the worlde there bee  
some that heare the Gospell. Why is it preached? For a witness vnto  
vs: and that after a double manner. For it is a witness of saluation  
if wee beleeue the Gospell: and it shall bee a witness of our iust domi-  
nation, if we beleeue not the Gospell. Now let vs gather the vles of  
Christes soperwarning.

The first vse is that whereof I haue spoken already, namely, that  
all these thinges haue happened for oure instruction also, that thereby  
wee may thinke, what hangeth ouer this moste vnthankfull worlde,  
before the comming of our Lorde vnto iudgment.

The second. These thinges let before our eyes the greatnesse and  
richnesse of our sinnes, and they are as it were certaine prepara-  
tiues of the punishmentes which they shall susteyne that haue not re-  
pentet.

The thirde. We are admonished here what vengeance abideth for  
them that defile themselves with the bloud of the *Saintes*. Her that  
persecuteth you (sayth Christ) persecuteth mee. Why? Because this  
persecution

persecution is made for the Gospell of Christ, and for professing of him. Some some of Christes aduersaries reioyce when they haue doone wickedly: but the time will come, that they shall suffer greater paynes for the blood of the faithfull that they haue shed, which crieth out from the earth unto God, and calleth for vengeance wherewith the iust Iudge shall pay them home in their time, according to this text: Vengeance to mee, and I will requite it: their foote shall slip in tyme conuenient. The Lordes delayeth punishment, and according to the richnesse of his goodnesse and long suffering, prouoketh them to repentance. For he is not delighted in the destruction of sinners, but he would rather that all men should amend and liue according as he him self witnesseth by his Prophetes in these words: As cruely as I liue (saith the Lord) I will not the death of a sinner, but that he should turne good liue. Notwithstanding, hee that abuseth this goodnesse of God, doth hood by wraeth to himselfe against the day of vengeance.

The fourth vse of this forewarning is, that it putteth vs in minde of repentance. When certaine reported unto Christ, howe Pilate had mingled the blood of the Jewes with their sacrifices, and that the Rains of Syria falling downe had killed eynghreen men: he sayd, Except ye repent, pee shall all perishe likewise. For he auoucheth that this was done, not onely for those that perished there, but also for others, that they taking warning at their mischaunce, might amend. Much more ought the miserie of the Jewish people to put vs in minde of repentance, specially seeing the cause is not vnlke. For they were plagued chiefly for contempt of Religion. And I beleeue you what thing is there here vnlke. Therefore let vs take warning by the Jewes to amend betimes, that we runne not into the hands of the liuing God, sooner than wee looke for.

The fifth vse is, that by the persecution of the Church which at that time was very sore, wee must learne that the Citizens of Christis kingdome in this worlde must not flourish and enioye the outward dominion of the worlde. For as the Church of Christ is not bound to any certayne place: so the glozy and renoune thereof consisteth partly in the conscience of the godly, and partly in looking for the appearance of Iesus Christ.

The sixt vse is, that wee should loyue our selues to the Citizens of Christes kingdome, & not be frayed away with the largenesse of persecutions, for although al that will liue godly in Christ must suffer

persecution: yet notwithstanding, Christ pronounceth them blessed, because that after the present affliction, shall follow glory, whereunto there is no way but by the crosse.

The second is, that by the harimes of the Jewes, and by their hurtes we should become the wiser. Therfore to the intent we go not astray with the Jewes, let vs follow the Lampe of Gods worde: for this alone can make vs safe from misgoing. Thy word (saith David) is a lantern to my feete and a light vnto my steps. And Paul will haue vs to carry before vs the word of God as a burning cresset.

The eyght is, that wee are admonished too set the name of GOD (which is a most strong towre) against all the misfortunes that hang ouer vs. For thus saith Salomon: The name of the Lorde is a most strong towre, to which the iust man shall flee and bee saued. Some put their trust in chariots (saith David) and some in horses, but wee will call vpon the name of the Lorde. By the name of the Lorde we ment an humble prayer which proceedeth of true faith in Christ, and this faith is it that ouercometh the world. For thus saith the Apostle: This is the victorie that ouercometh the world, euen your faith. Why so? Because they call vpon Christ the vanquisher of the world, & haue Christ present, against whom hel gates are able to do nothing. Let vs pray therefore that neither our minde maye bee dazzled with braynesicke opinions, nor our faith quailed in so great hurlyburles.

The ninth is, that we should fortifie our selues against stumbling blockes, whereof there shall be very many: but when they come, wee must remember Christes saying: Beholde I haue tolde you before. Neither shal these stumbling blockes be al of one kinde. For some stumbling blockes shall bee of persecution: some of the feewnesse of them that professe Christ: and some, of them that fall from Christ. For many in these miseries that are to come, shall bitterly renounce Christes name & his Gospel, and submitt themselves againe vnto Satan. Many in this final company shal be byrners vnto diuers sects, and yet they shal professe Christ. Against this greuous toill Christ haue vs sented. And because that hatredes forerune do hurt the lesse, Christ would haue his Church warned of them before hand.

The tenth vse is, that wee lyuing in the feare of God, should trauaile for the comming of our Lorde Iesus Christ, who shall bring vs full redemption, which redemption is the full and finall ende of all Christians benefites, vnto which all other benefites are appoynted. For the of-

bet of Chyrties benedict is this that is described in .I. Corin. 1. in these wordes: God hath made Christ our wisdom, our righteousness, our holiness, and our redemption, to the intent that hee which gloryeth, should glory in the Lorde: He is our wisdom, when he receaith his fathers will into vs in the Gospell: He is our righteousness, when wee by beleauing his Gospell, haue his righteousness imputed into vs: He becometh our holynesse, when we being iustified are endued with the holy Ghost, through whose operation we henceforth purpose a new lyfe. And at length he shall be our redemption, when full saluation shall happen into vs through him, to whom with the Father and the holy Ghost bee honour, prayse, and glory without ende. So be it.

## Upon the Purification of Saint

*Mary the Virgin.*

*The Gospell on Luke iii.*



AND when the time of their Purification (after the law of Moyses) was come, they brought him too Hierusalem, to present him too the Lorde (as it is written in the law of the Lord: Euery man childe that first openeth the matrix, shall bee called holy too the Lorde) and too offer (as it is sayd in the lawe of the Lorde) a payre of Turtle Doues or two young Pigeons, And behold there was

a man in Hierusalem whose name was Simeon. And the same man was iust & godly, and longed for the consolation of Israel, & the holy Ghost was in him. And an answer was giuen him of the holy Ghost, that hee shoulde not see death, before he had seene the Lordes Christ. And he came by inspiration into the Temple. And when the Father and Mother brought in the childe Iesus, to doo for him after the custome of the Lawe, then tooke hee him vp in his armes, and sayde: Lorde, now lettest thou thy seruant depart in peace according to thy woorde. For mine eyes haue seene thy



## The Purification of Mary.

**Salutation.** Which thou hast prepared before the face of all people. A light to lighten the Gentiles, and the glory of thy people Israel.

The exposition of the text.

**I**n this Feast is handled a part of Christes storie, namely, howe he was offered up in the Temple, according to the Law: and howe Simeon a righteous man acknowledged Iesus the sonne of Mary to bee the very Messias, yea and that by instinct of the holy Ghost, by whome hee had receyued an answer that he should not dye before his eyes had seene Christ the Lord. Whome when he had seene, he tooke him into his armes, and blissted him: Which doone, he uttered his thankfulnesse to Godwarde in a song. Here wee must call to remembrance what wee haue hitherto heard concerning Christ, to the intent wee may knowe the continuall storie of him. Wee haue therefore heard first of his glorious birth, that he was borne in Bethleem. Secondly, of his Circumcision, that hee was circumcised the epght dave.

Thirdly, howe he was acknowledged and honoured by the wise men. Nowe followeth the offering up of hym in the Temple, which offering up sett out according too the Lawe, when hee was full six weekes olde. The places are three.

- 1 The offering up of Christ in the Temple.
- 2 Simeons description and blissing.
- 3 Simeons song.

*Of the first.*

**G**od had ordeyned sundry customes of offering in the old Testament, not to the intent men should be iustified before God by the worke of sacrificing (for if the blood of Oxen and Goates coulde haue put away sinne, Christ had not come in the fleshe to purge sinne by the sacrifice of his body: but there were other causes, of which number are these.

The first is, that by this exercise, the Idolatrie of the Gentiles might be hindered. For in as much as alme even the most barbarous, are touched with a certaine reuerence of religion: they will set by fashions of worshipping God after their own deuise. Howbeit, because no seruice pleaseth God, saue that which is of his owne appointment, God himself ordeined by Peoples sundry seruices, to the intent that

by

by the multitude of Ceremonies whiche God had ordeyned, the Jewes people mighte bee withholde from Idolatrie, & serve the one God that had brought them out of the land of Egypte, & bestowed vpon them innumerable other benefices both ghostly and bodily.

The second cause is, that inward godlynesse might be exercysed by these outward helpes. For these outward sacrifices were not of themselves Gods seruice, but onely stirrings by of the true seruice & worshipping: which thing appeareth by Esay, where God abhorreth outward sacrifices without inwarde godlynesse of minde.

The thirde is, that they shoulde be open witnesses of thanksgiuing whereby this people shoulde boch be stirred by & also confirmed, & testifie openly that they serued this God which had brought the into the lande of Canaan, & fedde them by miracle in the wilderness.

The fourth is, that by this meanes the ministerie of Gods worde might bee stablished: that the ministers of Gods seruice and the Priests might haue whereon to liue. He that serueth at the Altar (saith Paule) let him liue of the Altar. And Christe: The labourer is worthy of his hyre. This custome did they holde in olde time in the Church, when they came together to heare the worde, and receiue the Sacraments. The godly according to their abilities bestowed somewhat too the maintenace of the ministers, and the releefe of the poore, which gathering was called a contribution. From hence also issued the maner of tything.

The fifth is, that these old oblations be a shadow of the sacrifice of Christ that was to come, and as it were a place wherein they were put in remembrance of Christ to come. This did the godly well vnderstande, as Abel, Noe, Abraham. For they did not thinke that they put away sinne and death by their sacrifices: but they trusted to the sacrifice of Christ, by the vertue whereof, they sinnes also were purged. When Abell slue his sacrifice, he thought thus: First when hee sawe the blood of the sacrifice, he thought vpon the sinne of mankind which had deserved eternal paines. Secondly he looked forward to the thing that was signified: For he thought that his sacrifice was a figure of the promised seede: that is to wit, of Christ, who shoulde purge sinne by offering himselfe in his sacrifice. Thirdly by thinking so, Abels saythe was confirmed and encreased, wherethrough he was bothe iustified before God, and accepted of God. Fourthly vpon this sayth ensued thanksgiuing and newnesse of life. Such as

## The Purification of Mary.

offred after this manner, pleased God. Thus much be spoken concerning the sacrifices of the old Testamēt in general. Now wil I speake of that maner of sacrifices which is mencioned in this Gospell.

There was a double commaundement appoynted to bee obserued when any childe was bozne. The one was of the moocher, howe many weekes shee ought to abyde out of the companie of men. And the other was of the childe that was bozne. Concernyng the moocher this was the order: that if shee were deliuered of a manchild, shee should keepe hir selfe close. xxxvii. dayes: and if it were a womanchild, shee should continue close twyle as long. For then shee ought to bee out of the congregation. lxxiiii. dayes. And this thing was not doone for any vnworthynesse that was in the woman, but for two other causes: that is to wit, needefulnesse, and further meaning. The needefulnesse was, that by this meanes consideration might be had of the health of the woman, who after the throwes of hir childbed, hath neede of rest that shee may gather strength agayne: and godly husbandes ought at such tymes too haue speciall regarde of the weaknesse of their wpyes: and it behoued women also to keepe this lawe of Nature, both for their owne sakes and also for other womens sakes. The meanyng of it was, that this barring them out of companie, shoulde doo men too vnderstande, that all which are descended of Adam, are barred from GOD for the sinne wherein they are bozne, and that therefore they haue neede of Chyistes sacrifice to purge them.

The other commaundement concerned the childe that was bozne: And that also was of two sortes. The one generall, and the other concerning the first bozne.

The generall commaundement was, that when the woman had fulfilled the time that shee was excluded from the congregation of the Church, there shoulde be sacrifices offered whither it were for a sonne or for a daughter, in what order soeuer they were bozne. This sacrifice dyd put them in minde first that their chyldren were bozne sinners, and therefore had neede of clenzyng and of forgiveness of synnes. Secondly, that by this meanes they should be consecrated to god. Thirdly, that the parentes shoulde knowe that they begate chyldren to God, and not to themselves or to Sathan. And fourthly, that there was a further meaning in the matter: namely, that their chyldren shoulde be a figure of Chyist that was to be offerd.

The speciall commaundement was, concerning the first bozne, as well in men as in beastes, that they should be offered vnto God: First in remembrance of that great benefite, that the Lord sparing the people of Israell, did strike the first bozne of Egypt, as well in men as beastes. Secondly, for the signification thereof, that is to wit, that the onely begotten sonne of God and first begotten sonne of Mary, should bee offered by in time to come for our deliuerance from the Egypt of sinne. Let this suffice concerning the lawe and the signification thereof, and now let vs come to the offering by of Christ.

The lawe commaundeth that euery first bozne which openeth the mother, beyng conceived of mannes seede, shoulde bee offered by in this wise: But Christ was not so conceived after the manner of man, but hee was conceived by the holy Ghost, and bozne of a most chaste virgin: Ergo, he was not bound by the lawe, to bee offered by in the temple, after the manner of others that were first begotten. I answered, Christ was also at his free choise whether he would haue beene conceived and bozne, and afterwarde whether he would haue beene Circumcised and suffred death or no. But he that was free became the seruauit of all, to the intent he might make all free: or as Austin sayth: God became man, too the intent too make men Gods. Paule sayth: He was bounde vnder the lawe, to the intent hee might redeeme those that were vnder the lawe. And therefore he beyng the first bozne would also be offered by in the Temple.

But how was he the first bozne? There was neuer any such bozne. First he was first bozne in his Godhead, for he was the eternall sonne of GOD. This day (sayth he) haue I begotten thee. Secondly, he was the first bozne sonne of Mary in his manhood. For thee neuer bare any before him nor yet after him. Thirdly, he was first bozne in grace. For he was the first man that euer was bozne, which beyng offered by vnto God, was accepted of himselfe. Fourthly in power. For he was the first bozne of the deade. And fifthly that wee myght be bozne new men through him.

Furthermoze it is to be marked, that Mary offered a paire of yong pigeons, wherby is shewed that she was poore. For the richer sorte did offer a Lamb. Hereby we may learne, not to be abashed of our povertie. It was Christes wil to be bozne poore, that he might make vs riche, so that we will accept his riches with a thankfull minde.

## The Purification of Mary.

*Of the seconde.*

**A**Nd behold, there was a man in Hierusalem whose name was Simeon. Here we haue first a description of Simeon, and afterward his blessing. First he is commended for his righteousness. For he lyued so among his people, that he was counted of all men for a good and iust man. The Euangelist meaneth not by this, that he was so righteous, that he had no neede of any other righteousness: (for in his owne song he confesseth Christ to be his saviour:) but that he liued blameable among men, & honestly, so as he did no man harme, but good to all men according to his power. Such a one is called of Cicero, (or rather of all men) a iust or righteous man. Secondly he is commended for his godlynesse. For hee feared God. Under the name of feare is comprehended the whole seruice of God. For he that feareth God, as he eschueeth all things wherewith he knowes hee shall offend him: so also doth he whatsoeuer he percepueth to be acceptable to him. This feare hath his beginning of Faith. There is an other feare of God without faith, which is no seruice of God: and suche a one there is in all the vngodly. For they alwayes dread Gods iudgement against them, and would rather that there were no God, than to be punished for their wickednesse. The feare that is commended in Simeon, was none such. For it foloweth that he wayted for the comfort of Israell. By which saying is shewed that he longed very earnestly for the comming of Christ. For he knew that the prophetes of Iacob and Daniel poynted to this time of his. Wherefore he longed for it the more earnestly, and wished that his life might be prolonged vntill he might see Christ present. And it is no maruell that he waited so earnestly for Christs comming. For he was (saith the Euangelist) full of the holy Ghost. Such was this holy man.

But what was the reward of this godlinesse? He recepueth an answer of the holy Ghost, that he shoulde not see death before hee had seen the Lordes Christ: and by the motion of the same holy Ghost hee came into the temple. And what did he there? When the Parents Ioseph and Mary had brought in the Childe, he tooke him intoo his armes and praised God. Now hath this holy olde man that which he desired so earnestly, and he giueth wytnesse to Christ, openly protesting this childe to be the same annointed Saviour that was promised to the fathers.

Wee haue the godlinesse of Simeon what it was : nowe let vs see him before vs. Let olde men first, and afterwarde all men, learne of him to feare God. Let them learne to liue holily and vprightly among men. Let them learne to take Christ into their armes, that is to say, into their hartes. Let them set him out, praïse him, and praïse hym. Which thing if they doo, they shall one day with Simeon, receiue a plenteous rewarde in Heauen.

*Of the third.*

**N**OW followeth Simeons song. Lord now lettest thou thy seruant depart in peace according to thy woorde. This song hath customably been song in the Church many hundred yeares, and we are wont to sing the same when copples are layd into their graues. For it conteyneth a doctrine concerning Christ, and it teacheth from whence chiefe comfort is to be sought, specially at what time we must depart out of this life. Nowe to the intent wee may vnderstand this song the better, I will deuide it into two partes. In the first whereof the olde man Simeon reioyceth in his owne behalfe: and in the latter part comprehendeth very briefly the benefices of Christ towards the whole world.

The first part is: Lorde nowe lettest thou thy seruant departe in peace according to thy woorde. For myne eyes haue scene thy saluation. Here the olde man Simeon reioyceth in his owne behalfe, that he had seen Christ with his bodily eyes, according to the answer that he had receiued of the holy Ghost. For albeit he had seen him before with the eye of his faith, like as our Lord saith of Abrahā, Abraham saue my day, and was glad: yet notwithstanding because he had receiued a promise of the holy Ghost, that he should see Christ present with his bodily eyes before he dyed, he was greatly delighted with his sight, and with great strength of fayth desired straight to be deliuered from his body, that he might be gathered to his fathers in peace. But see, he receiued a promise that hee should see the Lordes anointed. Here is brought him a poore babe, there appeareth here none other outwarde countenance than of contempt. Is he offended at this outward countenance? No. Whome he sawe to be least with his bodily eyes, him sawe he to be greatest with the sight of his fayth. Whome he behelde base in the shape of a seruant, with his bodily eyes, him knewe hee too be King of Kings, and Lord of Lords. And he was  
not



## The Purification of Mary.

not ignorant what Zacharie had prophesied of hym: who sayth: Be-  
holde thy King commeth poore. He knew he came not too take in-  
too his hande the kingdomes of the world, but to gyue the Kingdome  
of G O D to beleeuers. Heereby also wee may learne too beleue the  
Scriptures, and to looke vpon Christe and his Church, not only with  
our bodily eyes, but much rather with the eyes of our Faith. And  
seeing hee desireth to bee let goe by and by, and to chaunge this mise-  
rable lyfe for death, hee declareth sufficiently, that Christs kingdome  
is not of this world, but an euerlasting kingdome, which consisteth in  
peace of conscience. As if he should say, Graunt me now that I may  
dye in peace and happily. Heereof may wee gather both instruction  
and comforte. Instruction, that the Spirituall beholding of Christe,  
which is by Faith, maketh a man to departe ioyfully out of this life,  
bycause hee that before hys Death seeth Christe in this wyse, hath a  
lyghte too guyde hym vntoo lyfe: Hee that followeth mee (sayth the  
Lorde) walketh not in darknesse. Contrariwyse, hee that seeth not  
Christe, passeth from the Death of this present lyfe vnto euerlasting  
darkenesse. And we may gather comforte, bicause they that see Christ  
at the instant of death, haue wherewith too comforte themselves. They  
know, they are at the poynt too bee dismissed in peace. They knowe  
they shal not goe to darknes, but to euerlasting ioy. Bicause the thiefe  
vpon the Crosse, not only sawe Christ with his bodily eyes piteously  
tormented, but also sawe hym Conquerour of death, with eyes of hys  
faith: he heard the Lord say: This day shalt thou be with me in Para-  
dise. So Steuen at his Death sawe Christ, and with exceeding plea-  
sure and ioyfulnesse of mynde, sayde vntoo hym: Into thy handes (O  
Lorde) I commit my Spirit. After this manner, thou also when sick-  
nesse bynges thee too the pittes bynke, looke to Christ thy Sauour  
by Faith, and desire of hym that he wil let thee depart in peace, that is  
too say, that he will gyue thee leaue to departe out of this lyfe, and too  
enter intoo the rest that is promysed too all the Faithfull.

This thought will make vs manfully despyse this worlde, and the  
myseries of this present lyfe, and comforte our mynde with hope of  
Saluation, the which hee that can not lye hath promysed vs. \* Nowe  
ensueth the other part of this Song.

Which thou hast prepared before the face of all people, to be  
a lyghte too lyghten the Gentyles, and too bee the glory of thy  
people Israell. Heere are breely shewed two thynges. The one what  
are

are Christes benefites: the other, too whome these benefites are appoynted. The benefites are Saluation, lyght & glozie. Without Christ then, the world sticketh still in damnation, darknesse, and shame: and that is for sinne. For Christ taketh away damnation, and restoreth saluation: hee dyueth away darknesse, and sheadeth forth lyght: hee remoueth shame, & gyueth glozie. Howe great thyngs are these, I pray you: Surely no man is able to value them sufficiently.

But too whom are these benefites appoynted? Too all people, Jewes, and Gentyles: howbeeit they must be receyued by fayth. For they are offered vniuersally too all, suche is the vnserchable goodnesse of God: howbeyt with condition: he that beleueth shall bee saued: and he that beleueth not, shall bee damned. Wherefore if wee couet these good thyngs, let vs with Simeon receyue this our Lord and Sauour Iesus intoo the armes of our harte, and leane vntoo hym with steddy Fayth, To this our Sauour bee honour and glory for euer and euer. So bee it.

## Upon the Annunciation of our Lady

*Saint Mary the Virgin.*

*g The Gospell. Luke. 1.*



ND in the sixth moneth, the Angell Gabriel was sent fro God into a citie of Galilee named Nazareth, to a Virgin spoused to a man whose name was Ioseph, of the house of Dauid, & the Virgins name was Mary. And the Angel went in vnto hir, & sayd: Hayle full of grace, the Lord is with thee: Blessed art thou among women.

When shee sawe hym, shee was abashed at hys saying, and caste in hyr mynde what manner of Salutation that should bee. And the Angell sayde vntoo hyr: Feare not Mary, for thou hast founde grace with God: Beholde, thou shalt conceyue in thy wombe, and beare a Sonne, and shalt cal his name IESVS: He shal be great, and shall be called the Sonne of the hyghest: And the Lord God shall giue vnto him the seate of his father Dauid, and he shall reigne ouer the house of Iacob  
for

## The Annunciation of Mary.

for euer, and of his kingdome there shall bee none ende. Then sayde Mary too the Angell: Howe shal this bee, seeing I knowe not a man? And the Angell answered, and sayde vnto hir: The holy Ghost shall come vppon thee, and the power of the highest shall ouershowe thee. Therefore also that holy thing whiche shall bee borne, shal bee called the sonne of God. And beholde, thy Cousen Elizabeth, she hath also conceyued a Sonne in hir age, and this is the sixth Moneth, which was called barren: for with God nothing shal bee vnpossible. And Mary sayde: Beholde the handmayde of the Lorde, be it vnto me according to thy worde. And the Angell departed from hir.

### The exposition of the texte

**T**his feast conteyneth the storie of the conception of Iesu Christ, which is told vnto the virgin by the Angell of God. For long ago the three thousand nine hundred and sixtith yeere before his conception, God promised the seede of the woman that should tread downe the Serpents head: that is too say, which should destroy the Devils works, sinne, and death. God being mindfull of this promise, sendes his Angel to the most chaste virgin, too whome hee bringeth tidings that shee should conceue by the holy Ghoste without the seede of man, and bring forth a Sonne, that should be the sauour of the worlde. This is the summe of the storie, whereof there bee five principall poyntes, and these are they.

- 1 A description of the message.
- 2 The Salutation of the Angell.
- 3 The comfortinge of the troubled Virgin.
- 4 An exposition of the Message.
- 5 The maner of the conception.

### *Of the first.*

**I**n the description of this Message many circumstances are too bee obserued, of which wee will consider euery one seuerally by it selfe, to the intent we may drawe out of it some doctrine to confirme our selues.

The first is time. In the sixth moneth (sayth he) that is too wit, after the conception of Iohn Baptist, who according to the sayings of the Prophetes, shoulde bee the forerunner of the Lorde, that men myghe

to prepare the way against the coming of both King. And it was the twentieth yere since the Sacrifice was taken from Iuda. For Iuda was so prophesied before by the Patriacke Jacob: The scepter shall not bee taken from Iuda until Silo come, that is, till the king of the Chanaan come, which was prompted too our firste appearance. Wherefore this circumstance of time conuinceth, that this Sonnes of the Virgin is the true Messias. For he was borne the self same yere that the holy Ghost had spoke of before by the Prophets. And as concerning the day, this is worthy too bee remembered, that the killing of the Paschall Lambe, the conception of Chryste, and the passion of hym, fell all upon one day of the yere, on which day the holy Fathers supposed that Adam was created. These thynges set out into the cruthe of Gods promises: God delayed too sende his Sonnes great while after the promise was made: but yet he continued true in his promises. The Sonne hath promised that hee will come to Iudgement: but he maketh delay: yet will he come when he thinkes good.

The second. The Angell Gabriell was sent of the message. Why for: First, that Gods ordinance myghte bee observed for lyke as God was wont to send his Angels before too gyue men knowledge of his will: so now an Angell is sent of an ambassade in the saluation of mankynde. For the Apostle in the firste too the Hebrewes sheweth, that this is the duetie of Angels. Agayne in as much as a bad Angell was the cause of our firste destruction, it was convenient that a good Angell should bee the first messenger of the restorment of saluation agayn. And thirdly, this was convenient for the most pure virgin also, that a moste pure messenger should bee sent intoo hyr.

The third. That this messenger was sent from God. The Ambassadors of Emperours and Kings are looked for very desirously, that it may be knowne what is the pleasure of suche greates Princes. Beholde, hee that sendeth heere is the hyghest Emperour, and great is the Ambassadors that is sent. Wherefore wee ought of duetie too bee stirred by too great wonder.

The.iiii. The place too which he is sent, is reherled by name. For hee is sente too a Citie of Galilee named Nazareth. The cause that his was doone, was for that it was so prophesied before. And besides that, God sheweth that hee regardeth the thyngs that are bale vppon earth. Wherefore there is no cause that any man should thinke hym selfe a castaway, by cause hee is iether poore of an abject vpon earth.

The

## Annuntiation of Mary.

**The fifth:** Too what person her is sent, namely too a Virgin that was betrothed to a husband. In deede Christ ought to be conceived of a virgin, and borne of a virgin, according to the foresayings of the Prophets: for men haue bin brought forth into the world after foure sundry manners. The first manner was of Adam onely, who was shaped of the skine of the earth. The second was of onely Eue, who was wrought out of a rib of Adams. The third was of Christ onely, who was borne of a most pure virgin. And the fourth is the common byeth of al other men, which are conceived of the seede of male and female together.

Christ then was conceived and borne of a virgin. First, for that if he had bin borne of the seede of man and woman, he shoulde haue bin conceived, and borne in sinne. But it was meete that he which came to take away sinne, shoulde be without sinne. Againe; it was meete that the Prophetias shoulde be fulfilled. It was saide in the thirde of Genesis: The womans seede shall treade downe the Serpents head. And in the 22. of Genesis: The Scepter shal not be taken away from Iuda, until the coming of Silo, that is to say, of the sonne of that foresaid woman. Esay. 7. Beholde (saith he) a mayde shal conceive and beare a sonne. Moreover, it was conuenient it shoulde be so, for the signification of the spirituall regeneration, which is not the wyll of the flesh, or of the wil of man, but of the wyl of God. Whereupon St. Austin saith: It behoued our head by special myracle as touching his body, to be borne of a virgin, to the intent he might doo vs to vnderstand, that those which are his members, must be borne anewe of the spirite. And wheras the virgin was betrothed to a husband: there were good causes thereof. For by this meanes both the woorthynesse of marriage is commended, and prouision was made for the safegarde of the virgins honestie and good name, yea, and the virgin had giuen vnto her a keeper that shoulde haue care of her.

**The sixth:** That Ioseph was of the house of David. And it was conuenient he shoulde so be: chiefly for the Prophetias. For it was foretolde, that when Christ came, he shoulde be borne of the lineage of David. Whiche thing was not vnknownen to the very Scribes and Pharisees.

### *Of the seconde.*

**T**he seconde member of this Euangelicall storie, is the salutation of the Angell, whiche is this: Hayle full of grace, the Lorde is with

rich thee : blisset art thou among women. Were it us thinke of  
 our first mother Eve, and the most holy virgin the mother of Ihesus,  
 and let us marke how diuers sayngs they haue. Eve heard : I will  
 multiply thy sorowes. Sorowes are tokens of censuring, before sayth,  
 Mary heard, Hayle, that is to say, Be glad. And he addeth the cause  
 Thou art full of grace : that is to say, God hath receiued thee into fa-  
 uour, and hath chosen thee alone of al womankind, to whom he wyl do  
 a singular benefite. The Lorde is with thee : that is to say, thou hast  
 God thy defender and Sauour. Blisset art thou among women.  
 That is to say, like as Eve was cursed among women, or rather all  
 women are cursed for her sake : So art thou blisset through the grace  
 and fauour of God. For vnto thee is happened so great a good lucke,  
 that thou shalt be the mother of the promised seede. This is the mean-  
 yng of the angels greeting. Whereby it is easie to gather howe soe-  
 lik they are, that wyl make a prayer of it, wherein they red upon this  
 blisset virgin, contrary to the manifest woorde of God. Vnto which  
 kinde of people I say no more but this, at this tyme : Cursed is euery  
 one that calleth vpon any creature, and which wyl set the wordes of  
 the Scripture, to stablish the horrible Idolatrie, in the contrary of the  
 sonne of God, to the slander of the most holy virgin, and to the eternal  
 mooste certaine damnation. At suche tyme as true inuocation is  
 taught in the Church, it is also shewed therewith, that calling vpon  
 saines, is a seruice of the diuell, brought into the Church by the diuell.

*Of the birth of Ihesus*

**A**T the hearing of this greeting, the virgin is troubled, and  
 museth within her selfe what manner of saluation is sheweth  
 bee. To whom the angell saide : Mary, feare not, for thou hast  
 found fauour with God. See here what Gods word dooth. First,  
 it maketh a frayd, and afterwarde it comforteth. Feare not (saith he)  
 as if he should say : I come vnto thee bringing thee thyngs of my fauour.  
 I come not to thee that God is angry with thee, for thou hast found  
 fauour with God. Here we haue a sure doctrine, that when God  
 fauour, utterly awaie feare. All other thinges haue feare rayned  
 with them. Friends haue feare to lose them, leaue they  
 shoulde forsake vs when wee haue most neede of them. Wealth hath  
 feare, lest it shoulde be appoynted. Riches are not possessed with-  
 out feare, for they may be lost, and the loss of them leaueth forle  
 behind it, power feareth, as which may by our requirer be taken from  
 it selfe.



it selfe. Onely Gods fauour diuinely seare away. He that is in this  
trape freely both in lyfe and in death; laugh the Diuell and all hye  
craftes to scorn. In as much as this fauour or grace is possessed by  
fayth, and increased by godly exercises, it standeth vs all in hande to  
beware we loose it not through our owne default. For if we loose that,  
there remaineth nothing but trouble of conscience and curse.

Of the fourth. I shall discourse the fourth chapter of the Gospell of Luke.

**B**ehold, thou shalt conceyue, and beare a sonne, & thou shalt  
call his name Iesus. This is the declaration of the message: the  
sense whereof is this: If by Gods commandement doo bring thee  
wonder, that shortly thou shalt be a mother, and beare a sonne whome  
thou shalt name Iesus. Undoubtedly, here the most chaste Virgin  
thought vpon the promised seed. Shee heares it tolde her on Gods  
behalfe, that shee shall beare a sonne, whome shee is willed to name  
Iesus. This name Iesus which signifieth a saviour, hee tooke to be set  
against the sinne and death, into which our first parents were falling  
for their transgression. This name is wote to be of power more as  
large vpon the day of the Circumcision: wherfore as now I passe on  
to the rest, that and an other shall be. Behold, thou shalt  
be great, sayth the Angell. Great in deede, as who is the  
sonne of the highest: Great in deede, as who should overcome Satan:  
Great in deede, as who should doe the greatest thinges: Great in  
deede, as whose kingdome is everlasting. The Lorde God (saith he)  
shall giue him the seate of Dauid his father; and he shall reigne in  
Iacobs house forever, and of his kingdome there shall bee none  
ende. If wee marke this description, we shall finde foure things too  
be spoken here concerning Christ. For first he sheweth his true man-  
hoode, when he sayth that he shall be borne of the Virgin. Agayne hee  
suppleth not his Godhead: for he sayth, he shall be called the sonne  
of the highest. The sonne of the highest is of all one nature with the  
highest. Thirdly, when he addeth: He shall be great, he signifieth the  
union in person. For although he be God and man, yet is he one per-  
son and not two. In the fourth place is noted his office, that hee is a  
Saviour and a king that shall reigne for ever. How could it be sayde  
of Christ, that he should haue the seate of Dauid his father, when he  
be himselfe sayth: My kingdome is not of this world; according also

might be made both be char. and that David's kingdom was a still  
 continuance from David by the house of the kingdom,  
 but this is a figure of the kingdom of Christ. David's  
 kingdom was a figure and shadow of Christ's kingdom, and there-  
 fore both are called the kingdom, because David was the sha-  
 dow; and Christ was the true kingdom to selfe. Besides  
 this, it is the manner of the Scripture, to paynt out heavenly things  
 by outward images, too the intent the comparison may helpe our  
 weakness.

*Of the fifth.*

**A**N.D. Mary sayd to the Angel, How shall this come to passe,  
 seeing I knowe no man? As if she should say, how can I bee  
 made with childe bodily (as thou sayst) seeing I haue not as yet com-  
 panyed with man? The most chaste Virginitie knew it was an order e-  
 stablished by God, that men should bee continued of the seede of man  
 and woman. Neither had she seen or heard of any example to the con-  
 trarie, since the creation of our first parents. And therefore following  
 the iudgement and experience of his reason, in the order that God had  
 established, she demanded: How may this be, seeing I knowe no ma?  
 shall this conception come by some straunge manner? And the An-  
 gell answering, sayd vnto hir: The holy Ghost shall come vpon  
 thee, and the power of the highest shall ouershadoue thee. And  
 therefore that which shall bee borne of thee, shall bee called holy,  
 the sonne of God. Here the Angell sheweth the manner of the Con-  
 ception, and remoueth the cause of the Conception, from nature vnto  
 God the maker of nature. As if he had sayde: Thou shalt not con-  
 ceive of mannes seede, but of thy seede alone shalt thou beare a sonne,  
 and that, by the operation, not of nature but of grace. For the holy  
 Ghost by his heavenly power shall cause a verie manchild to bee  
 conceived of thy seede alone. Hereupon saith Austin: By the grace of  
 God, or the power of God, and the working of the holy Ghost, was  
 that thing which is vnto the woode, taken of the Virgins flesh:  
 and that for this cause, that if it had bene conceived of the seede of  
 man, it had beene uncleane as al the rest are that come of Adam. And  
 that which is of the flesh, is flesh, vnto us, and vanitie. John. 2. Some  
 it behoueth that by Christ should be brought in grace and truth. There-  
 fore hee coulde not bee begotten by man: but it behoueth that thing

## The Annunciation of Mary,

too bee done by some secret power of God: to the intent that being cleere from all sinne, and holy; he might also make us pure and holy, by becoming an holy and unpoynted sacrifice to his Father. Again, he was conceived of the holy ghost, to the intent we might know that whatsoeuer the sonne speaketh, is the most assured will of the father. For the holy Ghost is the substantial loue of the father and the sonne. Furthermore, because the holy ghost is the spirit of sanctification and purging. For he of that blood which he had made pure, framed the body of Christ, that it might bee cleare and free from all sinne, as is sayd afore also. These were and are the causes, why it was not seemely for Christ to be begotten of the seede of man, but by the operation of the holy Ghost alone. And thereof both the Angell giveth an insking, when he saith: And therefore that holy thing that is borne of thee, shall be called the sonne of God.

Nowe although the blessed virgin gave credit to these wordes of the Angel: yet notwithstanding to the intent hir sayth might bee the better confirmed, he addeth a signe whereby shee is assured. And behold (sayth he) thy cosin Elizabeth also hath conceived a Sonne in hir olde age, and this is the sixth moneth too hir that is called barren. As if he had sayde: thou reasonest with thy selfe that it is against the lawe of nature, and the order established by God, that thou shouldest conceive & be still a virgin; and beare a childe, and continue still a virgin. But I wil shew thee another thing which is also against the order of nature. Thy cosin Elizabeth is barren, both by nature and by reason of yeeres: By nature surely, because she hath lyed so many yeeres with a husband, and neuer had childe, in so much that to hir reproche she is called barrein: By reason of yeeres, for that she is now past the yeeres of childebearing, although shee had been neuer so fruitfull in times past: notwithstanding, this is the sixth moneth since she conceived, such is Gods ordinance and will. Wherefore confirme thy selfe with this signe, and assure thy selfe it shall come to passe in deede, that thou shalt beare a Childe also.

See here the custome of G O D, who neuer dealeth with man by his bare wooorde, but alwayes addeth some outwarde signe, too the intent hee maye apply himselfe the more to our weakenesse, while hee offereth his wyll too our mynde by his wooorde, and as it were visible too our senses, by outwarde signes, which are the scales of his wooorde. So in these dayes he had disclosed his wyll unto vs by his Gospell,

Gospell, the which he sealeth by with the outward signes of Baptisme and the Lorde's supper.

Howbeit, in this communication of the Angell with the Virgin, this speeche is to be noted where he sayth: For with God no worke shall be impossible. This woorde, and this saying of the Angell concerneth two things: First it sealeth up the truth and certaintie of Gods promises. And secondly it admonisheth us to let Gods power against all sense and iudgement of the fleshe, and to assure our selves that God is true, although the whole frame of things shoulde give a bout to persuaide vs otherwyle: and to say with the Virgin, doe according to thy woorde: thou renealest thy will by thy woorde: fulfill thy will by thy power, that thou alone may be glorified. Thou art a sinner, and he wapelest thy misery. But hearken what Gods woorde sayth of his will: I will not the death of a sinner. Also, all that call vpon the name of the Lorde shall bee saved. Include thou within this woorde both Gods will & his power, against which nothing is able to stand, When thou art sorrowfull because thou art at deathes doore, flee vnto Christ and heare his woords: Blessed are they that die in the Lorde. In this woorde Ioyne together Gods will and his power, and then assure thy selfe that death shall be vnto thee the way to blissfulnesse, through Christ Iesus our Lorde, too whom with the father and the holpe Ghoste, bee honour, prayse, and glorie, worlde without ende, Amen.

## Upon the Natinitie of Iohn

Baptist.

The Gospell. Luke. 1.

**E**lizabets tyme came that shee shoulde be deliuered, and shee brought forth a Sonne. And hir neighbours and hir cosins heard howe the Lorde had shewed great mercy vpon hir, and reioyced. And it fortuneth that in the eyght day they came too Circumcise the Childe, and called his name Zacharie, after the name of hys Father. And his moother answered and sayd: not so, but hys name shall bee called Iohn. And they sayde vnto hir: There is none in thy kinred that is named with this name.

## The Natiuitie of Iohn Baptiste.

And they made signes too his father, howe hee woulde haue hym called. And he asked for writing tables, and wrote, saying: His name is Iohn. And they marueyled all. And his mouth was opened immediatly, and his tongue also; and he spake and prayesd God. And feare came on all them that dwelt nigh vnto him. And all these sayings were noyled abroad throughour all the hie countrie of Iewrie, and they that heard them layde them vp in their hartes, saying: What manner of childe shall this be? And the hand of the Lord was with him. And his father Zacharie as was fylled with the holy Ghost, and Propheesied, saying: Praised be the Lord God of Israell, for he hath visited and redeemed his people. And hath rayfed vp an horne of saluation vnto vs, in the house of his seruant Dauid. Euen as he promysed by the mouth of his holy Prophets, which were since the worlde began. That we should be saued from our enemies, and from the hand of al that hate vs. That he would deale mercifully with our fathers, and remember his holy covenant. And he would performe the othe which he sware too our father Abraham for too forefathers. That wee beyng deliuered out of the handes of our enemies, might serue him without feare, al the daies of our life, in such holynesse & righteounesse, as are acceptable before him. And thou childe shalt be called the Prophet of the hyghest, for thou shalt go before the face of the Lord to prepare his wayes. To giue knowledge of saluation vntoo his people for the remission of sinnes. Through the tender mercye of our God, whereby the day spring fro an hygh hath visited vs. To giue light to the that late in darknesse, and in the shadowe of death; and too guyde our feete into the way of peace. And the child grewe and waxed strong in spirit, and was in wildernesse till the day came, when he shoulde shewe himselfe vnto the Israelites.

## The exposition of the text.

**A**lthough it bee a heathenish Idolatrie to call vpon Saintes, which thing is doone by the Papistes in the feastes of Saintes: yet it is very behoofefull (and that for many causes) to keepe still the feastes of some Saintes.

The first cause is, for that it is very profitable that the storie of the Church should be knowne. For from thence wee may fetch instruction,

*Instruction, confirmation, and comfort.*

The second is, for that it is a sweete thing to thinke vppon Gods benefites towardes the Churche, whereby commeth singular fruite to the godly hartes.

The third is, that thanks may bee giuen to God for his benefites towardes the members of his Churche.

The fourth is, that by weping througely the variable chaunces of the Saintes, we may arme and strengthen our mindes against chaunces present and to come, which we must needes taste of.

The fifth is, that the Saintes may be as it were samplers vnto vs, of repentance, conuersation, worshipping, confession, constancie, patience, & other vertues, according to which wee may frame our liues.

The sixth is, that we with godly gronings should desire to come to the felowship of the Saintes. These and other weightie causes there bee, why wee retaine feastes of Saintes in the Churche. Would God that many men abused not the feastes of Saintes and other things to their owne pleasures and mad deuises, like as many in the papacie abused chiefly this feast, when they halowed it with dauncing and reueling, with meetings of louers, with bibbing and tippling al night long, and with other moze shamefull things which I will not speake of, wherein they pleased not God nor the Angels and Saintes, but they serued Satan to the reproche of God, & of the Angels & Saintes. Thus much brieely concerning the feastes of Saintes, and the right vse of them. In this feast I will entreate of one poynt onely, that is to wote, the storie of Iohn, out of which I will buylde certayne admonishmentes.

*¶ Of the Storie of Iohn Baptist.*

**I**N the Storie of Iohn Baptist, let these circumstances be weped. His parentes, his conception, his birth, his byringing vp, his calling, his office, Christes record concerning Iohn, his death, and the che things that hapned about his death and after his death.

Iohn Baptists parentes were Zacharie, a priest, a holy man, and of blamelesse life: & his mother was Elizabeth, a woman far striken in peeres and of singular godlines. Of both these Luke the Euangelist beareth this witnes in his first chapt: They were both perfect before God, & walked in al the lawes and ordinaunces of the Lord, that no mā could finde fault with them. And they had no child, because Elizabeth



## The Natiuitie of Iohn Baptist.

was barren, and both were well stricken in age. This description sheweth of what peeres the parentes of Iohn were, with what innocentnesse they liued, and that being now growne in peeres, they were destitute of the comfort of their old age, bicause Elizabeth was barren not onely by nature when she was yet yong, but also by reason of age, for that she was now become an olde woman. Notwithstanding, contrary to the course of nature & the discomoditie of barrennes, at length they obtaine that which they had sought at Gods handes with great earnestnes. Therfore this circumstance of Iohns parentes, teacheth many things. First, that the prayers of the godly shall bee heard at length. Secondly that we must not cease from praying, bicause our requests seeme to be delayed somewhat long. For we must knocke still till the dooze of grace be opened vnto vs. Thirdly, that the afflicted continuing in faith, & keeping themselves blamelesse, shal at length attaine comfort. Fourthly, that those which are coupled in mariage, must liue in the feare of God, and be vnrakeable. And fifthly, that the ministers of Gods word and their wiues, ought to shine before others in all kind of vertues. For like as Zacharie the husband beautified the dignitie of his office with the holynesse of his life: So his wife Elizabeth led a holy & blamelesse lyfe. For they knewe themselves to be promoted to a place of such worship, that their life was more lookte vpon than others were. Woulde God there were not many that are Zacharies in talk, but no Zacharies in life. But they shal one day find their iudgement. The second circumstance is, of Iohns conception, wherein many things are to be considered. For first his conceiption was foretold by an Angel to Zacharias his father, as he was doing his dutie in the temple: which thing whē the forspent old mā beleued not, he was stricken dumb, in punishment of his unbeleife. Here, first offeth it self the dutifulnes of the holy angels, which are Gods messengers, & ministers of gods church, to defend it & serue it according to gods wil. But concerning Angels more is to be spoken vpon S Michaels day. Secondly, it is to be obserued here, that God is wont to heare those which executing their office accordingly, do cal vpon him w faith. For he that executeth not aright (as much as in him lieth) the office that is committed vnto him, is boyd of faith, & cannot pray. Wherefore, following the exaple of Zachary, let vs both execute our charge as we ought to do, & also cal earnestly vpon god, that he may relieue our necessities, for he is mindful of his promises. Furthermoze we are taught here,

that

that gods doing & determination is not hindered by the impediments of nature. For although Zacharie were forspent, & that Elizabeth were barren both by nature & yeeres: yet Gods purpose goeth forwarde, and Elizabeth conceiueth according to Gods determination. Hereupon wee may builde a generall rule, namely, that nothing can disap-  
 poynt Gods determination and purpose. He hath decreed to rayse againe the dead, but vnto nature this seemeth impossible. Which is most to bee beleueed in this case? Nature, or Gods word? Let the praise of truth be giuen to God, and let vs beleuee it for a certecintie, that he which is the almightie truth & the most true almightinesse, both will and can performe whatsoeuer he hath determined. Therfore a barren woman conceiueth, & a forspent old man becommeth a father against natures wil, howbeit at the commaundement of him that is the authoz of nature, whome the childe acknowledged in his moothers wombe, when at the comming of Mary after hir conceiuing at the voyce of the Angell, he sprang in his moothers wombe, in witness that God receiuech Infantes, and will bee worshipped of them, according to the psalme: Out of the mouthes of Infantes and sucking babes hast thou made perfect thy praise. But more is to bee spoken of this matter on the day of the visitation of the blessed Virgin.

The third circumstance is of his birth, whereof Luke speaketh in this wise: Thou shalt (sayth the Angell) call his name Iohn, & thou shalt haue ioye and gladnesse, and many shall reioyce at his birth. And when Iohn was boyne, the neighbours hearing what had hapned to Elizabeth, did set out the mercy of God, & reioyced with Elizabeth. This circumstance puts vs in minde of thankfulness towards God for his benefices receiued: it putteth vs in mind to reioyce with them to whom God doth good: it putteth vs in minde of the duetie of godly Parentes, namely, that we should betake our children vnto God: and it puts vs in minde of the gladnesse which we receiue of the blessing of God, that we should referre it to Gods glory.

The fourth circumstance is of Iohns bringing vp, whereof the Euangelist speaketh thus: The Childe grew and waxed strong in spirit, and was in wildernesse vntill the day that he should shew himselfe to the Israelites. And while he was in wildernesse (as Matthew telleth) he had a garment of Camels haire, & a Leather girdle about his loines. And his meate was locusts & wild honie. This is a description of meately harde bringing vp. For in as much as it was a high office

## The Natiuitie of Iohn Baptist.

that he should take vpon him, he was not to be brought vp in pleasures, but rather he was to be enured to paines taking from the Cradle. For (as one saith) it is a great matter to be enured from a Childe.

But what shall we learne hereby? Puncterie? I no wise. What then? Wee must learne three things hereby. Sobernesse, obedience towards God, and enurance to hardnesse. For sobernesse and restraint of lyfe are by this example of Iohns commended: not onely to those that shall be ministers of Gods worde, but also to all Christians. Secondly obedience to Godwarde in our vocation is commended vnto vs. For it is not to be thought that Iohn chose this worke, and this kinde of living, as though it were a holper thing too lyue in wilderness than in the open assembly of men: but he thought it be-houed him to follow his calling. Moreouer enurance is commended vnto vs by this example, to the intent that beeing acquainted wyth hardnesse, we may not bee discouraged with the burthen of troubles, if at any time wee bee put to the bearing of hardnesse. Those that bee brought vp daintily, become womanishe, so as they bee meete for the dooyng of no notable thing, accordyng as experience teacheth in many. The Lether girdle that was about his loynes, was a token of the contention which he shoulde haue in his office, against the Scribes, Pharisees, Herod, and other the enemies of Christes kingdome.

The fifth circumstance of Iohns calling. Of this circumstance Luke writeth thus: The word of the Lord came vnto Iohn the sonne of Zacharie. This was the worde of calling, whereby he was called of God to the ministerie. Here is modestie commended vnto vs, that wee shoulde after the example of Iohn, wayte for the voyce of the caller, whither it be of God without meanes (which happened oft in old time, after which sort the Prophetes, Apostles, and others nowe and then were called:) or of God by meanes, that is to wit by men, that haue authoritie to call to any seruice in the common weale or in the Church. Against this example of modestie doo curious folkes offend, who without calling climb vp into offices, by the windowes or roofof the house, rather than by the doore. Such are they which by friends or by large giftes hunt for spirituall promotions, and that not to serue God, and edifie his Church, but to feede their bellies, which thing cometh commonly to an ill ende.

The sixth circumstance is of his office, whereof Luke speaketh in this maner: and he came into all the coastes about Iordan, preachyng  
th:

the baptim of repentance for the remission of finnes, as it is written in the booke of Esay: The voyce of a cryer in wyldernesse, prepare the way of the Lorde, make streight his pathes, &c. We haue Iohns office, namely, that he baptizeth and preacheth repentance, that he may prepare the way of the Lord, and poynt our Christ our Lord. And because he poynted our Christ, he was called Elias, that he might come in the spirite of Elias, and prepare the way of the Lorde. In this mans office doo shyne many vertues: as constancie, stoutnesse, confession, tribulation, defence of the truth, earnestnesse and endeavour to enlarge Christes kingdome. He feared not Herode: he regarded not the Pharisees. But he mayntained his office stoutly euen to the death.

The seventh circumstance, is of Christes recorde concerning Iohn. Of this circumstance writeth Mattheu in his eleuenth chapter, where Iohn being cast into prison, sendes two of his Disciples to Iesus, to knowe of hym whether he were the same that was to come, or whether some other were to be looked for. And after Christes answer, is immediatly put Christes recorde concerning Iohn: What went pee out (saith he) into the wyldernesse to see? A Reede? No doubt, for as much as this commendation of Christes giuen vnto Iohn, is declared in the thirde Sundaye in Aduent, I will say no more of it heere.

The eight circumstance, is of Iohns death, and of those thinges that happened about his death, and after his death. In his death are these thinges: the occasion of it, the cause of it, the kynde of the death, and Iohns example. The occasion was this: Herode tooke away his brothers wife, and vsed her as his owne. Because Iohn sawe this thing to be against the lawe of God, and the honestie of nature, he said to Herode, It is not lawfull for thee to haue thy brothers wife. Where-with Herode taking displeasure, did cast Iohn in prison. Before Iohn had done so, Herode loued hym: he esteemed him as a Prophet: and nowe and then vsed hym as a Counsellor. But as soone as Iohn began to reprove hym for his incest, and vncleane life, Herode of his friends became his enimie, and cast Iohn into prison, as an euill doer. This example of Herodes is folowed of many nowe adayes: They make much of Gods seruantes as long as they displease them not, and as long as they blame not their vices: But as soone as they betray their disease, by and by like mad men they laye handes vpon their

*Her Philosophies.*

The cause of his deathe, was Herodes the. For when Herodeat a feaste had behilde the daughter of Herodias daunsing, shee liked hym so well with her daunsing, that he sware he woulde gyue her whatsoeuer shee woulde aske, euen to the one halfe of his kyngdome. As soone as the damsel heard this, shee runnes to her mother, and asketh counsell of her, what shee shoulde requeste. Her mother, (who hated Iohn for findyng fault with her whoredome) hade her aske Iohn Baptistes head: which thyng shee obteyned. For out of hande a hangman was sent for to cut of Iohns head, and so it was deliuered to the Damsell.

Thus haue wee the cause of Iohns death, and the kynde of hys death. Beholde, heere at the request of a young wenche, was put to death that noble personage, than the whiche there was not a greater among them that are borne of women, accordyng vnto Christes testimony. This verily is the lot of the Church. Heere wee see that Christes Church is gotten with blood, and kept with blood. This example of Iohns, is too bee followed of all sincere Ministers of Christe: namely, rather too choose death, than to wynte at mennes sinnes: assuring them selues, that he whiche accepted Iohns blood as a most acceptable sacrifice, wyll also haue regarde of them in the myds of the fyre. To hym therfore be honour, prayse, thankesgeuing, and glory, for euer and euer. So be it.

## The visitation of Marie.

*The Gospell.*

*Luke. 1.*



ND Marye arose in those dayes, and went into the mountaines with haste, intoo a Citie of Iurie, and entred intoo the house of Zacharie, and saluted Elizabeth. And it fortun-ed, as Elizabeth hearde that Salutation of Marie, the babe sprang in her belly. And Elizabeth was fylled with the holye Ghoste, and cryed with a loude voyce, and

and sayde : Blisfed arte thou among women ; and blisfed is the fruite of thy wombe : . . . And whence happeneth this in soone , that the Mother of my Lorde shoulde come to mee : For loe , as soone as the voyce of thy salutation sounded in myne eares ; the babe sprang in my bellye for ioye . And blisfed arte thou that beleeuest : for those things shalbe perfourmed , whiche were told thee from the Lorde . And Marie saide : My soule magnifieth the Lorde : and my spirite reioyceth in God my Sauour . For he looked on the poore degree of his handmayden . . . For behold from hencefoorth shall all generations call mee blisfed : . . . Bicause he that is mightie , hath doone to mee great things , and holy is his name . And his mercy is on them that feare hym through out all generations . . . Hee sheweth strength with his arme : hee scattereth them that are proude in the imagination of theyr hartes . Hee putteth downe the mightye from theyr seates , and exalteth them of lowe degree . Hee fylleth the hungrie with good things : and sendeth away the rych empty . He remembreth mercy , and helpeth his seruauant Israel . Euen as he promised vnto our Fathers , Abraham , and hys seede for euer . And Marye abode with her about three monethes , and returned agayne to her owne house .

The exposition of the Texte.



Wherefore the Feastes of Saintes were appoynted in the Church , is already shewed both at other tymes , and also vpon the very day of Iohn Baptist . The effect of the matter cometh vnto this ende , that wee maye haue examples of repentance , and of Gods mercy , or ( to speake more at large ) first , that when wee are fallen with them , wee shoulde not despayre of forgiuenesse , but looke vp for grace , repentynge vs earnestly of our sinnes , af-

ter the example of the Saintes .

Secondly , that we should folowe their sayth , according as Paul warneth ,



## The visitation of Mary.

warneeth, comēding Abrahams saith unto vs. Rom. 4. And thirdly, that we should endeavour to be like in conditions to the Saintes, liuing after an honest, goodly, and byright fashon, and renouncing all vngodlynesse and worldly lustes, as Paule teacheth in his Epistle to Titus.

For this purpose, let vs thinke that this feast also was instituted, not that we shoulde call vpon the holy virgin, which is wicked Idolatrie: but to the intent we may haue wherewith both to edifie our mind, and to direct our life to godlynesse and vertue, after the example of this most chaste virgin.

Nowe the summe of this story is, that the virgin Mary, after shee knewe that both her selfe was with childe by the holy Ghost, and that Elizabeth her cosin nowe in her olde age, was great with chylde also, wente her cosin Elizabeth, to see howe shee dyd: and vppon their meeting, they talked together of that which was happened, and comforted one another. And to the intent that Mary might shewe a token of her thankfulnessse, shee made a psalme, and song it to the prayse of God. The places are two.

1 The story of her visitation.

2 The song of the virgin.

Of the first.

**I**n the storye of the virgin, foure circumstances are chiefly to be considered, whiche are: 1. First, the mutual curtesie betweene the virgin and Elizabeth. 2. The Salutation of the virgin. 3. Elizabeths record of the virgins sayth. 4. The myracle of the Babe springing in his mothers wombe.

The first circumstance. Mary arose in those dayes, and went into the mountaynes with haste, into a cite of Iurie, and entred into the house of Zacharie. The blissted virgin uttereth a most fayre fruite of her sayth, that is to wyt, loue towards her neighbour. For shee being a young woman, hild no scoone of Elizabeth being an olde woman, but went to her in haste, to helpe her, and comfort her, thinking thus: Behold, my kinswoman is fowespent with yeares: and besides that, shee is by myracle become chyldebearing: whiche thing was denyed by nature. Therfore shee hath neede of my helpe. Therfore I wylI goe to her, that we may take comfort together one of anothers talke, and to doo her some seruice. Hereby may young married wyues learne, howe it becommeth them to be mynded towards the aged

aged women. Although Mary were endued with greater gifts then ever any woman in the world was: yet was shee not proud of it: shee thinks not, Shall I that am garnished with so great gifts, doo seruice to this old troe? But rather shee thinketh, that the greater shee is, and the more excellling in principal gifts, so much the more is shee bound to doo other folkes seruice. Albeit that Ioseph dreamed that the Sunne and Moone and eleuen starres vpon worship hym: by which breathe was signified, that his parentes and bretheren should one day worship hym as their Lord: yet was he not proud of it, but serued his old Father, and was obedient to him, according to the rule of Iesus the sonne of Synach: The greater that thou art, so much the more humble thou thy selfe in all things, and thou shalt finde fauour before God. Be gentle to speake vnto in the company of the poore, and humble thy selfe vnto thine elder. He that frameth his life after the rule and the example of Mary; shall reape most plentiful fruite. For first he shall finde fauour in Gods sight. For as God resisteth the proude so he giueth grace to the lowly. Secondly he shall finde fauour among men. For like as all men hate proude folkos, so they loue those that be lowly & gentle to speake vnto. Besides this, he deserveth that young will shoulde honour hym when he is old: for as it is Gods iust iudgement, that he which in his youth despised old men, shoulde be despised hym selfe, when he is olde: so is it Gods iustice, that he which in his youth did reuerence old men, and had them in estimation, shoulde be honoured and loued of young folke when he is old. Also let our maydens learne hereby, not to raigne gadding about to other folkes houses, nor to giue them selues to idlenesse, but to doo their businesse speedily after a godly and womanly fashion: except perchance they haue rather followe the example of Dina, who brought home shame with her, then the example of the blissefull virgin, who brought home honour, and an excellent report of honestie with her. In olde tyme no treasure was more set by of maydens, then shamesfastnesse. But now abayes many wemen all manner of shameslelle lightnesse, both in apparell and behauiour, of whom a great number do iustly abye their vnshamesfastnesse.

The second circumstance is of the greeting. For the virgin entering into Elizabeths house, greeteth her by and by. A friendly greeting is a token of curtesie, lowlynesse, and good will. The vsuall manner of greeting among the Jewes, was, Peace be to thee, and peace be to this house: which manner of greeting putteth vs in mynde of many thinges

## The visitation of Mary.

**thynges.** For first thys order of greetynge is a confession where by wee acknowledge all peace, all good fortune, pea and all prosperitie to bee of God. Secondly it is a prayer. For hee that with a true meanyng heart sayth, Peace be to thee: it as much as if he should say, I beleeue thee O heauenly Father, to graunt thy peace too this man, and to defende hym with thy protection agaynst Sathan the unspeakable foe of thy Church. Thirdly, this greetynge is an exhortation, where by wee exhorte hym that wee Salute, too call vpon God, too preserve the man hymselfe, hys house, hys chyldren, and whatsoeuer is hys. Fourthly, thys greetynge and wishynge of peace, is a certayne warnynge that wee haue ennimies, that lye in wayte for vs continually. Whereby we are put in mynde not too sleepe, but too wake, that they fall not hypon vs vnwares. Fifthly, this Godly Salutation is a thanksgyuing. For when wee wish peace of God too other men, wee openly acknowledge that God is the authoꝝ of peace, whome wee praye in thys confession. Therefore let vs learne of this Virgyn, too receyue one an other, with mutuall greetings.

The thirde circumstance is, Elizabeths Testimonie concerning the Virgyns Fayth. And Elizabeth was fylled with the holy Ghost, and cryed out with a loude voyce, and sayde: Blessed art thou among women, and blessed is the fruyte of thy wombe. &c. Blessed arte thou that hast beleeued, for all thynges shall bee performed that the Lorde hath spoken vntoo thee. Elizabeth is fylled with the holy Ghoste, by whome shee is certified of the Virgins conception. For in as much as it is agaynst nature for a mayde too bee with Childe, it behoued the Authoꝝ of nature too be the teacher of grace, and gyuer of the gifte which happened contrarie too nature. Agayne, accordynge as shee was taught by the holy Ghoste, shee commendeth the Virgins Fayth, when shee sayth: Blessed art thou that hast beleeued. Which short sentence teacheth many thynges. For first it couertly gyueth an inklynge that all bee wretched which are saythlesse. Secondly, it teacheth that vntoo the beleeuers befalleth the true blessednesse, which is in Christe Iesu the mooste plentyfull wellspring of all blessednesse. Thirdly it sheweth what is the fruit of Fayth, when shee sayth: For those things shall bee performed which the Lorde hath spoken too thee. As if shee should say: Although the experience of all men crye agaynst it: although Nature say nay too it: Although reason

reason determine hat agaynst it. Yet shall the thing be performed that the Lorde hath spoken too thee, namely that thou being a maid shalt beare a Sonne, according to Gods word. Whereby may we also learne what is the true inclination of faith, & after the example of the virgin, too gve credite to Gods worde, though all the whole nature of things should seeme too warrant the contrarie.

The fourth circumstance. At the Virgins greetynge, the Chylde sprang in his Mothers wombe, and by a certayne gesture gaue knowledge that the Messias was at hand in the Virgins wombe. Surely this was a great miracle, that a Babe as yet vnborne into the world, acknowledged the repayer of nature. By which miracle both the Faith of Elizabeth and Mary was confirmed, and the goodness of God towards infants declared, who promysed Abraham long agoe, that hee woulde bee the G O D of him and of bys seede for evermore. In assurance of which promyse, he established a Lawe, that every male Childe of eight dayes olde should be Circumcised. In as much therefore as this promyse pertaineth unto vs, the Anabaptists too wickedly and shamelesly, who will not haue the Infantes of Christians baptized: that is too wit, will not haue them endoe their enfelement, which are heyres of the Heauenty grace accordyng too the promyse. The Anabaptistes say thus: Hee that heareth and beleueth, is too bee baptized: but an Infante heareth not, nor can beleue: and therefore he is not in any wise too be baptized. But the wretches are deceyued. They ought too reason thus rather: The Infantes of Christen folkes haue the promise. Therefore this promyse is too bee sealed by vntoo them by Baptisme, as it was sealed by too the Chylde n of the Jewes by Circumcision. The worde of promyse offereth grace: and the Sacrament of the promise sealeth by the grace, and teacheth by outward token, accordyng as is sayde vppon the daye of our Lodes Supper. Therefore let vs set Iohn before vs, who in his Mothers wombe being full of the holy Ghost, is heyre of the grace common to al Infantes that haue the promise. But they say this was a miracle, I confesse it was a miracle; and surely a great miracle, lyke as all G O D S workes in his Church are miracles. Notwithstandyng, I put too thus much, that this selfe same miracle teacheth vs, that Babes are able too receyue the holy Ghost. If they bee able too receyue the holy Ghost: if they bee the Chylde n of Abraham: if they bee heyres accordyng to the promise: If Christ commaund them to be receiued: why

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are they not to be baptised: specially seeing that Baptisme is a con-  
science leauing vp of these things.

### Of the seconde.

**W**hen Mary had hearde Elizabeth talke of the benefite done to  
her by God, namely that she should be the mother of the Mes-  
sias, she uttereth the thankfulness of her hart towards God, whom  
she prayseth in this psalme, partly for that exceeding great benefite  
which happened vnto her, and also for the mercy, might, and truth,  
which he extendeth towards men, while through his mercy he recei-  
ueth them that feare hym, into his fauour, fully punisheth the stub-  
borne, and nowe at length perfourmeth that he had promised so long  
agoe to the Fathers. The vse of this psalme is, that knowing Gods  
mercifulnesse, we should beleue: that knowing his might, we should  
feare: and that knowing his truth, we should hope, and with patience  
waite for the things that God of his grace hath promised: setting his  
mercy against sinne, his might against the diuels tyrannie: and his  
truth against al the temptations that the flesh or the Diuel ministreth.  
And for these causes the auncient Church hath ordeyned, that euery  
day in the congregation of the godly, this song of the virgins should  
be song. Now let vs briefly expound euery verse.

1. My soule dooth magnifie the Lorde.

2. And my spirite reioyceth in God my Sauour.

3. For he hath regarded the lowlinesse of his handmayde.

For behold from hencefoorth all generations shall call  
mee blessed.

This is to say, I prayse God highly, and am altogether set vpon  
gladnesse, and that for God my Sauours sake. For he is my toy,  
because he hath bestowed so great fauour vpon me. He hath regarded  
and with free fauour embraced me his lowly and base handmayde,  
who haue liued hitherto despised in base estate, and euen after the ma-  
ner of vile bondslaves: yea, and so regarded me, that al ages shal from  
hencefoorth account me (not base and despised, as before, but) blessed  
to whom so great grace is extended, that I shall be the mother of the  
Messias, who is the Sauour of me, and of all that beleue in hym.  
By Maryes example we may learne, first to acknowledge our owne  
wilenesse, and to cast our selues downe before God in true repentance.  
Secondly, to acknowledge Gods benefites towards vs. Thirdly,  
to prayse G O D for his benefites: and fourthly, to prouoke other to  
thankful-

thankfulnesse by our example.

- 4 For hee that is myghtie hath magnified me, and holy is  
hys name.

The chaste Virgin maketh heere no boast of merites. Shee attri-  
buteth nothing to hir owne power, but imputeth all thyngs vnto God,  
who only is myghtie, and whose only name is holy, and therfore deser-  
ueth most highly too bee reuerenced. For as oft as God is named, hee  
ought too bee prayled for his holynesse, which shyneth forth in all his  
woorkes with exceeding mercy, iust iudgement, mightinesse, and truth,  
according as the Virgin declareth particularly in hir Psalme.

- 5 And his mercy is on them that feare him through all ge-  
nerations.

This verse teacheth three things. First, that GOD is mercifull.  
Secondly, howe largely Gods mercy spreadeth it selfe. And thirdly,  
to what persons that mercy befalleth. Concernyng Gods mercy there  
be many notable sayings and examples. I (saith he) wil be thy God,  
and the God of thy seed for euer. Also, I am the God that sheweth  
mercy. And in Esay: I am with thee bicause I am thy mercifull  
Lorde GOD. And the Sonne of Syrah: Gentle and mercifull is  
God, and will releafe sinnes in the day of trouble. Hereupon Paule  
callethe God the Father of mercies, saying: Blissed bee God the Fa-  
ther of our Lorde Iesus Christ, the Father of mercies, which com-  
forteth vs in al our troubles. The examples of hys mercy that hath  
byn shewed, are many. Of which the cheefest is, that he hath giuen his  
only begotten Sonne, that the world myght bee saued by hym. Here-  
vnto maketh this saying: So God loued the world, that he gaue hys  
only begotten Sonne, too the intent that all that beleue in hym  
should not perish, but haue life euerlasting. Images of thys mercy  
are the prodigal childe, the Samaritane, & the lost Sheepe. Howe large-  
ly entendeth this mercy of God: The Virgin answereth: From one  
generation to an other: that is too say: to all ages and to all nations,  
according to this saying: The earth is full of Gods mercy. Heretoo  
percepneth this place of the Psalme: Gods mercy endureth for euer  
and euer. By Gods Justice Adam and all his posteritie was made  
subiect to wretchednesse. And by Gods mercy Adam and his offspring  
was made partaker of grace, so they purchase not damnation to them-  
selues by theyr owne default. Hereunto percepneth that saying of Esaye  
I haue giuen thee to be a light to the Gentiles, that thou mayest  
bee



## The visitation of Mary.

Be my Saluation to the vttermost parts of the Earth. And Simeon sayth: A light which thou hast prepared to all people. Too whome befallerth this mercy: Mary aunswereth: Too those that feare hym. This selfe thing dooth Dauid witnesse in these words: The mercy of the Lorde is from generation to generation vpon them that feare hym. And agayne, His Saluation is neere them that feare hym. Therfore where as is the true feare of God, there also Gods mercy taketh place. But what is this feare of God: It is true godlynesse and religion, wherewith they are endued that leane vnto Christ by stedfast Faith. But heere must discretion bee had betwene the cause of mercy, & the qualitie of them too whom it befallerth. There is none other cause than Gods Fatherly good will and well lyking in his deere beloued Sonne, accordyng as he himselfe sayth: This is my beloued Sonne in whome I am well pleased. The qualitie of them too whom mercy befallerth, is not merite or deserte, but a marke of Gods Childzen, which are made hys Childzen by faith, accordyng to this: He gaue power to as many as beleue in hys name, to become the Sonnes of God. By Faith only are we bozne the Sonnes of God: but when we are become the Sonnes of God, we must (as it becommeth Gods Childzen) lyue in all Godlynesse, Innocencie, and other vertues, the which the blessed Virgyn comprehendeth heere vnder the name of the feare of God.

6 Hee hath shewed strength with his arme, he hath scattered the proude in the Imagination of their owne hartes.

7 He hath put downe the mighty from their seate, and hath exalted the humble and meeke.

8 Hee hath filled the hungry with good things, and the riche he hath sent empty away.

Sheweth out Gods iudgement against the proude, and his mercy towards the lowly. Heereof are shewed examples without number, both by the holy Histories, and by dayly experience.

9 Hee remembryng his mercy hath holpen his seruant Israell.

10 As he promised too our forefathers Abraham and his seede for euer.

This is too say, God hath accomplished his promyse of mercy by sendyng his Son. Therefore he is soothfast, and too be prayled for his soothfastnesse. To whome be prayse, confession and glory of mercy, power, righteousnesse, and truth for euer and euer, Amen.

Vppon

*Vppon the feast day of Sainct  
Michaell the Archangell.*

*The Gospell.*

*Math. viij.*



**A**t the same tyme came the Disciples vnto Iesus, saying: Who is the greatest in the kyngdome of Heauen? Iesus called a Chylde vntoo hym, and set hym in the midst of them, and sayde: Verily I say vntoo you, except yee turne and become as Children, yee shall not enter intoo the kyngdome of Heauen. Whosoener therefore humbleth hymselfe as this Childe, that same is the greatest in the kyngdome of Heauen. And whosoener receyueth such a Childe in my name, receyueth mee. But who so doth offend one of these litle ones which beleue in me, it were better for him that a milstone were hanged about his necke, and that hee were drowned in the depth of the Sea. Woe vntoo the worlde bicause of offences: necessarie it is that offences come: But woe vnto the man by whome the offence commeth. Wherefore, if thy hand or thy foote hinder thee, cut hym of, and cast it from thee. It is better for thee to enter into lyfe halt or maymed, rather than thou shouldest (hauning two hands or two feete) bee cast intoo euerlasting fyre. And if thyne eye offend thee, plucke it out, and cast it from thee: It is better for thee too enter intoo lyfe with one eye, rather than (hauning two eyes) to bee cast intoo hell fyre. Take heede that yee despise not one of these litle ones. For I say vnto you: that in Heauen their Angels do alwayes behold the face of my Father which is in Heauen.

*The exposition of the Texte.*

**T**his feaste was appoynted and receyued in the Church, too the intent wee myghte learne G O D S benefites towards vs, who hath gyuen vs hys Angels too bee our keepers. Wherefore the congregation is too bee taughte this daye concerning Angels cheefely. Howbeyt forasmuch as the

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Gospell that is woone to be read this day, conteyneth singuler lessons: I will first open the Text of the Gospell, and afterwarde speake some what concernyng Angels. The occasion of this Euangelicall lesson, was the statelynesse of Chyestes disciples, who after they had heard Christe make mention of hys departure, fell at stryfe for the souerain- tie: whome Chyeste calleth backe from their error, and sets a Child in the myddes of them, saying: Except yee bee as children, ye shall not enter into the kingdome of Heauen. Besides this, hee disswa- deth them from mynistryng occasion of offence, and commendeth chil- dren vnto vs, that wee should receyue them into the Church, knowyng that of suche is the kyngdome of heauen. The places are foure.

- 1 The reasonyng of the Apostles about the Souerayntie, and the repproofe of them.
- 2 The warnyng to auoyde offence.
- 3 Chyestes commaundement of receyuing children.
- 4 The nature and office of Angels.

### *Of the first.*

**T**HE Disciples came vnto Iesus, saying: Who is greatest in the Kingdome of Heauen? Heere cometh first to be marked the blyndnesse of Chyestes Disciples, vnderstandyng not yet what maner a one Christs kingdom is. They dreamed it should be a ciuill gouerne- ment, wherein Christe should reigne as chiefe Soueraigne, and hys Disciples as Dukes should rule the whole world vnder hym. And therefore they demaunde which of them should be chiefe and next vnto Christ. So wonderfull blyndnesse had bewitched their minds.

Agayne, wee may see here the Devils benym which wrought euil in thole instruments of God, namely Chyestes Disciples, who were ordeyned too bee Apostles and Ambassadors of Christe our King in his spirituall kingdome. What dooth the Deuyll: hee stayneth them with the moste vgly vyce of pryde, in so much as they fell already too reasonyng for the Souerayntie, that is too say: which of them should be Lord ouer the rest. What dooth Christ vnto this foolish pryde of his disciples: Surely he myght iustly haue cast them of, as proud & bitterly vnneet to beare any sway in the gouernment of his spiritual kingdome: yet doth he not so, but admoniseth them fatherly. And as he correcteth their error: so he sharply repproueth the vice of pryde. For thus saith he: Iesus called a child vnto him, & set him in the midst of the, saying:  
Verily

Verily I say vntoo you: Except yee turne and become as children, yee shall not enter into the kingdome of Heauen. Heere hee teacheth by example and doctrine, what manner a ones hee would haue the Ministers of hys Kingdome too bee. Hee will haue no odors betwixt them as touchyng the affection of their myndes. Hee will not haue one look loftely at another: but that they should be louingly minded one to another, shewing outpursuance one too another. He will not haue the in his ghostly Kingdome, to reygne proudly one ouer an other after the manner of the Heathen. For in ciuill gouernements there is another consideration to be had. Againe, he maketh heere a difference betwene his owne gouernement, and the worldly kingdomes. Hee that is chiefe in worldly kingdomes will be honoured and serued of al men. Contrarywise he that will bee chiefe heere, must be seruant to all: not in words, as the Pope is, but in very deepe, as were Paule, Peter, the Apostles, and other sincere Preachers of the Gospel. So is he greatest in Christes Church that is most seruant, and hee is least, that is most Lordly. Nowe to the intent Christ may reuoke his disciples from this pryde, he addeth a most sore threat, saying: Except yee become children, yee shall not enter into the kingdome of Heauen. But what meaneth the Lorde that hee would haue hys Disciples lyke little Children: Dothe not Paule seeme to teache otherwise, when hee wytteth to the Corinthians in this wise: Let vs not be Children in vnderstandyng. Christe will haue vs like too Children, and Paule will will haue vs vnylike too Children. Both are true. We must be lyke too Children, and agayne we must bee vnylike too Children. We must bee lyke too Children, first in true lowlynesse and denyng of our selues, as the Lorde sayth, Whosoever humbleth hymselfe as this Childe. Therefore he that will be Christes Disciple, must lay downe al pryde. Heereuntoas perceynerth this saying of Christ: Hee that will folowe me, let him denie hymselfe: That is to say: He that will be my Disciple, let him haue a lowly opinion of hymselfe, & let him take nothing proudly vpon him. Agayne, wee must be like vntoo chyldren in respect of merites. For lyke as chyldren can not boast of their owne deseruings against their parents: euen so may not Christes Disciples boast of any merites before God, but confesse them selues too bee Babes, as who are able to doo nothyng without his Fatherly prouidence. Thirdly, wee must be lyke Children in affection. For as chyldren commit themselves wholly to the regard of their parentes: so muste Christs

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Disciples put them selues wholly intoo Christes tuition, looking for all welfare at his hande. Fourthly, wee must bee lyke Childzen in purpose of obeying. Good childzen stande not reasonyng what manner a thyng it is that their Father commaundeth: but they take heede what he commaundeth, and folow his will as thet rule too woocke by: as Abraham did, who at Gods commaundement was ready to slea his on-ly begotten Sonne for Sacrifice. Abraham stode not thinkyng what shall this deed profite God: The Deatch of my Sonne is most trouble- some vnto me, and can do no good to God. But rather he thought thus: Thou my God haste commaunded me this, therefore will I folow thy will as my rule to woocke by, and I will obey thee. Lastly wee must be lyke Childzen, in malycie: that is too wit, lyke as Childzen gyue not themselues to naughtie practises, nor gather not couetously, nor folow fylthy lustfulness: So must Christes Disciples absteyne fr. euill.

And we must be vnlyke to Childzen. First, that we be not found lyke Babes, seekyng after vntoward thyngs, as Childzen doo befoze they senses are settled. Secondly, that we be not weake in Fayth, as Childzen which are not able to receyue spiritual thyngs for want of peeres of discretion. Thirde, that we gyue not our selues too playng with fleshy affections. Fourthly, that wee wouer not vncertaynly and vn- stayedly lyke Childzen in the Doctrine of Godlynesse, and that (as Paul sayth) we bee not caried about with euery blast of Doctrine: but that we peecke a holy Childhoode, whereunto Peter exhorteth vs, when hee sayth: As newe borne Babes. 1. Peter. 2.

Whereuntoo hee addeth also the rewarde of true lowlynesse, when he sayth: Whosoeuer receiueth such a Childe in my name, receyueh me. Let this bee weyed aduysedly. Firste by this sayng: Christ will haue vs embrace hys childzen louingly, and that for his sake. Secondly, it witnesseth, that whatsoeuer is bestowed vpon the Godly in hys name, he esteemeth as if it were bestowed vpon hymself. Whom wold not this promysse stirre vp to doo the deedes of curtesy to his brethren, and specially too the members of Chrysties Church: On the other side, it warnes vs of the punishment which they shall suffer that despyse any of those that beleue in Christ. He that offendeth one of these which beleue in mee (sayth hee) it were better for hym that a mylstone were hanged about his necke, & he drowned in the botom of the sea. This only threat ought to hold vs within our duety, that we should not be so ready to offend others. But of this point ther wil folow more.

Of the

## Of the second.

**W**O bee too the worlde for offences. Needes must offences come. Notwithstanding, wo bee too that man by whom the offence commeth. This saying of Christes conteyneth three things. The first is, a foie warnyng that the worlde is full of offences. The second is, a somewhat darke inkelyng of the causes of offences. The thirde is, a thre atnyng of the punishment that shal lyghe vpon the Authoꝝ of the offence.

The first teacheth vs, warneth vs, and confirmeth vs. It teacheth vs what shal come to passe, namely that the worlde shal be full of offences. Secondly, that these offences shal byyng wo vpon men, that is to say, punishment; vnder which men shal cry wo to themselves by reason of their anguyshe. This woord wo, as (Basil saith) is a lamentable mone, wherewithall they that grone vnder the crosse doo bitter their greefe. Thirdly that the Church shal not be at rest in thys lyfe, but that when it shal seeine most quiet, then shal stormes arysen sodenly, wherewith it shal be wonderously shaken. The Church shal in thys worlde be lyke the bird Halyon, which layeth hir eggges and hatcheth them, and byingeth by hir yong ones bypon the Sea. This bird can neuer warrant byr selfe one calme day, but frameth hir selfe too all hazardes. When the Sea is calme, shee and hir yong byrdes are glad: and if any tempest arysen, shee beares it out with a stoute courage, feedyng hir mynde with hope of a calme. So the Church is in the worlde as on the Sea, where shee byyngeth forth Children. Shee can neuer bee in any suretie of the stormes of this worlde, suche as are all falsse Prophetes, the Deuill, a mans owne fleshe, and the lewde manners and examples of men. When these stormes are conuynge agaynst the Church, she must shee be in a readynesse agaynst all fortynes. But at the length she shal ouercome all thyngs by Iesus Christe, the ouercommer of the worlde, whome when wee take holde on by fayth, wee also become ouercomers of the worlde, accordyng to thys saying: This is the victorie that ouercommeth the worlde, euen your fayth: Why doth this ouercome the worlde? by cause it hath Christ.

Secondly, this saying of Christes warneth vs, that wee our selues bee not eyther by woorde or deede an occasion of offence vntoo others, or suffer our selues too bee ledde intoo offences, & slippe backe againe into our former darknesse, and so fall away shamefully from Christ: as it happeneth to many now a dayes, wher Sophisters & Tyrants colle



and turne to all thynges at their pleasures.

Thirde, this saying of Christe confirmeth vs in the Faith of Christe. For when wee see the sequels answerable too the forewarning, wee are assured of the Gospell, and strengthened in our Faith, that wee should not with the most parte of the world renounce our profession.

The seconde thing that Christes saying conteyneth, is a somewhat darke inking of the causes of offence. Needs must offences come, sayth hee. But whence is this necessitie? Of God? No truly. For God is not the Author of euill, neyther delyteth he in offences, but is angry with the Authors of offence, as the punishments of them shew. Whence are they then: are they of the Deuill? Yea verily, euen of the Deuill. For hee practiseth nothing else than too overthrow Christes Church by offences and stumbling blockes in Doctrine, in manners, and in affection. The Deuill ioynes too hym the Sophisters, Hypocrites, and tyrants of the world, whome hee stirreth by too the intent hee may leaue nothing vnattempted, which by any means may make eyther to the overthrow or to the reuiving of the church in pecces: and that doth the story of the Church shewe, both before the flood, and after the flood: in Egypt, in the wylbernesse, in diuers persecutions, vnder Judges, Kings, and Captayns, in captiuitie and out of captiuitie, euen vnto the commyng of Christ. Agayne, after Christe the story of the Church hath infinite testimonies of stumbling blocks, wherewith Sathan lyke an enimie inuadeth Christes Church.

The thirde thing that Christes saying conteyneth, is a threatnyng of punishment which the Author of offences shall endure. Wo bee to that man (sayth hee) by whom the offence commeth. His meaning is, that those which are an occasion of offence too others, shall be punished with most greuous paynes. And it is not too bee doubted but hee meaneth euerslastyng paynes. Howbeit to the intent wee may take the better heede, that wee become not authors of offence, I will entreat of them breefly.

Some kyndes of offences are too be eschued, which take their differences of their causes. There is one kynde of offence that ryseth of euill doctrine, or of corruptyng the Doctrine of the Church. Hee that after this manner is an offence vnto others, followeth the steps of the Deuill his Father, who overthrow the first man & woman with this kynde of stumbling blocke. Gene. 3. Another kynde of offence is that  
which

which thing each of quill manded, that is to wit: when doth it follow  
 regarding thee, doo counterfeite thine ill ruyntion: The first in this  
 wife is an offence to men, buyrdeth by the kingdome of Sathan, and  
 overthroweth the kingdome of Christ; and therefore great heed is  
 to be taken of them: Where (I praye you) is there one among a  
 number that giveth not occasion of offence in this wise: Whether ye  
 looke to the Clergie, or to the laytie, to the Magistrate, or to the sub-  
 iectes, yee shall see all things full of offences of manners: so that it was  
 not for nought that Christ saide: Alas bee too the workers of of-  
 fences.

The thirde kinde of offence riseth of the abuse of thinges, which of  
 their owne nature are indifferent: which must be hummed, that the  
 weak be not offended. The wilfull and ungodly are to be despyled  
 and for warrant thereof we haue Christs example. As concerning  
 offences we haue said more elsewhere.

*Of the thirde kinde of offence*

**T**AKE heede that yee dispise not one of these little ones: for  
 I say vnto you, that in heauen their Angels doe alwayes be-  
 holde the face of my Father which is in Heauen. Here Christ com-  
 mendeth children vnto vs, that wee shoulde not by any meanes offend  
 them. And he addeth the reason why. By cause the Angels of them  
 beholde the face of God the father that is in heauen: that is to say, see-  
 ing God hath so great regarde of Children, that he chargeth his An-  
 gels to keepe them, it becommeth not vs to dishonour them. Here  
 wee may note that children haue Angels to their keepers, which de-  
 fende them against Sathan. Agayne, wee maye bee stirred vp too  
 thankfulnessse towards God, for so great a benefite. Wherefore, let  
 vs endeuour to keepe it still by godly behaviour. And lastly, let vs be-  
 ware that wee doo not by any ungodlynesse or shamefull dealing, es-  
 traunge from vs, those which in heauen reioyce in the holynesse and  
 pure lyfe of the godly.

*Of the fourth kinde of offence*

**T**he fourth thing that I purposed vpon, was concerning Angels,  
 of whose nature and office, I will speake a little, partly that wee

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may know what manner of keepers the Church hath, and also that we may vnderstand in how great perils we are.

An Angell is a creature of God, spirituall, vnderstanding, mightie, made to serue God in his church. From which ende of their creation certaine of them are false and become enemies of the Church. But some sell not, but continued in their innocencie, wherein they doe seruice to God and his Church.

Of which the Epistle to the Hebrewes sayth thus: Are not all ministering spirites, and sent to minister for their sakes, which shall bee heires of saluation? Of the euill Angels the Lorde sayth, that Satan with his companie is a lier and a murderer from the beginning. And Peter sayeth: The Deuill goeth about lyke a Lyon, seeking whom he may deuour. Hereby it is easie to vnderstand, that the church in this worlde is as a Citie: which as it is defended within by good Angels: so is it assaulted without by ill Angels. Then seeing we are set in so great daunger, let vs pray God to defend vs with his Angels, and vnto him be praise, honour, and power for euermore. Amen.

## Vppon the feast of all Saints.

*The Gospell. Math. v.*



Iesus seeing the people, went vp intoo the mountayne: and when he was set, his Disciples came vnto him, and after that hee had opened his mouth, hee taught them, saying: Blessed are the poore in spirite, for theirs is the kyngdome of heauen. Blessed are they that mourne, for they shall receiue comfort. Blessed are the meeke, for they shall receyue the inheritance of the earth. Blessed are they which hunger and thirste after ryghteousnesse, for they shall be satisfied. Blessed are the mercifull, for they shall obteyne mercy. Blessed are the poore in heart, for they shall see God. Blessed are the peacemakers, for they shall bee called the children of God. Blessed are they which suffer persecution for righte-

righteousnesse sake, for theirs is the kingdome of heauen. Blessed are ye when men reuile you, and persecute you, and shal falsly say all manner of euil sayings against you for my sake: reioyce and bee glad, for great is your rewarde in heauen. For so persecuted they the Prophets which were before you,

## The exposition of the text.

**F**eastes of Sainctes were appointed in the Church, not without right weightie causes, which I wil rehearse in order, that we may vse the feastles of Sainctes, to our owne behoofe.

The first cause is, that the Storie of the Church may be knowne, for that is exceeding profitable. For thereby we vnderstand both the state of the Church, and also what defenders and what enemies the Church hath had.

The second is, that Gods benefites towards the members of his Church may be thought vpon. Paule of a persecuter became an Apostle. Peter for all that he had denied his maister, was receyued into fauour againe. Mary Magdalen the sinner was accepted for a daughter, while she staped vpon Christ by faith. At the very poynt of death Christ offered himselfe to be seen of Steuen. And so in euerie of the Sainctes are severall benefites of God to be seen.

The thirde is, that hauing considered these benefites of God towards the Sainctes, wee should giue God thanks, for that hee was so mercifull to wretched sinners, turning themselves to the Lorde by true repentance, as to receyue them into fauour, and to garnish them with so many benefites, and to holde them by with his Spirit in this wildernesse.

The fourth is, that the sundry casualties of the Sainctes should be weyghed & compared with the perils of our times. As the godly were oppressed by the vngodly in olde time: So are they at this day. In times past the Saints reioyced vnder godly gouernours, and now they then againe were faine to feelee the hard pike of Tyrantes: and so doo they in these dayes also. In these variable chaunces wee must harden our selues with the examples of the Saints.

The fifth is, that wee should followe the Sainctes in patience, in lyfe, in seruyng God, in profession, in steadfastnesse, and in other vertues. The Sainctes therefore must bee as it were examples and rules to leade our life by, Gods worde requireth repentance, wo-

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shiping of God, confession, and patience: And the Saintes minister unto vs examples of the same.

The first is, that wee with godly greetings should desire to come to the company of the Saintes, to the intent that being at length delivered from these distresses, wee may liue blessedly for euermore with Christ. In consideration wherof Christ auoucheth his Disciples to be blessed, although they be afflicted with sundrie miseries in this lyfe. And to this purpose perceynerth this dayes Gospell, concerning sundrie blessednesses, according as wee shall heare anon: Therefore let vs declare euery blessednesse severally by it selfe. There is but one poynt.

### ¶ Of the blessednesse of Christes Disciples.

**B**lissed are the poore in spirit, for theirs is the kingdome of heauē. In this sentence Christ sheweth the first step to the chiefe riches. The chiefe riches are the possession of the kingdome of heauen, and of euerlasting life. And the first step in mounting vp to these riches, is poorenesse of spirit, wherethrough being as it were sifted and searched, we feele our selues utterly voyde of al righteousness.

What: Dooth not poorenesse shut vs out of the kingdome of heauen: As it is well sayde that the first step vnto health is to knowe a mans disease, by cause he that knowes his disease, seekes conuenient remedie: So the first step to the heauēly riches, is poorenes of spirit, because he that feeleth this, seeketh riches elsewhere. And like as sickness is by nature a step vnto death, if the physician helpe not: so this poorenesse would send a man the streight way to hel, but if Christ imparted his riches vnto vs. Then doo not the spirituall riches befall vs for desert of his poorenesse, but by the benefite of the heauenly king, to call vppon whom for releife, the feeling of this spirituall pouertie enforceth vs. Therefore the meaning of this place is, that there is no cause why they should thinke themselves unhappie, that from the bottom of their harte feele themselves in very deepe to bee voyde of all righteousnesse, sith this selfe same feeling of a names owne poorenesse is the first step whereby he mounteth vp to the chiefe riches: that is to say, too the kingdome of heauen: not by it selfe, and of it owne nature, but because it compelleth vs to seeke him, who is the onely way into heauen.

¶ What

That manner of thing spirituall or ghostly pouertie is, it may be the easiſer vnderſtoode by a compariſon. For like as the pooreneſſe of beggerie, is not onely extreeme needineſſe, but alſo the open profeſſion of the ſame: ſo the pooreneſſe of ſpirit, is not onely the bitter moſt want of heauenly riches: that is to wit, of ryghteouſneſſe, holpneſſe, and innocencie: but alſo the profeſſion of the ſame want before God, of whom wee deſire reliefe of our needineſſe, for Chyiſtes ſake. This pooreneſſe then conſiſteth in true repentance, and in crauing the riches of Heauen.

The Donkes abuſed this place. For out of it they taught, that by pouertie, that is too ſay, by beggerie, men merited the kingdome of heauen, whereas Paule in the ſixth to the Romanes ſayth playnely: Eternall lyfe is Gods giſt through Ieſus Chyiſt our Lorde. If it bee a free giſt: ſurely it is not purchaſed with pouertie: whych doubtleſſe deſeruet nothing of it owne nature, but is a puniſhment, the cauſe whereof is partly waſtfulneſſe, partly ſlouth, partly the penaltie of ſome ſinne, and partly tryals ſake, as was the beggerie of Lazarus.

Bleſſed are thoſe that mourne, for they ſhall receyue comfort. This is a wonderful Sermon. He adoucheth the mourners to be bleſſed, whereas nothing is moze agaynſt bleſſedneſſe than mourning. But Chyiſtes ſaying is to bee vnderſtoode of the ſuccelle of the mourning, and not of the tyme of mourning. For thus ſayth he: Becauſe they ſhall receyue comfort, that is, when their mourning is at ende in this worlde.

This mourning proceedeth partly of the pooreneſſe of ſpirit, and partly of the myſeries of this preſent lyfe, which doo as it were with a certayne ſire boyle vs and ſtie vs, and as it were with ſpurres quicken vs by to craue the endleſſe ioy which ſhall wype away al teares. Then is not mourning of it ſelfe the cauſe of bliſſfulneſſe, but by cauſe it dyppeth vs vnto Chyiſt, who is the author of all comfort. Hereunto therefore maketh that ſaying of Paule: wee reioyce in tribulations, by cauſe they woocke patience: patience, triall: triall, hope: and hope is not confounded, by cauſe G D loueth vs. Hereby it may be eaſily percepued, that Chyiſt ſpeaketh not of euery kynde of mourning, but of the mourning that is accordyng to God, and not accordyng to the worlde.

Bleſſed are the meeke, for they ſhall receyue the inheritance of  
the



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the earth. The meeke are peaceable, unspotted, gentle, courteous, and such as bypasse their affections: such as are able to bee entreated to forgive wrong when they are misused; and such as had leuer loose a thing, than to stande in contention for it. This vertue of meekenesse, springeth of the true feare of God and of true lowlinesse: the which Christ commendeth to those that are his, saying: Learne of mee, because I am meeke and lowly of hart. It is a rule, that Christes disciples must be meeke. The example of the rule is Christ. For he will that wee looke vpon him when we minde this vertue. The Lord saith not: Learne of me to raise the dead, to chase away devils, to walke byshod vpon the sea, to fast .xl. dayes .xl. nights without sustenance. but he saith, Learne of mee, for I am meeke and lowly of hart. This lowlinesse hath with it brotherly louingnesse, whereof the Lord sayth: By this shall all men knowe ye to be my Disciples, if pee loue one another. But what is prompced to the meeke? Blessednesse, and that is for the sequelle thereof. For they shall possesse the earth by right of inheritance: not for that we shall liue vpon the earth, but figuratiuely. For the land that was promised in old tyme vnto the Fathers, was a figure and representation of the heauenly kingdome, and therefore the very thing it selfe is called by the name of the shadowe of it.

They that abuse this place to stablish the doctrine of merites, as though wee could earne heauen by our owne power, are fooles, and vnderstande not Christes wordes. He saith, they shall possesse the earth by right of inheritance. Where is that ryght of inheritance? Are we not therefore heires, because we are freely adopted in Christ by faith? Dooth not Paule saye: Eternall lyfe is Gods gifte through Iesus Christ our Lord? It is another thing to speake of the causes of saluation, and too speake of the newe qualities of them that are heires of the saluation.

Blissed are those that hunger and thirst after ryghteousnesse, for they shall be satisfied. Christen folke in this life shall neuer drinke so muche water out of the fountaines of saluation, but that they shall bee more thirstie than before. Therefore here the Lord comforteth them, promplyng that the tyme shall come, that they shall bee satisfied: for the which satisfying and suffizance, they shall profess themselves happie. Whosoever hungeth and thirsteth after ryghteousnesse, wiseth two things:

First, that God may be openly glorified by right doctrine, holy life

life, and profession. And secondly, that eche man priuately should acknowledge God, conceiue faith in Christ; bee filled with the holie Ghost, and minde Gods righteousness in holy and pure life. Of this filling speaketh Dauid, and saith it shall then be, when his glory shall appeare. For there (as it is in the Apocalips) the Sainctes shall neither hunger nor thirst any more.

Blissed are the mercifull, for they shall obtaine mercie. Here is commended vnto vs, mercie towards those that bee in miserie. For Christ will haue his Disciples not onely too bee touched with theyr owne misfortunes, but also to rue other folkes mysries: Which thing vndoubtedly is the duetie of true charitie. Neither doth Christ require onely that wee should be sorie with other men for their harmes and mysries: But he requireth our deede therewithall: His will is that wee shoulde put too our helping hande. And least they myght bee discouraged with the vnthankfulness of men, hee addeth a promise. For he promisseth that hee which is mercifull to his neighbour, shall obtaine mercy againe, and that not onely with God, but also among men. God promisseth mercy to the mercifull, and bringeth too passe also that wee finde mercy among men, while hee boweth theyr mindes to doo vs good.

Blissed be the pure in hart: for they shall see God. Cleanenesse of hart is here commended vnto vs, which is set against two very great vices, craftinesse, and lustfulness. When it is set against craftinesse, it is a simple or single good meaning, whereby wee deale with men vnfaignedly and plainly without crooked fetches to deteine the. This saying of Christ therfore is quite against the iudgement of most men. For a number thinke themselves then happy men, when they can craftely compasse men and winde them in, to deceiue them. In respect wherof they hunt both for the commendation of wisdomes & for gaine, and also gape for the fauour of great men. Notwithstanding, Christ will not haue his Disciples doo so, but rather that they should bee contented with a simple well meaning, so as their hart, hand, and tongue may seeme al to agree thoroughly in one. To these doth he promise that they shall see God, in the sight of God consisteth the highest blisse. But when cleanenesse of hart is set against lustfulness, it is the verye true charitie, which Paul calleth holines, when he saith: Performe holyness, without the which no mā shall see God. For like as god abhorreth lutes: so he is exceedingly delighted in the charitie of the faithfull.

Blissed

Blessed are the Peace makers: for they shall bee called the children of GOD. Here Christ commendeth to his Disciples a great vertue, and rare Peacemakers, and those that endeavour to make and maintayne peace and quietnesse. These, because they haue a contrarie desire to the children of Sathan, shall bee called the children of God, as who after the example of God their father, are authors of peace and quietnesse, and doo helpe and delight many wpth this their seeking of peace.

For like as precious Balme filleth all the whole house wpth his sweete sent: so one man that is a seeker of peace, is able to bring to agreement a great company that is at odds: And therefore not without cause dooth Dauid commend the desire of concord and peace, singing thus: Beholde, howe good and pleasant a thing it is for brothers to dwell in vnitie. As the excellent oymment that runneth down from the head vppon the beard, euen vppon the beard of Aaron, and droppeth downe by the skirtes of his garments: As the dew of Hermon that falleth vppon the mountaines. For as the dew maketh the ground fat through the blessing of the Lorde, so wheresoeuer there bee many peacemakers, there are fruitefull and happie common weales, Churches and householdes. Contrariwise, where as is not the loue of peace, there is scorching and drought, that is to say, extreeme miserie and wretchednesse.

Blessed are they that suffer persecution for ryghteousnesse sake: for theirs is the kingdome of heauen. Because the stumbling blocke of persecution dooth most shake the mindes of the weake: hee dooth in very good season put his Disciples in mynde of the Crosse, so the intent they should not bee dismayde with the sharpnesse of persecutions, and so renounce their profession: but rather looke wisely vppon the kingdome of heauen which is set before them, the desire of attaynement whereof, myght make them strue more earnestly to enter into it by many tribulations. Therefore let vs folow the example of these that runne in a race: who alwayes haue an eye too the prize that is appointed by the mayster of the gaming, and so runne footly cheerefully till they come to their races ende. So will Christ haue his to doo: hee will haue no loytering, but vntwerefable endeavour of running, till they come to the ende of their race which is the kingdome of heauen.

Agayne, whereas Christ nameth but one cause of persecution, namely

namely righteousness: his meaning is, that wee should so order our life, that we be not compelled to suffer for our owne faultes, or for our owne misdeedes. For then should persecution be a iust punishment, and not a testimonie of the defence of righteousness and truth. And Peter abineth vs that we should not suffer as euil doers, but as well doers: and that, after the example of Christ, the Prophetes, Apostles, and many Martyrs.

Blissed are you when men reuyle you and persecute you, and falsly reporte all manner of euill sayings against you for my sake. He expoundeth what it is to suffer persecution for righteousness. If they reuyle you (sayth he) wrongfully. If they persecute you for hatred of the Gospel. If they report al euill of you falsly (for if they say truth, you shal not be blissed.) If ye suffer persecution for your sinnes, ye shal not thereupon be happie. For (as one saith) it is the cause and not the blood, that maketh a martyr.

Reioyce and be glad, for great is your reward in heauen. Rewarde is a recompence of obedience yeeled to God in persecution. The Lord meaneth not by this saying, that we merite heauen by persecution, for heauen is the inheritance of his chyldren. But rather hee spurreth vs forward to the sufferance of persecution, by setting before vs his Fathers clemencie, who promyseth a recompence for the troubles that we endure in this life, which recompence is founded vpon the crosse of our Lord Iesus Christ, to whom with the Father and the holy Ghost, be honour, power, and glorie for euer world wylde wylde.  
our ende, Amen.

All glorie, honour, thanks, and praise, be giuen to God alone:  
The Father, Sonne, and holy Ghost, three feuerally in one.

FINIS.

Qq. i

# A Table too fynde the Gospels con- teyned in this woork.

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R I N I S.

Da. 11. To the



# To the Reader.



As much as this present worke shall come to the handes of all men, as well of the rudest, unskilfullest, and vlearnedest sort, that are utterly ignorant of the Latin tongue, and of the right understanding of such wordes, as are taken out of the Latin into Englishe, for the more beautifying of our speache, and better expressing of our mindes: as to the handes of the skilful and learned sort: I haue added a brieft

declaration or exposition of certayne of those wordes vsed in my translation. Wherein as I seeke and wish the furtherance of the one sort, (for to read and not understande would doo them small pleasure:) so I desire the fauourable acceptance of the other sort: whose helpe and aide I gladly craue to the amendment and gentle interpreting of such faultes as haue escaped either mee in translating, or the Stationer in printing.

A.

**A**bandon, to giue ouer, to yeelde by, to leaue or cast by, to forsake, to put into the hand or power of an other man, to submit to an other mans will or vse.

**Absurditie** a thing cleane contrarie (or at least wyle irksome) to reason, such a thing as it greeueth a man to heare it, irksomnesse, fondnesse.

**Accessorie**, that which commeth from elsewhere, an appurtenance that is not properly or peculiarly belonging to a thing, that which naturally is no part or member of a thing, and yet goeth with it in such wise, as it may at all tymes be separated from it without impairing the former condition, estate, and nature of it. An accident or extraordinarie.

**Administration**, the maner of disposing and ordering of things as well in smal matters, as in gouernment and great affayres.

**Admiration**, wonderment or maruelling at a thing, high commendation & praise giuen to any thing, reioycement or delight in a thing.

**Admonition**, admonishment, warning, inking, forgettelling of any thing.

*Advocate,*

## An exposition of certaine wordes.

**Advocate**, a spokesman, a counsellor, such a one as by his aduise and  
travell apoth and comforteth a man in his neede.

**Affect**, mynded, disposed, inclined, affection.

**Aggravate**, to make heynous, to set out to the bettermost, to burden a  
man with a thing, to lay sore to ones charge.

**Allegorie**, is a Sentence or Diction, importing in it a meaning di-  
uers or strange from the common sence of the wordes, and it is as  
it were a continuall Metaphor. Looke *Metaphor*.

**Alliance**, kinned that cometh in by marriage, and by a Metaphor,  
it is the linking, knitting, or ioyning of folkes wille and consents  
together in any thing.

**Apprehend**, to laye holde vpon a thing, to take holde of a thing, to  
catche a thing, to asaine to a thing.

**Arden**, fruent, burning, glowing, hot, earnest, busyness.

**Authenticall**, that which is of authoritie, that which carryeth a  
majestie, estimation, or maiestie, substantiall, effectuall, autho-  
rized, allowed.

B.

**Barbarous**, is properly hee that is not a *Greeke* or a *Romane*,  
which name is nowe applyed to any that is in conditions and  
manners rude, fierce, cruell, vnciuill, vnurtured, or in speache  
grasse, vnlearned, harsh, vneloquent. Also it signifieth an *Alien*,  
*Forreiner*, or *Stranger* borne.

**Benefactor**, any body that bestoweth a good turne, pleasure, bene-  
fite or friendship vpon vs.

C.

**Calamitie**, properly a laying of *Corne* by excesse of wynde and  
foule weather, & by a Metaphor also it signifieth any manner of  
great trouble, affliction, aduersitie, or miserie, that ouerthroweth a  
man or bringeth him vnder foote.

**Celebrate**, to set forth, too publishe, to solemnize, too better, too  
declare, or to doo a thing with prayle, deuotion, reuerence, pompe,  
or ioyfulnesse.

**Centurion**, a Captaine of a hundred men.

D. q. iii.

*Circum*

## An exposition of certaine wordes.

*Circumstance*, a sarre fecely or windlasse in a matter, a thing that comprehendeth matters in it. Also the large setting out of a thing by his seuerall members and particulars. A gopng aboute the bulke.

*Circumstant*, thynges that are aboute vs, thinges that beset or beseege vs, thinges that cmysson and hem vs in on all sides, thinges alwayes conuersaunt and at hand with vs, thinges that accompanie vs.

*Ciuilitie*, curtesie, good behauiour, honest conuersation, comely and gentle behauiour.

*Communio*, fellowship, partaking, partnership, companie, vse or enioying of a thing in common. Also the vniing or knitting together of diuers persons as it were in one league and bond of alliance, as wel by inseparable consent of will and affection of mynde, as by outward conuersation and trade of life.

*Consecrated*, halowed, made holy, put or appointed to a holy vse, assigned to the seruice of God.

*Constancie*, a stedfast and continual sticking to the truth, & an vnnoungable abiding in all goodnes. It is contrary to wauering.

*Contrite*, broosed or broken, as thinges are brayed in a morter. Thereof commeth *Contrition*, which is an inward remoyse with an earnest sorrowe and griefe of mynde for sinne, or for offending God.

*Conuince*, to prooue a thing substantially, euidently and plainly: too ouercome by manifest and apparant reason: to shewe a thyng by such effectuell and open argumentes, that the very aduersarie may not be able to gainsay it.

*Crosse*, is put for any persecution, affliction, trouble, losse, hinderance, diseale of body, or disquietnes of minde.

*Curiositie*, an ouermuch carefulnesse, or inquisitiuenesse in other mens matters. Hee that is infected with this vice Paule termeth a Busybody.

*Curiousnesse*, is an ouermuch precisenesse in a mans owne doings.

D.

**D** *Elusion*, or *Illusion*, *Hockerie*, mockage, a deceitfull thing, and whatsoeuer beareth mens eyes that they cannot discern the truth.

*Demonstra-*

1630  
 Robert Hoole, first chosen of the books. Anno domini 1630

An exposition of certaine woordes.

*Demonstration*, a pointing too a thyng with the fynger, a setting forth of a thyng to the eye, an open, playne, and manifest shewing of a thyng.

*Deprave*, too marre, too corrupt, to infect, to stayne, too defyle.

*Distinguish*, too put a difference betweene thynges, too separate into partes or members, too disseuer, to diuide.

*Durable*, longlastyng, of long contynuaunce, that which endureth well, that which is able to holde out.

E.

*Exclude*, too shutte out, putte out, thruste out, or keepe out.

F.

*Felicite*, happynesse, blessednesse, blissfulnesse, the full and perfecte state of beeing well, the full fruition or enjoyng of G O D and all good thyngs.

*Figurate*, to signifie or pretend a thing after a covert and darke maner, to shadowe or represent, to meane or betoken, to imploy or purpozt, too beare the Image or lykenesse of a thyng, too counterfet.

G.

*Glorie*, is a renowned and vniuersall repozte of woorthynesse, purchased by desertes of many great benefites and good turnes.

*Glorifie*, too gyue glorie, honour, prayse, or commendation too any body, or too mainteyne the good name, honour, and estimation of a body. Also too byng too euerlasting blisse and heauenly felicitie.

H.

*Habitation*, a dwelling place.

*Hypocrite*, is such a one as in outward appaerell, countenance, or behauiour, pretendeth to be another man than he is in deede, such a one as counterfetteth hymselfe to be holy or righteous, and is not.

*Honour*, is the estimation that is gyuen by agreeable iudgement and consent of good men too any body, in comendation and rewards of his singular vertues.

I.

*Impedimentes*, lets, hynderances, stoppes.

*Incest*, unlawfull copulation of man and woman within the degrees

## An exposition of certaine woordes.

*of kyndred or alliance forbidden by Gods Lawe, whither it bee in marriage, or otherwyse.*

*Incorporate, too graft one thing intoo the body of an other, to make one body or substance of two, or moe, too mixt or put too gyther.*

*Incurr, too runne intoo,*

*Infalible, vndercepuable, that which will not deceyue, noz can bee begyled, vngyplefull, vnderceyfull, deceytleffe, sure, certeyn, assured, soothfast.*

*Institute, to begin, to goe in hande with a thing, to ordeine, to purpose, to appoint, to make, to found, to stablish, to decree, to set by a newe, to bypnyng in a newe.*

*Interprese, expound, open, make playn and manifest to an other mans vnderstandyng, too shewe the sense or meanyng of a thyng. Also too accepte or take the meanyng of a thyng in good or ill parte.*

*Inuocation, is a callyng vpon any thyng with trust in the same. It consisteth of two partes, that is too wit, of prayer and thankefgyuing.*

*Iustified, found ryghteous, made ryghteous, accounted or accepted for righteous, that is too save, free and cleere from sinne, or set free from sinne and the penalties thereof.*

## M.

**M***agistrates, are all Princes, Rulers, Gouernours, or Officers placed in Authoritie by God, or by the Soueraine of any common weale.*

*Maiesie, the stately porte and honourable renoume of any Prince, people, superior, or souereyne: and the comely and beautifull grace of any thing that is excellent.*

*Matrone, an auncient, sober, and discrete woman, that eyther hath, or hath had Chylzen, such a one as for hir sad behauiour deserveth too bee called a Motherly woman.*

*Mediation, the earnest myndyng or thynkyng vpon a thyng, the often consideration and musing vpon a thing, myndfulnesse, studie.*

*Metaphor, is the putting ouer of a woorde from hys proper and naturall signification to a foreyne or vnproper signification. As Fol. 26 where the woerde is termed a fælde, Christe a Seedman, and hys woorde the seede: in which speeches, the woordes feld, seedema, and seede, import other thyngs than their proper signification yeeldeth.*

*Minister.*

## An exposition of certaine woordes.

**Minister**, a seruant that is alwayes at hand, as that is ready to put his hande too all things. It is a name sely giuen too the Clergy, as which putteth them or ought too put them continually in mynde of their duetie and calling, which is too be seruantes of God bys Congregation, and not Lordes ne seruants of the flesh, the world, and the Diuell.

**Morall**, perceiving too manners, behauiour, conuersation, and lyfe among men.

**Mysterie**, a secret or hyde thing, the vnderstandyng and knowledge whereof passeth the capacitie of common reason too reache vntoo.

O.

**Oacle**, an answere or saying of God, or of a Prophete in Gods name, such as is certayne and infallible.

P.

**Parable**, is an applyng of somethyng that hath no lyfe or no body, too our matter sely alleaged for some likelynesse or vnykenesse which it hath too our purpose.

**Particularitie**, is the restraynyng of the largenesse of Christes benefites (which are offered generally too all men) vnto a fewe. And it is properly the occasion of falling, wherby as well the wilfull as the weake may take by mishearing or by misvnderstandyng the Doctrine of election and predestination.

**Pastors**, Shepherds, a name aptly applyed too the Ministers and Curates of Christes Church, wherby they are put in mynde too feede their flockes with Gods wordes and Sacraments and good example of lyfe.

**Perplexitie**, anguish, distresses (acordyng to our English Proverbe) a pecke of troubles. When men bee so snarled and entangled, that they wote not which way to wynde them selves out, or what way to turne them.

**Pompe**, the countenauncyng of thinges in furniture, and setting footstool too the outwarde shewe.

**Presigurate**, couertly, darkly or slightly to foretoken, foreshew, import, shadowe, or represent a thyng too come.

**Preposterously**, aukly, frowardly, contrariwise, vntowardly, backwardly, setting the Cart before the horse, inuersion, capstern.

**Prination**, the utter takyng away, boynding, or bereaving of a thing so as it haue no moze beeing.



## An exposition of certaine woordes.

**Prohibition**, a forbidding, a forwarnyng, a forfendyng, a commaundment, or Lawe restraynyng a man from doynge a thyng.

**Propiciation**, procurement of mercy, forgyuenesse, attonement and fauour.

**Propitiatorie**, that which reconcyleth, or which purchaseth mercy, forgyuenesse, attonement, and fauour. Also it is put for the mercy seat.

**Proposition**, a grounde or foundation in a sentence or oration, whereupon too buyde, dilate, argue, gather, and conclude the matter. Also it is sometime put for the full effecte, concence, purpose, and meaning of a sentence or matter.

**Purifie**, to purge, too cleense, too make cleane, to make pure, to skowe.

**R**egeneration, or newe birth, is when by beeing washed outwardly by baptysm, and cleensed inwardly from sinne by the working of the holy Ghost, wee are grafted into Christe, and made the Children of God, and heires of his heauenly Kingdome.

**Renegate**, is he that renounceth, or forsaketh his profession: as when a Protestant becommeth a Papist. A Turncoat.

**Reprobate**, a rask a way, a forlorne person. Also a frowarde, puerile, wilfull, and obdurate person, suche a one as is giuen by to his owne wickednesse, and hardened in hys wyfulnessse, and so consequently past grace.

**Sacrilege**, is properly the stealynge of holy things, or of things dedicated and appoynted to a Holy vse, or the stealynge of things out of a holy or halowed place. And so by a manner of speeche, it is any spiteful or contemptuous saete become to the derogatio of Gods glory, or the breach of Religion, and is as it were hygh treason to God.

**Sanctifie**, too halowe, too make holy, to keepe holy: whereof commeth

**Sanctification**, which is halawynge, makynge holy, or holynesse. As, Christ is our Sanctification, that is too say, Christ is our holynesse, or the thing that maketh us holy.

**Saluation**, soule health, or rather perfect blisse, heauenly ioy, and euertlasting welfare bothe of body and soule. Or it is the cleere deliverance and free sayynge of vs from sinne, Death, Hell, the Diuell, and damnation, by Iesus Christ.

**Satisfaction**, is a makynge of ameredes for misdeedes, displeasures, or wronges

